

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

14. Commentary on the Book of Birth Stories-1 (14. Jātaka-
aṭṭhakathā-1)

1. The Book of the Ones (1. Ekakanipāto)



PaliVerse

5. The Collection of Minor Texts

14. Commentary on the Book of Birth Stories-1

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of Minor Texts

Commentary on the Book of Birth Stories-1

(First Part)

Introductory Discussion on the Undertaking of the Work

By tens of thousands of millions of births, welfare without measure;
Was done for the world by the Lord of the World, by that great sage.

Having paid homage at his feet, and having made a salutation with joined
palms to the Teaching;
And having honoured the Community, the vessel of all respect.

By the power of the merit of that veneration and so on,
Having proceeded in the Triple Gem, having cut off all misfortunes.

Having come upon this and that reason, by the brilliant one;
The Jātakas beginning with the Apaṇṇaka were taught of old by the great sage.

In which for a long time the Teacher, desiring the deliverance of the world;
The Leader brought to maturity the endless requisites of enlightenment.

All of those, by those who placed them together into classification;
That which was recited as "Jātaka" by the compilers of the Teaching.

By one desiring the long duration of this Buddhavaṃsa;
Having been requested, having approached, by an elder intent upon the good.

One of unmixed dwelling, always dwelling in purity;
Just so by Buddhamitta, of peaceful mind, intelligent.

Arisen in the Mahiṃsāsaka lineage, one who knows the method;
And likewise by Buddhadeva, a monk of pure higher intelligence.

The inconceivable power of the conduct of the Great Man;
The explanation of the meaning of the Jātaka that illuminates that.

Based upon the recitation method of the dwellers in the Great Monastery;
I shall speak; may the good receive well that of mine as I speak.

Introduction

Now this explanation of the meaning of the Jātaka, being explained having shown these three origins - the distant origin, the not-so-distant origin, and the proximate origin - since it becomes well cognised by those who hear it, being cognised from its arising onwards, therefore we shall explain it having shown those origins.

Therein, from the beginning, first the delimitation of those origins should be known. For the narrative that has proceeded from the time the Great Being made his resolution at the feet of Dīpaṅkara up to the time he passed away from the Vessantara individual existence and was reborn in the Tusita city is called the distant origin. But the narrative that has proceeded from passing away from the Tusita abode up to the attainment of omniscience at the seat of enlightenment is called the not-so-distant origin. The proximate origin, however, is obtained at that very place where he was dwelling in those various places.

1. The Distant Origin Treatise

Herein this is the distant origin - It is said that at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles from now, there was a city named Amaravatī. There a brahmin named Sumedha dwelt, well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation, unassailed and irreproachable with respect to birth, handsome, good-looking, pleasing, endowed with the highest beauty of complexion. He, without doing any other work, learnt only the brahminical arts. While he was still young, his mother and father died. Then his revenue controller, a minister, having brought the income ledger, having opened the chambers filled with gold, silver, gems, pearls and so on, having pointed out the wealth up to the seventh generation - "This much, prince, is your mother's property, this much is your father's property, this much is your grandfather's and great-grandfather's" - said "Take charge of this." The wise Sumedha thought - "Having accumulated this wealth, my father, grandfather and others, going to the world beyond, did not go having taken even a single coin; but it is fitting for me to take it and make a reason for going." He, having reported to the king, having had a drum circulated in the city, having given a gift to the public, went forth into the going forth of a hermit. Now, for the elucidation of this meaning, the story of Sumedha should be told at this point. Now this, although it has come continuously in the Buddhavaṃsa itself, yet because it has come in verse connection it is not well obvious. Therefore we shall relate it now and then together with words that illuminate the connection of the verses.

The Sumedha Treatise

For at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles, there was a city not free from ten sounds, which had obtained the name "Amaravatī" and "Amara," with reference to which it was said in the Buddhavaṃsa -

"In a hundred thousand cosmic cycles, and four incalculables;
There was a city named Amara, beautiful to behold and delightful;
Not free from ten sounds, well-supplied with food and drink."

Therein, "not free from ten sounds" means: by the sound of elephants, the sound of horses, the sound of chariots, the sound of drums, the sound of tabors, the sound of lutes, the sound of cymbals, the sound of hand-clapping, the sound of conches, and

the tenth sound of "eat, drink, and chew" - by these ten sounds it was not free. But having taken only a portion of those sounds -

"The sound of elephants, the sound of horses, drums, conches, and chariots;
Eat and drink, proclaimed with food and drink."

Having spoken this verse in the Buddhavaṃsa -

"A city accomplished in all qualities, endowed with all crafts;
Endowed with the seven jewels, crowded with various people;
Prosperous like a city of the gods, an abode for those of meritorious deeds.

"In the city of Amaravatī, there was a brahmin named Sumedha;
With an accumulation of many tens of millions, with abundant wealth and grain.

"A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
In the marks of a great man and in history, having reached perfection in his own teaching." Was said.

Then one day that wise Sumedha, having gone to a private place on the excellent upper terrace of the mansion, folding his legs crosswise, seated, thought - "In rebirth, O wise one, the taking of conception is indeed suffering, likewise the breaking of the body in the place where one is reborn again and again. And I am subject to birth, subject to ageing, subject to disease, subject to death. It is proper for me, being such, to seek the birthless, the ageless, the disease-free, the painless, the happy, the cool, the Deathless, the great Nibbāna. Inevitably, having been freed from existence, there must be one path leading to Nibbāna." Therefore it was said -

"Having gone to a private place and sat down, thus I thought then;
Rebirth is suffering indeed, and the breaking of the body.

"Subject to birth, subject to ageing, subject to disease was I then;
The ageless, the Deathless, the secure, I will seek peace.

"What if I were to abandon this putrid body, filled with various corpses;
Having discarded it, I would go, without attachment, not desirous of it.

"There is that path, it will be, it is not impossible, not without cause;
I will seek that path, for release from existence."

Then further still he thought thus - Just as indeed in the world there exists what is called happiness, which is the counterpart of suffering, so when there is existence, there must also be non-existence as its counterpart. And just as when there is heat, there also exists coolness which is the appeasement of that, so there must also be Nibbāna through the appeasement of the fires of lust and so on. And just as when there is an evil, inferior phenomenon, there also exists a good, blameless phenomenon which is its counterpart, just so when there is evil birth, through the exhaustion of all birth, there must also be Nibbāna reckoned as the birthless. Therefore it was said -

"Just as when suffering exists, happiness also is found;
So when existence is present, non-existence too should be desired.

"Just as when heat exists, coolness also is found;
So when the threefold fire exists, Nibbāna should be desired.

"Just as when evil exists, good also is found;
Even so when birth exists, non-birth too should be desired."

He further thought - Just as a man sunk in a heap of excrement, having seen from afar a great lake covered with lotuses of five colours, it is proper for him to seek that lake, thinking "By which path should one go there?" That he does not seek it is not the fault of the lake. Even so, when the lake of the deathless great Nibbāna, the washer of the stain of defilements, exists, that he does not seek it is not the fault of the lake of the deathless Nibbāna. And just as a man surrounded by thieves, even when a path of escape exists, if he does not flee, that is not the fault of the path, but only the fault of the man. Even so, for a man seized, having been surrounded by defilements, when the safe path leading to Nibbāna exists, the not seeking of the path is not the fault of the path, but only the fault of the person. And just as a man oppressed by disease, when a physician skilled in treating disease exists, if having sought that physician he does not have the disease treated, that is not the fault of the physician, but only the fault of the man. Even so, whoever is a man oppressed by the disease of defilements and does not seek the teacher who exists, skilled in the path of appeasement of defilements, that is only his fault, not the fault of the teacher who destroys defilements. Therefore it was said -

"Just as a man gone into excrement, having seen a lake filled;
Does not seek that lake, that is not the fault of the lake.

"Thus when the stain of defilements can be washed away, when the lake of the Deathless exists;
He does not seek that lake, that is not the fault of the lake of the Deathless.

"Just as one surrounded by enemies, when a path for going exists;
Does not flee, that man, that is not the fault of the road.

"Thus obstructed by defilements, when the safe path exists;
He does not seek that path, that is not the fault of the safe road.

"Just as a diseased man, when a physician is present;
Does not have that disease treated, that is not the fault of the physician.

"Thus afflicted by the diseases of defilements, oppressed;
Does not seek that teacher, that is not the fault of the Great Leader."

He further thought - Just as a man fond of adornment, having abandoned a corpse hung around his neck, goes happily, thus by me too, having abandoned this putrid body, without concern, the city of Nibbāna should be entered. And just as men and women, having defecated and urinated on a dung-hill, do not go taking it in their laps or wrapping it in their garment-edges, but rather, being disgusted, without concern,

having abandoned it, they go; thus it is fitting for me too, having abandoned this putrid body without concern, to enter the deathless city of Nibbāna. And just as sailors, having abandoned a decrepit boat without concern, go on, thus I too, having abandoned this body oozing through nine wound-openings, without concern, shall enter the city of Nibbāna. And just as a man, having taken various jewels, going along the road together with thieves, out of fear of the loss of his jewels, having abandoned them, takes a secure road; thus this body born of impurity too is like a thief who plunders jewels. If I make craving here, the jewel of wholesome qualities of the noble path will perish for me. Therefore it is fitting for me, having abandoned this body like a thief, to enter the city of Nibbāna. Therefore it was said -

"Just as a man, having loathed a corpse bound to his neck;
Having released it, would go, happy, independent, self-controlled.

"Likewise this putrid body, an accumulation of various corpses;
Having discarded it, I would go, without attachment, not desirous of it.

"Just as at a place of defecation, men and women excrement;
Having discarded it, they go, without attachment, not desirous of it.

"Just so I will discard this body, filled with various corpses;
I will go, like one who, having defecated, leaves the hut.

"Just as a decrepit boat, crumbling, taking in water;
The owners, having abandoned it, go, without concern, not desirous of it.

"Just so I will discard this body, with nine openings, constantly flowing;
Having abandoned it, I will go, like owners leave a worn-out boat.

"Just as a man going with thieves, having taken goods;
Having seen the fear of goods being seized, having discarded them, he goes.

"Just so this body, like a great thief;
Having abandoned this, I shall go, from fear of the cutting off of wholesome states."

Thus the wise Sumedha, having reflected upon this meaning connected with renunciation by means of various similes, having distributed the unlimited mass of wealth in his own dwelling to the destitute, travellers and others by the method stated below, having given a great gift, having abandoned both objective sensual pleasures and defilement sensual pleasures, having gone forth from the city of Amarā, entirely alone in the Himalayas, in dependence on a mountain named Dhammika, having made a hermitage, having built there a leaf-hut and a walking path, free from the five faults of the mental hindrances, endowed with the eight qualities of reason stated by the method beginning with "when the mind is thus concentrated," in order to produce the power termed direct knowledge, in that hermitage site, having abandoned the cloth possessed of nine faults, having put on a bark garment possessed of twelve virtues, he went forth in the going forth of sages. Having thus gone forth, having abandoned that leaf-hut filled with eight faults, having gone to a tree-root endowed with ten virtues, having abandoned all grain products,

having become one who feeds on fallen fruits, striving in striving by way of sitting place and walking path alone, within just seven days he became an obtainer of the eight attainments and the five direct knowledges. Thus he attained that wished-for power of direct knowledge. Therefore it was said -

"Having thus reflected, many hundreds of millions in wealth;
Having given to those with protectors and the destitute, I approached the Himalayas.

"Not far from the Himalayas, there is a mountain named Dhammika;
A hermitage was well made by me, a leaf-hut was well built.

"There I built a walking path, free from the five faults;
Endowed with eight virtues, I produced the power of direct knowledge.

"I abandoned the cloth there, possessed of nine faults;
I put on a bark garment, possessed of twelve virtues.

"I abandoned the leaf-hut, filled with eight faults;
I approached a tree-root, possessed of ten virtues.

"Grain that was sown and planted, I abandoned without remainder;
Endowed with many virtues, I took up fallen fruit.

"There I strove with effort, in sitting, standing, and walking;
Within seven days, I attained the power of direct knowledge."

Therein, by this canonical passage "A hermitage was well made by me, a leaf-hut was well built," it is spoken as if the hermitage, leaf-hut, and walking path were built by the wise Sumedha with his own hands. But here the meaning is - Having seen the Great Being who had gone forth thinking "Having plunged into the Himalayas, today I shall enter the Dhammika mountain," Sakka, the lord of the gods, addressed the young god Vissakamma - "Dear son, this wise Sumedha has gone forth saying 'I shall go forth'; build a dwelling place for him." He, having accepted his word, built a delightful hermitage, a well-guarded leaf-hut, and a delightful walking path. But the Blessed One at that time, with reference to that hermitage site produced by the power of his own merit, said "Sāriputta, on that Dhammika mountain -

'A hermitage was well made by me, a leaf-hut was well built;
There I built a walking path, free from the five faults.'

He said. Therein, "well made by me" means well done by me. "A leaf-hut was well built" means a hall with a leaf roof was also well built for me.

"Free from the five faults" means these are the five faults of a walking path, namely - Hardness and unevenness, having trees within, being covered by thickets, being too narrow, and being too wide. For on a walking path with a hard and uneven ground surface, the feet of one walking up and down are hurt, blisters arise, the mind does not attain unified focus, and the meditation subject fails. But on a soft and level surface, owing to comfortable abiding, the meditation subject succeeds. Therefore, the state of having hard and uneven ground should be known as one fault. When

there is a tree within the walking path, or in the middle, or at the end, due to negligence, the forehead or head of one walking up and down is struck against it - thus having trees within is the second fault. On a walking path covered by thickets of grass, creepers, and so on, one walking up and down at the time of darkness, having stepped on living beings such as snakes and so on, either kills them, or being bitten by them incurs suffering - thus being covered by thickets is the third fault. On a walking path that is too narrow, being one cubit or half a cubit in breadth, when one walking up and down stumbles at the edge, even nails and toes are broken - thus being too narrow is the fourth fault. On a walking path that is too wide, the mind of one walking up and down runs about and does not attain unified focus - thus being too wide is the fifth fault. But in breadth one and a half cubits, with a side-path of one cubit on both sides, in length sixty cubits, with a soft surface, evenly strewn with sand - such a walking path is suitable, like the walking path of the Elder Mahinda, the one who gladdened the island, at Cetiya-giri; such was that one. Therefore he said "There I built a walking path, free from the five faults."

"Endowed with eight virtues" means endowed with eight pleasures of an ascetic. These are the eight pleasures of an ascetic, namely -The absence of possessing wealth and grain, the state of blameless quest for almsfood, the state of eating almsfood with passion quenched, the absence of the defilement of oppressing the country when royal families oppress the country and seize the essence of wealth or head-taxes and coins and so on, the state of being without desire and lust for requisites, the state of being fearless of plunder by thieves, the state of being unassociated with kings, rulers, and chief ministers, and the state of being unobstructed in the four directions. This is what is meant - Just as by one dwelling in that hermitage these eight pleasures of an ascetic can be found, so he built that hermitage endowed with eight virtues.

"I brought the power of direct knowledge" means afterwards, dwelling in that hermitage, having performed the preliminary work on a circular meditation object, having undertaken insight as impermanent and as suffering for the purpose of producing direct knowledges and attainments, I brought the power of insight that had reached strength. Just as dwelling there I am able to bring that power, so the meaning is he built that hermitage, having made it befitting the power of insight for the purpose of direct knowledge.

"I abandoned the cloth there, possessed of nine faults" - here this is the progressive discourse - At that time, it is said, having built a hermitage adorned with huts, rock cells, walking paths and so on, covered with trees bearing flowers and bearing fruits, delightful, with a sweet-water lake, free from beasts of prey and dreadful birds, suitable for solitude, having arranged railing boards at both ends of the decorated walking path, having built a level mung-bean-coloured stone slab in the middle of the walking path for the purpose of sitting, inside the hermitage the hermit's requisites such as matted hair coils, bark garments, tripods, water-jugs and so on, in the pavilion drinking-water pots, drinking-water conch shells, drinking-water bowls, in the fire hall charcoal, frying pans, firewood and so on - thus having built everything that leads to the benefit of those gone forth, having carved the letters on the wall of the hermitage "Whoever wishes to go forth, let them take these requisites and go forth," when the young god Vissakamma had gone to the heavenly world itself, the wise

Sumedha, looking along the foot of the Himalaya mountain following the mountain grottoes for a comfortable place suitable for his own dwelling, having seen at a river bend a delightful hermitage created by Vissakamma, given by Sakka, having gone to the end of the walking path, not seeing any footprint, having thought "Surely those gone forth, having sought almsfood in a neighbouring village, wearied in appearance, having come, having entered the hermitage, will be seated," having waited a little, thinking "They tarry exceedingly; I shall find out," having opened the door of the hermitage hut, having entered inside, looking here and there, having read the letters on the great wall, thinking "These are allowable requisites for me; having taken these, I shall go forth," he abandoned the suit of clothes worn and wrapped by himself. Therefore he said "I abandoned the cloth there." Having thus entered, I, Sāriputta, abandoned the cloth in that hermitage.

"Possessed of nine faults" explains that in abandoning the cloth, having seen nine faults, he abandoned it. For those who have gone forth in the going forth of a hermit, nine faults are present in the cloth. Among these, the state of being very costly is one fault; the state of arising through dependence on others is one; the state of quickly becoming soiled through use is one. For when soiled it must be washed and dyed. The state of wearing out through use is one. For when worn out, a mend or a patch must be made. The state of being difficult to obtain when seeking again is one; the state of being unsuitable for the going forth of a hermit is one; the state of being common to enemies is one. For it must be guarded so that enemies do not seize it. The state of being a basis for adornment for one who uses it is one; the state of being a burden on the shoulder and a cause of great desire for one who carries it about is one.

"I put on a bark garment" means then I, Sāriputta, having seen these nine faults, having abandoned the cloth, put on a bark garment; the meaning is one takes up a bark garment made by splitting muñja grass into splinter after splinter and tying it together, for the purpose of wearing as a lower and upper garment.

"Possessed of twelve virtues" means endowed with twelve benefits. For in the bark garment there are twelve benefits - It is of little value, beautiful, and allowable - this is the first benefit for now; it is possible to make with one's own hands - this is the second; through use it becomes soiled slowly, and even when being washed there is no delay - this is the third; the absence of needing to be sewn even when worn out through use is the fourth; the state of being easy to make for one seeking again is the fifth; the state of being suitable for the going forth of a hermit is the sixth; the state of being of no use to enemies is the seventh; the absence of being a basis for adornment for one who uses it is the eighth; the state of being light in wearing is the ninth; the state of fewness of wishes regarding the robe requisite is the tenth; the state of being righteous and blameless through the arising of bark is the eleventh; the state of being without concern even when the bark garment is lost is the twelfth.

"I abandoned the leaf-hut, filled with eight faults." How did he abandon it? It is said that he, having taken off the excellent suit of clothes, having taken a red bark garment hung on the bamboo pole for robes, resembling a garland of anoja flowers, having put it on, having wrapped another golden-coloured bark garment over it, having placed over one shoulder a cheetah-skin leather with bristles resembling a spread of punnāga flowers, having put on the coil of matted hair, having inserted a hardwood needle together with the topknot for the purpose of making it motionless,

having placed a coral-coloured water-jug in a pingo-basket resembling a net of pearls, having taken a carrying pole bent in three places, having hung on one end of the carrying pole the water-jug, on the other end a hook, a hand-basket, a tripod, small sticks and so on, having placed the carrying pole on his shoulder, having taken a walking staff in his right hand, having come out from the hermitage, walking up and down again and again on the great walking path of sixty cubits, having looked at his own appearance - "My wish has reached its summit; how splendid indeed is my going forth; this going forth, praised and extolled by all wise men such as Buddhas, Individually Enlightened Ones and so on, is called going forth; the bondage of the household life has been abandoned by me; I have gone forth into renunciation; the highest going forth has been obtained by me; I shall practise the ascetic duty; I shall obtain the happiness of the path and its fruition" - with effort arisen, having lowered the carrying pole, seated on the mung-bean-coloured stone slab in the middle of the walking path like a golden image, having spent the daytime, in the afternoon having entered the hermitage, lying down beside the split-bamboo bed on the wooden bed-spread, having let the body become refreshed, having awoken at the strong break of dawn, he reflected upon his own coming - "I, having seen the danger in the household life, having abandoned immeasurable wealth and endless fame, having entered the forest, having become a seeker of renunciation, went forth. From now on henceforth it is not fitting to conduct oneself in heedlessness.

For one who, having abandoned solitude, wanders about, the flies of wrong applied thought devour him. Now it is fitting for me to cultivate seclusion. For I, having seen the household life as an impediment, have departed. And this agreeable hermitage, the ground plastered with the colour of ripe wood-apple fruit, the white walls of silver colour, the leaf-roof of pigeon-foot colour, the split-bamboo bed of the colour of variegated bed-coverings, a comfortable dwelling place to live in - my household success does not appear to be more than this" - examining the faults of the hermitage, he saw eight faults.

For in the use of a hermitage there are eight dangers -The state of having to seek its construction by gathering building materials with great effort is one danger; the state of constant watchfulness because of having to replace grass, leaves, and clay again and again when they have fallen is the second; a lodging indeed reaches an elder, and for one being evicted at an improper time there is no unified focus of mind - the state of being subject to eviction is the third; the state of making the body delicate through the impact of cold and heat is the fourth; the state of concealing blame because whatever evil can be done by one who has entered a house is the fifth; the state of making it a possession thinking "mine" is the sixth; the existence of a house is indeed dwelling with a companion - this is the seventh; the state of being shared by many because of being common to lice, centipedes, house lizards and so on is the eighth. Thus, having seen these eight dangers, the Great Being abandoned the hermitage. Therefore he said "I abandoned the leaf-hut, filled with eight faults."

"I approached a tree-root, possessed of ten virtues" - having rejected a roof, he says "I have approached a tree-root endowed with ten virtues." Here these are the ten virtues - The state of requiring little effort is one virtue; for there is only the mere approaching there. The state of requiring no maintenance is the second; for whether swept or unswept, it is comfortable for use. The state of not being subject to eviction

is the third; it does not conceal blame. For one doing evil there feels ashamed - the state of not concealing blame is the fourth. Like dwelling in the open air, it does not make the body rigid - the state of not making the body rigid is the fifth. The absence of making it a possession is the sixth. The rejection of attachment to a house is the seventh. The absence of having to remove others, as in a house shared by many, saying "I shall look after it; get out!" is the eighth. The state of having rapture for one dwelling there is the ninth. The state of being without concern because of the easy availability of a tree-root lodging wherever one goes is the tenth - having seen these ten virtues, he says "I have approached a tree-root."

Having considered these many reasons, the Great Being on the following day entered the village for alms. Then when he arrived at the village, the people gave him almsfood with great endeavour. He, having finished the meal duty, having come to the hermitage, having sat down, thought: "I have not gone forth thinking 'I do not obtain food.' Smooth food indeed increases the intoxication of conceit and the intoxication of manhood. And there is no end to suffering rooted in food. What if I were to abandon food produced from sown and planted grain and become one who feeds on fallen fruit." He, from then on, having done so, striving and endeavouring, within seven days itself, produced the eight attainments and the five direct knowledges. Therefore it was said -

"Grain that was sown and planted, I abandoned without remainder;
Endowed with many virtues, I took up fallen fruit.

"There I strove with effort, in sitting, standing, and walking;
Within seven days, I attained the power of direct knowledge."

Thus, having attained the power of direct knowledge, while the hermit Sumedha was spending his time in the happiness of attainment, a Teacher named Dīpaṅkara arose in the world. At his conception, birth, enlightenment, and setting in motion of the wheel of the Teaching, the entire ten-thousand-fold world system trembled, quaked, and shook violently, made a great uproar, and thirty-two advanced signs appeared. The hermit Sumedha, spending his time in the happiness of attainment, neither heard that sound nor saw those signs. Therefore it was said -

"Thus when I had attained accomplishment, having become a master in the Dispensation;
The Conqueror named Dīpaṅkara, the leader of the world, arose.

"At the arising and at the birth, at the awakening and at the teaching of the Dhamma;
I did not see the four signs, being absorbed in the delight of meditative absorption."

At that time, Dīpaṅkara, the Possessor of the Ten Powers, surrounded by four hundred thousand who had eliminated the mental corruptions, wandering on a journey gradually, having reached a city named Ramma, was dwelling at the Sudassana Great Monastery. The inhabitants of the city of Ramma, having heard "Dīpaṅkara, it is said, the lord of ascetics, having attained the supreme highest enlightenment, the one who had set in motion the excellent wheel of the Teaching,

wandering on a journey gradually, having reached the city of Ramma, is dwelling at the Sudassana Great Monastery," having caused ghee, butter, and other medicines and cloth coverings to be taken, with scents, garlands, and so on in their hands, slanting towards the Buddha, slanting towards the Teaching, slanting towards the Community, sloping towards them, inclining towards them, having approached the Teacher, having paid homage, having venerated with scents, garlands, and so on, having sat down to one side, having heard the proclamation of the Teaching, having invited him for the morrow, rose from their seats and departed.

They, on the following day, having prepared a great gift, having adorned the city, while adorning the road for the coming of the One of Ten Powers, having thrown soil into places broken by water, having made the ground surface level, they scatter sand the colour of silver plate, they scatter parched grain and flowers, they raise flags and banners with cloths of various colours, and they set up plantain trees and rows of full pitchers. At that time, the hermit Sumedha, having risen up from his own hermitage, going through space above those people, having seen those people full of mirth, thinking "What indeed is the reason?" having descended from space, standing to one side, asked the people - "Hey, for whom are you adorning this road?" Therefore it was said -

"In the domain of the borderland, having invited the Truth-finder;
They clean the path for his coming, with satisfied minds.

"I at that time, having gone forth from my own hermitage;
Shaking off my bark garments, I then go into the sky.

"Having seen the people filled with joy, satisfied and happy, delighted;
Having descended from the sky, he asked the people at that very moment.

"Satisfied, joyful, greatly delighted, filled with joy, the great multitude;
For whom is the path being cleared, the straight road?"

The people said "Venerable Sumedha, you do not know; Dīpaṅkara, the Possessor of the Ten Powers, having attained the perfect enlightenment, the one who had set in motion the excellent wheel of the Teaching, wandering on a journey, having reached our city, is dwelling at the Sudassana great monastery. We invited that Blessed One; we are decorating this road of arrival for the Buddha, the Blessed One." The hermit Sumedha thought - "Even the mere sound 'Buddha' is rare in the world, how much more the arising of a Buddha; it is fitting for me too, together with these people, to decorate the road for the Possessor of the Ten Powers." He said to those people - "If, sirs, you are decorating this road for the Buddha, give me too one place; I too will decorate the road together with you." They, having accepted saying "Good," knowing "The hermit Sumedha possesses supernormal power," having observed a place broken by water, "You decorate this place" - they gave. Sumedha, having taken up rapture with the Buddha as object, thought "I am able to decorate this place by supernormal power; thus decorated, however, it will not satisfy my mind; today it is fitting for me to perform bodily service" - having brought soil, he threw it into that area.

While that area was not yet decorated for him, Dīpaṅkara, the Possessor of the Ten Powers, surrounded by four hundred thousand of great power, possessing the six higher knowledges, who had eliminated the mental corruptions, while the deities were venerating with divine scents, garlands, and so on, while divine songs were proceeding, while humans were venerating with human scents and garlands and so on, with boundless Buddha's grace, rousing himself like a lion on a slab of red arsenic, set out upon that decorated and prepared road. The hermit Sumedha, having opened his eyes, having looked at the body of the Possessor of the Ten Powers coming along the decorated road - adorned with the thirty-two marks of a great man, beautified by the eighty minor features, surrounded by the fathom-wide halo, emitting the six-coloured compact Buddha rays like various lightning creepers on a jewel-coloured sky, in intertwining clusters and in pairs upon pairs - a body that had attained the highest beauty - "Today it is fitting for me to make the relinquishment of life for the Possessor of the Ten Powers; let not the Blessed One step on the mud; rather, as if stepping on a bridge of jewelled planks, together with four hundred thousand who have eliminated the mental corruptions, let him go treading upon my back; that will be for my welfare and happiness for a long time" - having loosened his hair, having spread out the cheetah-skin, the matted hair, the bark garments on the dark-coloured mud, he lay down on the surface of the mud like a bridge of jewelled planks. Therefore it was said -

"Those, when asked by me, explained: 'The Buddha, unsurpassed in the world;
The Conqueror named Dīpaṅkara, the leader of the world, arose;
For him the path is being cleared, the straight road.'

"Having heard 'Buddha,' joy arose at that very moment;
Saying "Buddha, Buddha," I declared my pleasure.

"Standing there I thought, satisfied, with an agitated mind;
'Here I shall plant seeds, let not the moment pass by.'

"If you are clearing the path for the Buddha, give me one place;
I too will clear the straight road.

"They gave me permission, to cleanse the straight path then;
Thinking 'Buddha, Buddha,' I cleansed the path then.

"While my place was unfinished, Dīpaṅkara, the great sage;
With four hundred thousand, possessing the six higher knowledges, such ones;
With those who have eliminated the mental corruptions, with the unstained,
the Conqueror proceeded along the straight path.

Going out to meet takes place, many drums are beaten;
Rejoicing, men and deities uttered applause.

The gods see humans, and humans also see the deities;
Both of them, with joined palms, follow the Truth-finder.

The gods with divine musical instruments, and humans with human ones;
Both of them, playing music, follow the Truth-finder.

Divine mandāra flowers, lotuses, and coral tree blossoms;
The gods gone into the sky scatter them in every direction.

Champaka, sal, nīpa, ironwood, Alexandrian laurel and screw pine -
Men standing on the ground throw them up in every direction.

Having loosened my hair there, and the bark garment and the leather hide;
Having spread them out on the mud, I lay down face downward.

"Having stepped upon me, let the Buddha go together with his pupils;
Let him not step on the mud, it will be for my welfare.

He, while lying on the surface of the mud, again having opened his eyes, seeing the splendour of the Buddha Dīpaṅkara the Possessor of the Ten Powers, thought thus -
"If I wished, having burnt all mental defilements, having become the most junior member of the Community, I could enter the delightful city. But there is no need for me to burn the defilements in an unknown guise for the attainment of Nibbāna. What if I, like Dīpaṅkara the Possessor of the Ten Powers, having attained the supreme highest enlightenment, having embarked the great multitude upon the boat of the Dhamma, having helped them cross over the ocean of wandering in the round of rebirths, were afterwards to attain final nibbāna - this is befitting for me." Thereupon, having combined the eight qualities, having made the resolution for Buddhahood, he lay down. Therefore it was said -

"As I lay upon the earth, thus arose in my mind;
'If I wished, today I could burn up my defilements.

'What need have I to realise the Teaching here in an unknown guise;
Having attained omniscience, I shall be a Buddha in the world with its gods.

'What need have I, having crossed over alone, as a man seeing his own strength;
Having attained omniscience, I shall help the world with its gods to cross over.

'By this aspiration of mine, made in the presence of the highest of men;
Having attained omniscience, I help many people cross over.

'Having cut through the stream of wandering in the round of rebirths, having destroyed the three existences;
Having climbed aboard the boat of the Dhamma, I shall help the world with its gods to cross over."

But since for one aspiring to the state of a Buddha -

"Human existence, achievement of gender, cause, seeing the Teacher;
Going forth, achievement of qualities, aspiration and desire;
Through the combination of eight factors, the resolution succeeds."

For indeed, only for one standing in the state of human existence and aspiring to the state of a Buddha does the aspiration succeed; the aspiration of a serpent or a supaṇṇa or a deity does not succeed. Even in the state of human existence, the

aspiration succeeds only for one standing in the male gender, not for a woman or for eunuchs, neuters, or hermaphrodites. Even for a man, the aspiration succeeds only for one accomplished in the cause for the attainment of arahantship in that individual existence, not for the other. Even for one accomplished in the cause, the aspiration succeeds only for one aspiring in the presence of a living Buddha; for one aspiring near a shrine or at the foot of a Bodhi tree when the Buddha has attained final Nibbāna, it does not succeed. Even for one aspiring in the presence of Buddhas, it succeeds only for one standing in the mark of going forth, not for one standing in the mark of a layman. Even for one gone forth, it succeeds only for one who has obtained the five direct knowledges and the eight meditative attainments, not for one devoid of this achievement of qualities. Even for one accomplished in qualities, it succeeds only for one by whom his own life has been given up for the Buddhas - for him alone, accomplished in aspiration by this aspiration, it succeeds, not for the other. Even for one accomplished in aspiration, it succeeds only for one who has great desire and endeavour and effort and search for the sake of the practices bringing about Buddhahood, not for the other.

Herein this is a simile for the greatness of desire -For if it were thus: "Whoever is able to cross over the entire interior of the world-circle become one mass of water by the strength of his own arms and go to the far shore, he attains the state of a Buddha. Or else whoever is able to go to the far shore on foot, having removed and crushed the entire interior of the world-circle covered with bamboo thickets, he attains the state of a Buddha. Or else whoever is able to go to the far shore on foot, treading upon the entire interior of the world-circle continuously strewn with spear-points, having beaten the spears upright, he attains the state of a Buddha. Or else whoever is able to go to the far shore, trampling with his feet the entire interior of the world-circle filled with flameless glowing embers, he attains the state of a Buddha." Whoever does not imagine even one of these to be difficult for oneself, "I shall cross over or go to the far shore even of this" - whoever is thus endowed with such great desire and endeavour and effort and search, for him the aspiration succeeds, not for the other. Now the hermit Sumedha, having combined these eight qualities, having made the resolution for Buddhahood, lay down.

The Blessed One Dīpaṅkara too, having come and stood at the head-end of the hermit Sumedha, as if opening a jewelled lion-lattice window, having opened his eyes endowed with the beauty of five colours, having seen the hermit Sumedha lying on the surface of the mud, reflecting "This hermit, having made a resolution for the state of a Buddha, has lain down; will this one's aspiration succeed, or not?" having sent forth the knowledge of future events and considering, having known "Having passed beyond four incalculable periods exceeding a hundred thousand cosmic cycles from now, he will become a Buddha named Gotama," while standing right there, he declared in the midst of the assembly - "Do you see this ascetic of lofty austerity lying on the surface of the mud?" "Yes, venerable sir." "This one, having made a resolution for the state of a Buddha, has lain down; this one's aspiration will succeed. At the summit of four incalculable periods exceeding a hundred thousand cosmic cycles from now, he will become a Buddha named Gotama. And in that individual existence, a city named Kapilavatthu will be his abode; a queen named Māyā will be his mother; a king named Suddhodana will be his father; an elder named Upatissa will be his chief disciple; one named Kolita will be his second disciple; one named Ānanda will be his

attendant; an elder nun named Khemā will be his chief female disciple; an elder nun named Uppalavaṇṇā will be his second female disciple. With mature knowledge, having made the great renunciation, having striven in the great striving, having received milk-rice at the foot of a banyan tree, having consumed it on the bank of the Nerañjarā, having ascended the ground of enlightenment, he will fully awaken at the foot of the sacred fig tree." Therefore it was said -

"Dīpaṅkara, knower of the world, the receiver of oblations;
Standing at my head, spoke these words.

'See this ascetic, the matted-hair ascetic of lofty austerity;
After immeasurable cosmic cycles from now, he will become a Buddha in the world.

'Having gone forth from the delightful city called Kapila, the Truth-finder;
Having striven in striving, having performed austerities.

'Having sat down at the root of the goatherd's tree, the Truth-finder;
Having taken up the milk-rice there, he will approach the Nerañjarā.

"On the bank of the Nerañjarā, that Conqueror ate the milk-rice;
By the prepared excellent path, he will approach the foot of the Bodhi tree.

"Then, having circumambulated the ground of enlightenment, the unsurpassed one;
At the root of the holy fig tree, the one of great fame will awaken.

"His mother who gave him birth will be named Māyā;
His father will be named Suddhodana, this one will be Gotama.

"Without mental corruptions, without lust, with peaceful minds, concentrated;
Kolita and Upatissa will be the chief disciples;
Ānanda by name will be the attendant, he will attend upon that Conqueror.

"Khemā and Uppalavaṇṇā will be the chief female disciples;
Without mental corruptions, without lust, with peaceful minds, concentrated;
The enlightenment tree of that Blessed One is called the holy fig tree."

The hermit Sumedha was filled with pleasure thinking "My aspiration, it is said, will succeed." The great multitude, having heard the word of the One Possessed of the Ten Powers Dīpaṅkara, "The ascetic Sumedha is indeed a Buddha-seed, a sprout of a Buddha" - was full of mirth. And this occurred to them: "Just as a man crossing a river, being unable to cross over by a straight ford, crosses over by a lower ford, just so we too, not obtaining the path and fruit in the Dispensation of the One Possessed of the Ten Powers Dīpaṅkara, in the future, when you become a Buddha, then in your presence may we be able to realise the path and fruit" - they established the aspiration. The One Possessed of the Ten Powers Dīpaṅkara too, having praised the Bodhisatta, having venerated him with eight handfuls of flowers, having circumambulated him, departed; they too, numbering four hundred thousand, who

had eliminated the mental corruptions, having venerated the Bodhisatta with perfumes and garlands, having circumambulated him, departed. But the gods and humans, having venerated in the same way, having paid homage, departed.

The Bodhisatta, when all had departed, having risen from the lying place, sat down folding his legs crosswise on the top of the heap of flowers, thinking "I shall investigate the perfections." When the Bodhisatta had thus sat down, the deities of the entire ten-thousand world-circles, having assembled, having given applause, said "Noble hermit Sumedha, when the Bodhisattas of old sat down folding their legs crosswise thinking 'We shall investigate the perfections,' whatever advanced signs appear, all of those have become manifest today. Without doubt you will become a Buddha. We too know this: 'For whomever these signs appear, he certainly becomes a Buddha.' You, having made your energy firm, exert yourself" - they praised the Bodhisatta with praises of various kinds. Therefore it was said -

"Having heard this word of the matchless great sage;
Rejoicing, men and deities said: "This one is indeed a Buddha-seed."

"Sounds of acclamation occur, they clap their hands and laugh;
With joined palms they pay homage, the ten-thousand world-system together
with the gods.

"If we miss the Dispensation of this Protector of the World;
In the future time, we shall be face to face with him."

"Just as people crossing a river, having missed the opposite ford;
Having taken a lower ford, they cross over the great river.

"Just so, all of us, if we let go of this Conqueror;
In the future time, we shall be face to face with him."

Dīpaṅkara, knower of the world, the receiver of oblations;
Having praised my action, lifted up his right foot.

Those who were there, the sons of the Conqueror, all circumambulated me;
Men, serpents, and gandhabbas, having paid respect, departed.

When the leader of the world together with the Community had passed
beyond my sight;
With a mind full of mirth, I then rose from my seat.

Happy with happiness I was, gladdened with gladness;
And overflowing with rapture, I then folded my legs crosswise.

Having sat down cross-legged, thus I thought then;
I have become a master in meditative absorption, having reached perfection
in the direct knowledges.

In the thousandfold world, there are no sages equal to me;
Matchless in supernormal powers, I obtained such happiness."

When I sat cross-legged, the inhabitants of the ten thousand world systems
Uttered a great roar: "Certainly you will become a Buddha."

Whatever signs appeared before for Bodhisattas, when they sat cross-legged
in the excellent posture;
Those signs appear today.

Cold has departed, and heat subsides;
Those signs appear today, certainly you will become a Buddha.

The ten-thousand world-systems become silent and undisturbed;
Those signs appear today, certainly you will become a Buddha.

Great winds do not blow, the rivers do not flow;
Those signs appear today, certainly you will become a Buddha.

Land-born and water-born flowers, all bloom at that very moment;
They are all in bloom today, certainly you will become a Buddha.

Whether creepers or trees, they bear fruit at that very moment;
They are all bearing fruit today, certainly you will become a Buddha.

Jewels situated in the sky and situated on the ground shine at that very
moment;
Those jewels shine today, certainly you will become a Buddha.

Human and divine musical instruments are played at that very moment;
Both today resound, certainly you will become a Buddha.

"Variegated flowers from the sky, rain down at that very moment;
They too rain down today, certainly you will become a Buddha.

"The great ocean contracts, the ten-thousand world-system quakes;
Both today resound, certainly you will become a Buddha.

"In the ten thousand hells, the fires are extinguished at that very moment;
Those fires are quenched today, certainly you will become a Buddha.

"The sun is spotless, all the stars are seen;
They too appear today, certainly you will become a Buddha.

"Without rain, water sprang up from the earth at that very moment;
That too springs up from the earth today, certainly you will become a Buddha.

"The hosts of stars shine, the constellations in the circle of the sky;
Visākhā is yoked with the moon, certainly you will become a Buddha.

"Those dwelling in holes, those dwelling in caves, come out from their dwelling
places;
Today those dwelling places are abandoned, certainly you will become a
Buddha.

"There is no discontent among beings, they are content at that very moment;
They are all content today, certainly you will become a Buddha.

"Diseases are calmed thereby, and hunger perishes;
Those signs appear today, certainly you will become a Buddha.

"Lust then becomes diminished, hate and delusion perish;
They have all departed today, certainly you will become a Buddha.

"Fear does not arise then, and today too this is seen;
By that sign we know, certainly you will become a Buddha.

"Dust does not rise upward, and today too this is seen;
By that sign we know, certainly you will become a Buddha.

"The undesirable odour departs, a pleasant fragrance blows forth;
That fragrance blows forth today, certainly you will become a Buddha.

"All gods appear, having set aside the immaterial ones;
They are all seen today, certainly you will become a Buddha.

"As far as there are hells by name, all are seen at that moment;
They are all seen today, certainly you will become a Buddha.

"Walls, door panels, and rocks were not obstructions then;
They became like space today, certainly you will become a Buddha.

"Death and rebirth, in that moment are not found;
Those signs appear today, certainly you will become a Buddha.

"Firmly exert your energy, do not turn back, go forward;
We understand this, certainly you will become a Buddha."

The Bodhisatta, having heard the word of the One Possessed of the Ten Powers Dīpaṅkara and of the deities of the ten-thousand world-circles, having become exceedingly inspired with enthusiasm arisen, thought "The Buddhas are of unfailing speech, there is no alteration in the word of the Buddhas. For just as the falling of a clod of earth thrown into the sky is certain, death for one who is born is certain, the rising of the sun when dawn breaks, the roaring of a lion gone forth from its dwelling place, the laying down of the burden for a woman heavy with child - these are certain and inevitable, just so the word of the Buddhas is certainly everlasting and unfailing. Surely I will become a Buddha." Therefore it was said -

"Having heard the word of the Buddha and of the ten-thousand, both;
Satisfied, joyful, greatly delighted, thus I thought then.

"The Buddhas are of unambiguous speech, the Conquerors are of unfailing speech;
There is no falsehood in the Buddhas, certainly I will become a Buddha.

"Just as a clod of earth thrown into the sky, certainly falls to the ground;

So too the word of the foremost Buddhas is everlasting and eternal.

"Just as for all beings, death is everlasting and eternal;
So too the word of the foremost Buddhas is everlasting and eternal.

"Just as when the night has waned, the rising of the sun is certain;
So too the word of the foremost Buddhas is everlasting and eternal.

"Just as the roaring of a lion gone forth from its lair is certain;
So too the word of the foremost Buddhas is everlasting and eternal.

"Just as for pregnant women, the laying down of the burden is certain;
So too the word of the foremost Buddhas is everlasting and eternal."

He, having made the determination thus "I shall certainly become a Buddha," in order to consider the qualities that bring about Buddhahood - "Where indeed are the qualities that bring about Buddhahood - are they above, or below, in the directions, or in the intermediate directions?" - thus, searching the entire element of phenomena in due order, having seen the first perfection of giving, practised and cultivated by the Bodhisattas of old, he exhorted himself thus - "Wise Sumedha, you should henceforth fulfil the first perfection of giving. For just as a water-pot turned upside down discharges water entirely without remainder and does not bring it back, just so, without regard for wealth or fame or sons or wife or major and minor limbs, giving to the beggars who have arrived all that they wish and desire entirely without remainder, having sat down at the foot of the Bodhi tree, you will become a Buddha." Thus he made firm and determined the first perfection of giving. Therefore it was said -

"Come, the qualities that make a Buddha, I shall investigate here and there;
Above, below, the ten directions, as far as the element of phenomena extends.

"Searching then I saw the first perfection of giving;
The great path practised by the great sages of old.

"This you first for now, having made firm, take upon yourself;
Go to the perfection of giving, if you wish to attain enlightenment.

"Just as a water-pot full, of whatever, turned upside down;
Discharges water entirely, does not hold back therein.

"Likewise, having seen beggars, low, superior, and middling;
Give a gift entirely, like a water-pot turned upside down."

Then, as he reflected further "One should not be content with just this much of the practices bringing about Buddhahood," having seen the second perfection of morality, this occurred to him - "Wise Sumedha, you should henceforth fulfil the perfection of morality too. Just as the yak deer, without regard for its life, guards only its tail hair, just so you too, henceforth, without regard for your life, guarding only morality, you will become a Buddha." Thus he made firm and determined the second perfection of morality. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

Searching then I saw the second perfection of morality,
Practised and cultivated by the great sages of old.

"This you second for now, having made firm, take upon yourself;
Go to the perfection of morality, if you wish to attain enlightenment.

"Just as a yak, its tail hair caught on something;
Goes to death there, does not destroy its tail.

"Just so, on the four planes, fulfil the moralities;
Always guard morality, as a yak its tail."

Then, as he reflected further "One should not be content with just this much of the practices bringing about Buddhahood," having seen the third perfection of renunciation, this occurred to him: "Wise Sumedha, you should henceforth fulfil the perfection of renunciation also. Just as a man dwelling for a long time in a prison does not develop affection there, but rather becomes dissatisfied and wishes to depart, just so you too, having regarded all existences as similar to a prison, dissatisfied with all existences, wishing to be freed, having become inclined towards renunciation, thus you will become a Buddha." Thus he made firm and determined the third perfection of renunciation. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

Searching then I saw the third perfection of renunciation,
Practised and cultivated by the great sages of old.

"This you third for now, having made firm, take upon yourself;
Go to the perfection of renunciation, if you wish to attain enlightenment.

"Just as a man in a prison, having dwelt long, afflicted by suffering;
Does not generate lust therein, but seeks only freedom.

"Just so you, see all existences, as if a prison;
Be inclined towards renunciation, for release from existence."

Then, as he reflected further "One should not be content with just this much of the practices bringing about Buddhahood," having seen the fourth perfection of wisdom, this occurred to him - "Wise Sumedha, you, henceforth, should fulfil the perfection of wisdom also. Without avoiding anyone among the low, middle, and superior, having approached all wise persons, you should ask a question. Just as an alms-gathering monk, without avoiding any among the families beginning with the low, walking for almsfood in succession, quickly obtains sustenance, just so you too, having approached all wise persons, asking a question, you will become a Buddha" - having made firm the fourth perfection of wisdom, he determined upon it. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

Searching then I saw the fourth perfection of wisdom,
Practised and cultivated by the great sages of old.

"This you fourth for now, having made firm, take upon yourself;
Go to the perfection of wisdom, if you wish to attain enlightenment.

"Just as a monk begging alms, among low, superior, and middling;
Not avoiding families, thus he obtains sustenance.

"Just so you, at all times, questioning the wise people;
Having gone to the perfection of wisdom, you will attain the highest enlightenment."

Then, as he reflected further "One should not be content with just this much of the practices bringing about Buddhahood," having seen the fifth perfection of energy, this occurred to him - "Wise Sumedha, you, henceforth, should fulfil the perfection of energy also. Just as a lion, the king of beasts, is of firm energy in all postures, so you too, being of firm energy and unwavering energy in all postures in all existences, will become a Buddha" - having made firm the fifth perfection of energy, he determined upon it. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

Searching then I saw the fifth perfection of energy,
Practised and cultivated by the great sages of old.

"This you fifth for now, having made firm, take upon yourself;
Go to the perfection of energy, if you wish to attain enlightenment.

"Just as a lion, the king of beasts, in sitting, standing, and walking;
Is ever of unwavering energy, with mind always uplifted.

"Just so you, in all existences, firmly exert your energy;
Having gone to the perfection of energy, you will attain the highest enlightenment."

Then, as he reflected further "one should not be content with just this much of the practices bringing about Buddhahood," having seen the sixth perfection of patience, this occurred to him - "Wise Sumedha, you, henceforth, should fulfil the perfection of patience also. You should be patient whether in honour or in dishonour. Just as on the earth, by name, they cast down what is pure and what is impure, yet the earth does not make affection or aversion on that account, it is patient, it endures, it just accepts - just so you too, being patient with honour and dishonour, will become a Buddha." Thus he firmly determined the sixth perfection of patience. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

"Searching then I saw the sixth perfection of patience,
Practised and cultivated by the great sages of old.

"This you sixth for now, having made firm, take upon yourself;
There with undoubting mind, you will attain the highest enlightenment.

"Just as the earth, by name, both what is pure and what is impure;
Endures all that is cast upon it, it does not make aversion thereby.

"So too you, patient with honour and dishonour from all,
Having gone to the perfection of patience, you will attain the highest enlightenment."

Then, as he reflected further "one should not be content with just this much of the practices bringing about Buddhahood," having seen the seventh perfection of truthfulness, this occurred to him - "Wise Sumedha, you, henceforth, should fulfil the perfection of truthfulness also. Even if a thunderbolt were falling on your head, do not commit a conscious lie for the sake of wealth and so on, through the influence of desire and so on. For just as the healing star, by name, does not in all seasons abandon its own course and go by another path, but goes only by its own path, just so you too, not committing lying, having abandoned truth, will become a Buddha" - thus he firmly determined the seventh perfection of truthfulness. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

"Searching then I saw the seventh perfection of truthfulness,
Practised and cultivated by the great sages of old.

"This you seventh for now, having made firm, take upon yourself;
There being of uncontradictory speech, you will attain the highest enlightenment.

"Just as the healing star, a standard for the world with its gods;
In season or in the seasonal rains, does not deviate from its path.

"So too you in truths, do not deviate from the path;
Having gone to the perfection of truthfulness, you will attain the highest enlightenment."

Then, as he reflected further, "One should not be endowed with only this much of the practices bringing about Buddhahood," having seen the eighth perfection of determination, this occurred to him - "Wise Sumedha, you from now on should fulfil the perfection of determination too. Whatever you determine, in that determination you should be motionless. For just as a mountain, even when struck by winds in all directions, does not tremble, does not shake, but remains in its own place, just so you too, being motionless in your own determination, will become a Buddha" - thus he made firm and determined upon the eighth perfection of determination. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

"Searching then I saw the eighth perfection of determination;
Practised and cultivated by the great sages of old.

"This you eighth for now, having made firm, take upon yourself;
There you, having become unshakeable, will attain the highest enlightenment.

"Just as a rocky mountain, immovable, firmly established;
Does not tremble in strong winds, remains in its own place.

"So too you in determination, always be unshakeable;
Having gone to the perfection of determination, you will attain the highest enlightenment."

Then, as he reflected further, "One should not be endowed with only this much of the practices bringing about Buddhahood," having seen the ninth perfection of friendliness, this occurred to him - "Wise Sumedha, you from now on should fulfil the ninth perfection of friendliness too. Towards those who are harmful and those who are helpful, you should be of one mind. For just as water pervades both evil people and good people alike, making coolness equally, just so you too, being of one mind with a mind of friendliness towards all beings, will become a Buddha" - thus he made firm and determined upon the ninth perfection of friendliness. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

"Searching then I saw the ninth perfection of friendliness;
Practised and cultivated by the great sages of old.

"This you ninth for now, having made firm, take upon yourself;
Be matchless in friendliness, if you wish to attain enlightenment.

"Just as water, by name, upon good and evil people;
Pervades equally with coolness, and washes away dust and stain.

"Just so you too, towards the harmful and the beneficial, develop equally with friendliness;
Having gone to the perfection of friendliness, you will attain the highest enlightenment."

Then, as he was reflecting further "one should not be content with just this many qualities that make a Buddha," having seen the tenth perfection of equanimity, this occurred to him - "Sumedha, wise one, you, from now onwards, should fulfil the perfection of equanimity too. In happiness and in suffering you should be just impartial. For just as the earth, by name, when what is pure and what is impure is thrown upon it, is just impartial, just so you too, being just impartial in happiness and suffering, will become a Buddha." Thus, having made firm the tenth perfection of equanimity, he determined upon it. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

"Searching then I saw the tenth perfection of equanimity,
Practised and cultivated by the great sages of old.

"This you tenth for now, having made firm, take upon yourself;
Having become like a balance, firm, you will attain the highest enlightenment.

"Just as the earth, by name, what is impure and what is pure laid upon it;
Is indifferent to both of these, free from irritation and friendliness.

"Just so you too, in pleasure and pain, always be like a balance;
Having gone to the perfection of equanimity, you will attain the highest enlightenment."

Then he thought - "In this world, the qualities that ripen enlightenment, the practices bringing about Buddhahood, to be fulfilled by Bodhisattas, are just this many; apart from the ten perfections, there are no others. These ten perfections too are not above in space, nor below in the earth, nor in the eastern and other directions; but they are established within my own heart." Thus, having seen their state of being established in the heart, having made all of them firm and having determined upon them, meditating again and again, he meditates in forward and reverse order; having taken the end, he reaches the beginning; having taken the beginning, he places it at the end; having taken the middle, he brings it to conclusion on both sides; having taken both extremities, he brings it to conclusion in the middle. The relinquishment of external possessions is called the perfection of giving; the relinquishment of limbs is called the secondary perfection of giving; the relinquishment of life is called the ultimate perfection of giving - thus ten perfections, ten secondary perfections, ten ultimate perfections, as if turning an oil-press, as if making Great Meru the churning-stick and churning the world-encircling great ocean, he meditated. As he was thus meditating on the ten perfections, by the power of the Teaching, this great earth, two hundred thousand yojanas thick plus forty thousand, like a bundle of reeds trodden upon by an elephant, like a sugar-cane mill being pressed, crying out with a great uproar, trembled, quaked, and shook violently; it revolved like a potter's wheel and like an oil-press wheel. Therefore it was said -

"These alone are in the world, those qualities that ripen enlightenment;
Beyond these there is nothing else, firmly establish yourself therein.

"As he investigated these phenomena, by their intrinsic nature, function, and characteristic;
By the power of the Dhamma, the earth, the ten-thousand world-system, quaked.

"The earth moves and resounds, like a sugar-mill being pressed;
Just as a wheel in an oil-press, thus the ground trembles."

As the great earth was trembling, the inhabitants of Ramma city, being unable to remain standing, fainted again and again and fell down like great sal trees struck by the winds at the end of an age; pots and other potter's vessels, rolling about, striking against each other, were crushed to bits. The great multitude, frightened and trembling, having approached the Teacher, said: "What indeed, Blessed One, is this a serpent disturbance, or a disturbance of one among the spirits, demons, or deities? For we do not know this. But further, all this great multitude is troubled. What indeed, will there be evil for this world, or good? Tell us this reason." Then the Teacher, having heard their talk, said: "Do not fear, do not worry, there is no danger for you from this source. He whom I have today declared, 'The wise Sumedha will in the future become a Buddha named Gotama,' he is meditating on the ten perfections. As he meditates on the ten perfections and investigates, by the power of the Dhamma, the entire ten-thousand-fold world system trembles and resounds all at once." Therefore it was said -

"As far as the assembly extended, at the Buddha's food distribution;
Trembling, they there, fainted, lay on the ground.

Many thousands of pots, and many hundreds of jars;
Were crushed and churned there, mutually struck against each other.

Agitated, trembling, frightened, wandering, with troubled minds;
The great multitude having assembled, approached Dīpaṅkara.

'What will become of the world, whether good or evil;
The whole world is troubled, dispel that, O One with Vision.'

Then Dīpaṅkara, the great sage, made known to them;
"Be confident, do not fear, in this earthquake.

"He whom I have declared today, will become a Buddha in the world;
He meditates on the Teaching, the ancient one practised by the Victors.

"As he investigated the teaching, the ground of Buddhahood entirely;
Therefore this earth trembled, the ten-thousand world-system with its gods."

The great multitude, having heard the word of the Truth-finder, full of mirth, having taken garlands, scents, and cosmetics, having gone out from Ramma city, having approached the Bodhisatta, having venerated him with garlands and so on, having paid homage, having circumambulated, entered Ramma city itself. The Bodhisatta too, having meditated on the ten perfections, having made energy firm, having determined, arose from the seat where he was sitting. Therefore it was said -

"Having heard the Buddha's word, the mind was calmed at that very moment;
All, having approached me, paid homage again.

Having taken upon myself the Buddha's virtues, having made the mind firm;
Having paid homage to Dīpaṅkara, I then rose from my seat."

Then the deities of the entire ten-thousandfold world-circle, having assembled, having venerated the Bodhisatta rising from his seat with divine garlands and scents, having paid homage, said: "Noble Sumedha the ascetic, today by you at the feet of Dīpaṅkara, the One Possessed of the Ten Powers, a great aspiration has been aspired to. May that succeed for you without obstacle. May there be neither fear nor trepidation for you. May not even the slightest disease arise in your body. Having quickly fulfilled the perfections, penetrate the perfect enlightenment. Just as trees that produce flowers and produce fruit bloom and bear fruit at the right time, just so may you too, not exceeding the time, quickly experience the highest enlightenment" - such praises and blessings they uttered. Having thus uttered them, they went each to their own celestial abode. The Bodhisatta too, praised by the deities, having made energy firm, determining "I, having fulfilled the ten perfections, will become a Buddha at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles," having risen up into the sky, went to the Himalayas. Therefore it was said -

"Divine and human flowers, both gods and humans;
Sprinkle with flowers, upon him rising from his seat.

"Both gods and humans proclaim well-being to you;
Great is what you have aspired to, may you obtain that as you wished.

"May all calamities be avoided, may sorrow and disease perish;
May there be no obstacles for you, quickly experience the highest enlightenment.

"Just as when the right time has come, flowering trees bloom;
Just so you, O great hero, bloom with the Buddha's knowledge.

"Just as whatever Enlightened by themselves fulfilled the ten perfections;
Just so you, O great hero, fulfil the ten perfections.

"Just as whatever Enlightened by themselves awakened at the seat of enlightenment;
Just so you, O great hero, awaken to the enlightenment of the Conquerors.

"Just as whatever Enlightened by themselves set in motion the wheel of the Teaching;
Just so you, O great hero, set in motion the wheel of the Teaching.

"Just as the moon on the full moon day, pure, shines brightly;
Just so you, with fulfilled aspirations, shine brightly over the ten-thousandfold world system.

"Just as the sun, freed from Rāhu, outshines with its radiance;
Just so, having been released from the world, shine brightly with splendour, you.

"Just as whatever rivers flow into the great ocean;
So may the worlds with their gods come into your presence.

"Praised and commended by them, having taken upon himself the ten qualities;
Fulfilling those qualities, he then entered the forest wilds.

The Sumedha treatise is finished.

The dwellers of Ramma city too, having entered the city, gave a great gift to the Community of monks headed by the Buddha. The Teacher, having expounded the Teaching to them, having established the public in the refuges and so on, having departed from Ramma city, and beyond that too, remaining as long as life lasted, having performed all the duties of a Buddha, in due course he attained final Nibbāna through the Nibbāna element without residue of clinging. Therein, what should be said, all that should be understood in the very manner stated in the Buddhavaṃsa. For it is said there -

"Then they, having fed the leader of the world together with the Community,
Went for refuge to him, to the Teacher Dīpaṅkara.

"The Truth-finder established some in going for refuge;
Some in the five precepts, and others in the tenfold morality.

"To someone he gives asceticism, the four highest fruits;
To someone the matchless states, he gives the analytical knowledge.

"To someone the excellent attainments, the eight he gives, the lord of men;
The three true knowledges to someone, the six higher knowledges he offers.

"By that exertion the great sage exhorts the crowd of people;
By that the Dispensation of the Protector of the World became widespread.

"With great jaw and bull-like shoulders, named Dīpaṅkara;
He helps many people across, and delivers them from the unfortunate realm.

"Having seen people capable of being enlightened, even at a hundred thousand yojanas;
Having approached in a moment, the great sage awakens them.

"At the first full realisation, the Buddha awakened a hundred ten million;
At the second full realisation, the Protector awakened ninety ten million.

"And when in the abode of the gods, the Buddha taught the Dhamma;
For ninety thousand crores, there was the third full realisation.

"There were three assemblies of the Teacher Dīpaṅkara;
The first meeting was of a hundred thousand koṭis.

"Again at Nārada Peak, when the Conqueror had gone into solitude;
Those who had eliminated the mental corruptions, stainless, a hundred koṭis met together.

"At which time the great hero, on the Sudassana rock mountain;

With ninety thousand koṭis, the great sage celebrated the pavāraṇā.

"I at that time, a matted-hair ascetic of fierce austerity;
One who moves through the sky, one who has gone beyond in the five direct knowledges.

There was the full realisation of the teaching for ten and twenty thousand;
The full realisations of one or two are incalculable by counting.

"Widespread, known to many, prosperous, flourishing it was then;
The Dispensation of the Blessed One Dīpaṅkara was well purified.

Four hundred thousand, possessing the six higher knowledges, of great supernormal power;
They surround Dīpaṅkara, the knower of the world, always.

Whoever at that time, give up human existence;
Trainees who have not attained their goal, they are blameworthy.

The Scriptures, fully in bloom, with Worthy Ones, such ones;
With those who have eliminated the mental corruptions, with the unstained, it appears beautiful in the world including the gods.

The city was named Rammavatī, the warrior was named Sudeva;
The mother was named Sumedhā, of the Teacher Dīpaṅkara.

Sumaṅgala and Tissa were the chief disciples;
Sāgata by name was the attendant of the Teacher Dīpaṅkara.

"Nandā and Sunandā were the chief female disciples;
The enlightenment tree of that Blessed One is called the sacred fig tree.

Eighty cubits in height, Dīpaṅkara, the great sage;
Shines like a lamp post, like a king of sal trees in full bloom.

"A hundred thousand years was the life span of that great sage;
Remaining for that long, he helped many people to cross.

Having illuminated the Good Teaching, having helped the great multitude cross over;
Having blazed like a great mass of fire, he, together with his disciples, attained final Nibbāna.

That supernormal power and that fame, and those jewel wheels on his feet;
All that has disappeared, are not all activities empty?"

In the period after the Blessed One Dīpaṅkara, having passed beyond one incalculable period, a Teacher named Koṇḍañña arose. He too had three assemblies of disciples. At the first assembly there were a hundred thousand crores, at the second a thousand crores, at the third ninety crores. At that time the Bodhisatta,

having become a universal monarch named Vijitāvī, gave a great gift to the Community of monks headed by the Buddha numbering a hundred thousand crores. The Teacher, having declared the Bodhisatta "You will be a Buddha," expounded the Teaching. He, having heard the Teacher's talk on the Teaching, having handed over the kingdom, went forth. He, having learnt the three Canons, having produced the eight attainments and the five direct knowledges, not having fallen away from meditative absorption, was reborn in the Brahma world. The Buddha Koṇḍañña's city was named Rammavatī, the warrior named Sunanda was his father, the queen named Sujātā was his mother, Bhadda and Subhadda were the two chief disciples, Anuruddha by name was the attendant, Tissā and Upatissā were the two chief female disciples, the Sālakalyāṇī was the Bodhi tree, his body was eighty-eight cubits in height, and his life-span was a hundred thousand years.

After Dīpaṅkara, the Leader named Koṇḍañña;
Of infinite power, of immeasurable fame, immeasurable, difficult to approach."

In the period after him, having passed beyond one incalculable period, in one and the same cosmic cycle four Buddhas arose - Maṅgala, Sumana, Revata, and Sobhita. The Blessed One Maṅgala had three assemblies. Among those, at the first assembly there were a hundred thousand crores of monks, at the second a thousand crores, at the third ninety crores. His half-brother, it is said, a prince named Ānanda, together with an assembly numbering ninety crores, went to the Teacher's presence for the purpose of hearing the Teaching. The Teacher gave him a progressive discourse; he, together with the assembly, attained arahantship together with the analytical knowledges. The Teacher, looking at the former conduct of those sons of good family, having seen the decisive support for bowls and robes created by supernormal power, having stretched out his right hand, said "Come, monks." All, at that very moment, bearing bowls and robes created by supernormal power, having become accomplished in deportment like elder monks of sixty rains retreats, having paid homage to the Teacher, surrounded him. This was his third assembly of disciples.

But just as for other Buddhas the bodily radiance was only eighty cubits in extent all around, it was not so for him. But that Blessed One's bodily radiance, having constantly pervaded the ten-thousandfold world system, stood. Trees, earth, mountains, oceans and so on, at least including small pots and so on, were as if enveloped in golden slabs. But his life-span was ninety thousand years. For so long a time the moon, sun and so on were not able to shine with their own radiance; the distinction of night and day was not apparent. Just as by day with the light of the sun, beings constantly went about by the light of the Buddha alone. By means of flowers blooming in the evening and by means of crying birds and so on in the morning, the world discerned the distinction of night and day.

But is this power not present for other Buddhas? No, it is not that there is not. For they too, if wishing, could pervade the ten-thousandfold world system or even more with their radiance. But for the Blessed One Maṅgala, by the power of his former aspiration, the bodily radiance, like the fathom-wide radiance of others, having constantly pervaded the ten-thousandfold world system, stood. It is said that he, during the time of practising the conduct of a Bodhisatta, established in an individual existence similar to Vessantara, together with his sons and wife, dwelt on a mountain

similar to Mount Vaṅka. Then a demon named Kharadāṭhika, having heard of the great man's disposition for giving, having approached in the appearance of a brahmin, requested the Great Being for the two children. The Great Being, saying "I give the little sons to the brahmin," joyful and delighted, causing the earth bounded by water to tremble, gave both children. The demon, having stood leaning against the railing board at the end of the walking path, while the Great Being was watching, ate the two children as if they were a bunch of roots. For the great man, having looked at the demon, even having seen his mouth belching forth a stream of blood like a flame of fire when his mouth was just opened, not even a hair-tip's worth of displeasure arose. But as he was thinking "Well given indeed is my gift," great joy and pleasure arose in his body. He made the aspiration "As an outcome of this, in the future, in this very manner, may rays emanate." In dependence on that aspiration of his, when he had become a Buddha, rays having emanated from his body pervaded that much space.

There is also another former conduct of his. It is said that during the time of the Bodhisatta, having seen the shrine of a certain Buddha, thinking "It is fitting for me to give up my life for this Buddha," having had his entire body wrapped in the manner of wrapping a stick-lamp, having filled a golden bowl worth a hundred thousand, with a bud-sized knob, with ghee, having lit a thousand wicks therein, having taken it upon his head, having had his entire body set ablaze, circumambulating the shrine, he spent the entire night. Thus, even though striving until the break of dawn, not even a pore's worth of heat was felt by him. It was as if he had entered the interior of a lotus. For the Teaching indeed protects one who protects oneself. Therefore the Blessed One said -

"The Teaching indeed protects one who practises the Teaching, the Teaching well practised brings happiness;

This is the benefit when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm."

As an outcome of this action too, the bodily radiance of that Blessed One, having pervaded the ten-thousandfold world system, stood.

At that time our Bodhisatta, having been a brahmin named Suruci, thinking "I shall invite the Teacher," having approached, having heard the sweet talk on the Teaching, said "Tomorrow accept almsfood from me, venerable sir." "Brahmin, how many monks do you need?" "But how many, venerable sir, are your retinue monks?" he said. At that time, however, it was just the first assembly of the Teacher; therefore he said "A hundred thousand koṭṭis." "Venerable sir, please accept almsfood from me together with all of them." The Teacher accepted. The brahmin, having invited for the morrow, while going home, thought - "I am able to give rice gruel, food, cloth and so on to so many monks, but how will there be a place for sitting?"

That thought of his generated heat in the Paṇḍukambala stone seat of the king of gods, who was standing at the summit of eighty-four thousand yojanas. Sakka, looking around with the divine eye thinking "Who now wishes to dislodge me from this position?" having seen the great man, having thought "A brahmin named Suruci, having invited the Community of monks headed by the Buddha, has considered the purpose of a place for sitting; it is fitting for me too to go there and take a share of

merit," having created the appearance of a carpenter, with an adze and hatchet in hand, appeared before the great man. He said "Is there indeed any work to be done for wages for anyone?" The great man, having seen him, said "What work will you do?" "There is no craft that I do not know; whether a house or a pavilion, whoever has whatever built, I know how to build that for him." "If so, there is work for me." "What, sir?" "For tomorrow, a hundred thousand koṭis of monks have been invited by me; will you build a sitting pavilion for them?" "I would indeed build it, if you will be able to give me wages." "I shall be able, dear son." "Very well, I shall do it," and having gone, he looked at a certain spot. The spot, measuring twelve or thirteen yojanas, was level like a kasiṇa disc. He, having thought "Let a pavilion made of the seven precious things arise in this much space," looked. At that very moment, having broken through the earth, a pavilion arose. On its golden pillars there were silver capitals, on the silver ones golden ones, on the jewelled pillars coral ones, on the coral pillars jewelled ones, on those made of the seven precious things there were capitals made of the seven precious things. Then he looked, thinking "Let nets of tinkling bells hang in the spaces between the pavilion." Together with the very looking, nets of tinkling bells hung down; when stirred by a gentle wind, a sweet sound emanated from them as if from a five-part musical ensemble; it was as if it were the time of a celestial concert taking place. He thought "Let strings of scented garlands and strings of flower garlands hang in the spaces between." The strings hung down. He thought "Let seats and stands for monks numbering a hundred thousand koṭis arise, having broken through the earth," and at that very moment they arose. He thought "Let one water jar each arise in each corner," and water jars arose.

Having constructed that much, having gone to the brahmin's presence, he said "Come, sir, having looked at your pavilion, give me my wages." The great man, having gone, looked at the pavilion. Even as he was looking, his entire body was continuously pervaded with fivefold rapture. Then, as he was looking at the pavilion, this occurred to him - "This pavilion was not made by a human being; but surely, on account of my disposition and my virtue, Sakka's abode became hot. Therefore this pavilion will have been caused to be built by Sakka, the king of gods." He thought "It is not proper for me to give a gift in such a pavilion for just one day; I shall give for seven days." For external giving, however much it may be, is unable to produce satisfaction in Bodhisattas; but when, having cut off the adorned head, having plucked out the anointed eyes, or having torn out the flesh of the heart, a gift is given, then for Bodhisattas there is what is called satisfaction in dependence on generosity. For even for our Bodhisatta, in the Sivi Jātaka, having distributed five hundred thousand coins daily, giving gifts at the four gates and in the middle of the city, that gift was unable to produce the satisfaction of generosity. But when Sakka, the king of gods, having come in the appearance of a brahmin, requested his eyes, then, even as he was giving them having plucked them out, joy arose; not even to the extent of a hair-tip did his mind undergo alteration. Thus, in dependence on giving, there is no satisfaction for Bodhisattas. Therefore that great man too, having thought "It is fitting for me to give a gift for seven days to monks numbering a hundred thousand koṭis," having caused the Community of monks headed by the Buddha to sit down in that pavilion, gave for seven days a gift called gavapāna. Gavapāna means food prepared by filling very large jars with milk, placing them on ovens, and when the milk is thickly boiled, throwing in a few rice-grains, and

preparing it with ripe honey, sugar powder, and ghee. But humans alone were not able to serve the food. Even gods, alternating one between each, served the food. Even the place measuring twelve or thirteen yojanas was not sufficient to accommodate the monks. But those monks sat down by their own power. On the final day, having had the bowls of all the monks washed, having filled them with ghee, butter, honey, molasses, and so on for the purpose of medicine, he gave them together with the three robes. The robe-cloths received by the most junior monk of the Community were worth a hundred thousand each.

The Teacher, while giving the thanksgiving, reflecting "This person gave such a great gift, who indeed will he become?" having seen "In the future, at the summit of two incalculable periods exceeding a hundred thousand cosmic cycles, he will become a Buddha named Gotama," having addressed the great man, he declared "You, having passed beyond such a period of time, will become a Buddha named Gotama." The great man, having heard the declaration, having thought "I indeed shall become a Buddha, what need have I of the household life? I shall go forth," having abandoned such success like a lump of spittle, having gone forth in the presence of the Teacher, having learnt the word of the Buddha, having produced the direct knowledges and the meditative attainments, at the end of his life span he was reborn in the Brahma world.

Now the Blessed One Maṅgala's city was named Uttara, his father too was a warrior named Uttara, his mother too was a queen named Uttarā, Sudeva and Dhammasena were the two chief disciples, Pālita by name was the attendant, Sīvalī and Asokā were the two chief female disciples, the iron-wood tree was the Bodhi tree, and his body was eighty-eight cubits in height. Having remained for ninety thousand years, but when that Blessed One had attained final Nibbāna, all at once ten thousand world-systems were enveloped in complete darkness. In all the world-systems there was great crying and lamentation among human beings.

"After Koṇḍañña, the Leader named Maṅgala;
Having dispelled the darkness in the world, he held aloft the torch of the
Dhamma."

Thus, having made the ten-thousandfold world system dark, afterwards, when that Blessed One had attained final Nibbāna, a Teacher named Sumana arose. He too had three assemblies of disciples. At the first assembly there were a hundred thousand crores of monks, at the second, on the Golden Mountain, ninety thousand crores, at the third, eighty thousand crores. At that time the Great Being was a king of serpents named Atula, of great supernormal power and great might. He, having heard "A Buddha has arisen," surrounded by a company of relatives, having departed from the serpent realm, having made an offering with divine musical instruments to that Blessed One who was attended by a hundred thousand crores of monks, having carried on a great giving, having given pairs of cloth to each one individually, he became established in the refuges. That Teacher too declared concerning him "In the future he will become a Buddha." That Blessed One's city was named Khema, his father was a king named Sudatta, his mother was named Sirimā, Saraṇa and Bhāvitatta were the two chief disciples, Udena by name was the attendant, Soṇā and

Upasoṇā were the two chief female disciples, the iron-wood tree was the Bodhi tree, his body was ninety cubits in height, and the life-span was ninety thousand years only.

"After Maṅgala, the Leader named Sumana;
Matchless in all qualities, the highest of all beings."

Afterwards a Teacher named Revata arose. He too had three assemblies of disciples. At the first assembly there was no counting, at the second there were a hundred thousand crores of monks, and likewise at the third. At that time the Bodhisatta, having been a brahmin named Atideva, having heard the Teacher's proclamation of the Teaching, having become established in the refuges, having placed joined palms on his head, having spoken praise of that Teacher's abandoning of mental defilements, he made an offering with his upper robe. He too declared concerning him "You will become a Buddha." Now that Blessed One's city was named Dhañṇavatī, his father was a warrior named Vipula, his mother too was a queen named Vipulā, Varuṇa and Brahmadeva were the two chief disciples, Sambhava by name was the attendant, Bhaddā and Subhaddā were the two chief female disciples, the iron-wood tree was the Bodhi tree, his body was eighty cubits in height, and the life span was sixty thousand years.

"After Sumana, the Leader named Revata;
Incomparable, matchless, unequalled, the highest Conqueror."

Afterwards a Teacher named Sobhita arose. He too had three assemblies of disciples. At the first assembly there were a hundred crores of monks, at the second ninety crores, at the third eighty crores. At that time the Bodhisatta, having been a brahmin named Ajita, having heard the Teacher's proclamation of the Teaching, having become established in the refuges, gave a great gift to the community of monks headed by the Buddha. He too declared concerning him "You will become a Buddha." Now that Blessed One's city was named Sudhamma, his father too was a king named Sudhamma, his mother too was a queen named Sudhammā, Asama and Sunetta were the two chief disciples, Anoma by name was the attendant, Nakulā and Sujātā were the two chief female disciples, the iron-wood tree was the Bodhi tree, his body was fifty-eight cubits in height, and the life-span was ninety thousand years.

After Revata, the Leader named Sobhita;
Concentrated, with peaceful mind, matchless, without equal.

Afterwards, having passed beyond one incalculable period, in just one cosmic cycle three Buddhas arose - Anomadassī, Paduma, and Nārada. The Blessed One Anomadassī had three assemblies of disciples. At the first assembly there were eight hundred thousand monks, at the second seven, at the third six. At that time the Bodhisatta was a certain demon general, of great supernormal power and great might, lord over many hundreds of thousands of crores of demons. He, having heard "A Buddha has arisen," having come, gave a great gift to the Community of monks headed by the Buddha. The Teacher too declared concerning him "In the future you will be a Buddha." Now the Blessed One Anomadassī's city was named Candavatī, his father was a king named Yasavā, his mother was named Yasodharā, Nisabha and

Anoma were the two chief disciples, his attendant was named Varuṇa, Sundarī and Sumanā were the two chief female disciples, the Bodhi tree was an ajjuna tree, his body was fifty-eight cubits in height, and the life span was a hundred thousand years.

After Sobhita, the Perfectly Enlightened One, the best of bipeds;
Anomadassī, of immeasurable fame, radiant, difficult to surpass.

Afterwards a Teacher named Paduma arose. He too had three assemblies of devotees. At the first assembly there were a hundred thousand crores of monks, at the second three hundred thousand, at the third two hundred thousand monks dwelling in a great jungle thicket in a forest without villages. At that time, while the Truth-finder was dwelling in that jungle thicket, the Bodhisatta, having become a lion, having seen the Teacher who had attained the attainment of cessation, with a gladdened mind, having paid homage, having circumambulated, filled with joy and happiness, having roared the lion's roar three times, not having abandoned for seven days the rapture with the Buddha as object, having departed for his food resort with just joy and happiness, having made the relinquishment of life, stood attending upon him. The Teacher, after the elapse of seven days, having emerged from cessation, having looked at the lion, thought "Having gladdened his mind towards the Community of monks too, he will pay homage to the Community" - "Let the Community of monks come." The monks came at that very moment. The lion gladdened his mind towards the Community. The Teacher, having looked at his mind, declared "In the future you will be a Buddha." Now the Blessed One Paduma's city was named Campaka, his father was a king named Asama, his mother was a queen named Asamā, Sāla and Upasāla were the two chief disciples, his attendant was named Varuṇa, Rāmā and Surāmā were the two chief female disciples, the Bodhi tree was named the soṇa tree, his body was fifty-eight cubits in height, and the life span was a hundred thousand years.

After Anomadassī, the Perfectly Enlightened One, the best of bipeds;
Paduma by name, matchless, without equal.

Afterwards a Teacher named Nārada arose. He too had three assemblies of disciples. At the first assembly there were a hundred thousand crores of monks, at the second ninety thousand crores, at the third eighty thousand crores. At that time the Bodhisatta, having gone forth in the going forth of sages, having become a master through practice in the five direct knowledges and the eight attainments, having given a great gift to the Community of monks headed by the Buddha, made an offering with red sandalwood. He too declared concerning him "In the future you will be a Buddha." That Blessed One's city was named Dhañṇavatī, his father was a warrior named Sudeva, his mother was named Anomā, Saddasāla and Jitamitta were the two chief disciples, his attendant was named Vāseṭṭha, Uttarā and Phaggunī were the two chief female disciples, the Bodhi tree was named the great soṇa tree, his body was eighty-eight cubits in height, and the life span was ninety thousand years.

After Paduma, the Perfectly Enlightened One, the best of bipeds;
Nārada by name, matchless, without equal.

In the period after the Buddha Nārada, having passed beyond one incalculable period, at the summit of a hundred thousand cosmic cycles from now, in one cosmic cycle, one Buddha alone named Padumuttara arose. He too had three assemblies of disciples. At the first there were a hundred thousand crores of monks, at the second on Vebhāra mountain ninety thousand crores, at the third eighty thousand crores. Then the Bodhisatta, having been a great official named Jaṭila, gave a gift together with robes to the community of monks headed by the Buddha. He too declared concerning him "In the future you will be a Buddha." But in the time of the Blessed One Padumuttara there were no sectarians at all. All gods and humans went for refuge to the Buddha himself. His city was named Haṃsavatī, his father was a warrior named Ānanda, his mother was a queen named Sujātā, Devala and Sujāta were the two chief disciples, his attendant was named Sumana, Amitā and Asamā were the two chief female disciples, a salala tree was the Bodhi tree, his body was fifty-eight cubits in height, the radiance of his body extended twelve yojanas all around, and his life span was a hundred thousand years.

"After Nārada, the Perfectly Enlightened One, the best of bipeds;
The Conqueror named Padumuttara, imperturbable, like the ocean."

Afterwards, having passed beyond seventy thousand cosmic cycles, Sumedha and Sujāta - two Buddhas arose in one cosmic cycle. Sumedha too had three assemblies of disciples; at the first assembly in the city of Sudassana there were a hundred crores who had eliminated the mental corruptions, at the second ninety crores, at the third eighty crores. Then the Bodhisatta, having been a young man named Uttara, having given up the eighty crores of wealth that had been merely deposited and stored away, having given a great gift to the community of monks headed by the Buddha, having heard the Teaching, having become established in the refuges, having gone forth, he went forth. He too declared concerning him "In the future you will be a Buddha." The Blessed One Sumedha's city was named Sudassana, his father was a king named Sudatta, his mother too was named Sudattā, Saraṇa and Sabbakāma were the two chief disciples, his attendant was named Sāgara, Rāmā and Surāmā were the two chief female disciples, a great nīpa tree was the Bodhi tree, his body was eighty-eight cubits in height, and his life span was ninety thousand years.

"After Padumuttara, the Leader named Sumedha;
Difficult to approach, of risen radiance, the sage highest in all the world."

Afterwards a Teacher named Sujāta arose. He too had three assemblies of disciples. At the first assembly there were sixty hundred thousand monks, at the second fifty, at the third forty. Then the Bodhisatta, having been a wheel-turning monarch, having heard "A Buddha has arisen," having approached, having heard the Teaching, having given the sovereignty of the four great continents together with the seven treasures to the community of monks headed by the Buddha, he went forth in the Teacher's presence. The inhabitants of the entire country, having taken up the national revenue, fulfilling the duties of monastery attendants, constantly gave a great gift to the community of monks headed by the Buddha. That Teacher too declared concerning him "In the future he will become a Buddha." That Blessed One's city was named Sumaṅgala, his father was a king named Uggata, his mother was named Pabhāvatī, Sudassana and Sudeva were the two chief disciples, his attendant was

named Nārada, Nāgā and Nāgasamālā were the two chief female disciples, and a great bamboo tree was the Bodhi tree. It is said that with few fissures, with a compact trunk, with great branches spreading out above, it shone like a peacock's tail-fan. That Blessed One's body was fifty cubits in height, and his life span was ninety thousand years.

"In that very Maṇḍa cosmic cycle, the Leader named Sujāta;
With a lion's jaw and a bull's shoulders, immeasurable, difficult to approach."

Afterwards, at the summit of eighteen hundred cosmic cycles from now, in one cosmic cycle, three Buddhas arose - Piyadassī, Atthadassī, and Dhammadassī. Piyadassī too had three assemblies of disciples. At the first there were a hundred thousand crores of monks, at the second ninety crores, at the third eighty crores. Then the Bodhisatta, having been a young man named Kassapa who had gone beyond the three Vedas, having heard the Teacher's proclamation of the Teaching, having had a monastery for the Community built by the relinquishment of a hundred thousand crores of wealth, he became established in the refuges and in the precepts. Then the Teacher declared concerning him "After the passing of eighteen hundred cosmic cycles you will be a Buddha." That Blessed One's city was named Anoma, his father was a king named Sudinna, his mother was a queen named Candā, Pālita and Sabbadassī were the two chief disciples, his attendant was named Sobhita, Sujātā and Dhammadinnā were the two chief female disciples, a kakudha tree was the Bodhi tree, his body was eighty cubits in height, and his life span was ninety thousand years.

"After Sujāta, the self-become one, the leader of the world;
Difficult to approach, equal to the matchless, Piyadassī of great fame."

Afterwards a Teacher named Atthadassī arose. He too had three assemblies of disciples. At the first there were ninety-eight hundred thousand monks, at the second eighty-eight hundred thousand, likewise at the third. At that time the Bodhisatta, having been a hermit of great supernormal power named Susīma, having brought a canopy of mandārava flowers from the world of gods, venerated the Teacher. He too declared of him "In the future you will be a Buddha." That Blessed One's city was named Sobhita, his father was a king named Sāgara, his mother was named Sudassanā, Santa and Upasanta were the two chief disciples, Abhaya was the attendant, Dhammā and Sudhammā were the two chief female disciples, the campaka tree was the Bodhi tree, his body was eighty cubits in height, the bodily radiance pervaded all around at all times to the extent of a yojana and stood, and the life span was a hundred thousand years.

"In that very Maṇḍa cosmic cycle, Atthadassī, the lord of men;
Having dispelled the great darkness, attained the highest enlightenment."

Afterwards a Teacher named Dhammadassī arose. He too had three assemblies of disciples. At the first there were a hundred crores of monks, at the second seventy crores, at the third eighty crores. At that time the Bodhisatta, having been Sakka, the king of gods, made an offering with divine scented flowers and divine musical instruments. He too declared of him "In the future you will be a Buddha." That Blessed One's city was named Saraṇa, his father was a king named Saraṇa, his

mother was named Sunandā, Paduma and Phussadeva were the two chief disciples, Sunetta was the attendant, Khemā and Sabbanāmā were the two chief female disciples, the red-sprout tree was the Bodhi tree - it is also called "bimbijāla" - and his body was eighty cubits in height, the life span was a hundred thousand years.

"In that very Maṇḍa cosmic cycle, Dhammadassī of great fame;
Having dispelled the darkness of ignorance, outshines the world with its gods."

Afterwards, at the summit of ninety-four cosmic cycles from now, in one cosmic cycle, a Buddha named Siddhattha alone arose. He too had three assemblies of disciples. At the first assembly there were a hundred thousand crores of monks, at the second ninety crores, at the third eighty crores. At that time the Bodhisatta, having been a hermit named Maṅgala, of risen radiance, accomplished in the power of direct knowledge, having brought a great rose-apple fruit, gave it to the Truth-finder. The Teacher, having consumed that fruit, declared of the Bodhisatta "At the summit of ninety-four cosmic cycles you will be a Buddha." That Blessed One's city was named Vebhāra, his father was a king named Jayasena, his mother was named Suphassā, Sambala and Sumitta were the two chief disciples, Revata was the attendant, Sīvalī and Surāmā were the two chief female disciples, the kaṇikāra tree was the Bodhi tree, his body was sixty cubits in height, the life span was a hundred thousand years.

"After Dhammadassī, the leader named Siddhattha;
Having dispelled all darkness, like the sun that has risen."

Afterwards, at the summit of ninety-two cosmic cycles from now, Tissa and Phussa - two Buddhas arose in one cosmic cycle. The Blessed One Tissa had three assemblies of disciples. At the first assembly there were a hundred crores of monks, at the second ninety crores, at the third eighty crores. At that time the Bodhisatta, having been a warrior named Sujāta, of great possessions and great fame, having gone forth in the going forth of sages, having attained the state of great supernormal power, having heard "A Buddha has arisen," having taken divine mandārava, lotus, and coral tree flowers, venerated the Truth-finder going in the midst of the fourfold assembly, and made a canopy of flowers in the sky. That Teacher too declared of him "In ninety-two cosmic cycles from now you will be a Buddha." That Blessed One's city was named Khema, his father was a warrior named Janasandha, his mother was named Padumā, Brahmadeva and Udaya were the two chief disciples, Samaṅga was the attendant, Phussā and Sudattā were the two chief female disciples, the asana tree was the Bodhi tree, his body was sixty cubits in height, the life span was a hundred thousand years.

"After Siddhattha, matchless, without equal;
Of infinite morality, of immeasurable fame, Tissa, the chief leader of the world."

Afterwards a Teacher named Phussa arose. He too had three assemblies of disciples. At the first assembly there were sixty hundred thousand monks, at the second fifty, at the third thirty-two. At that time the Bodhisatta, having been a warrior named Vijitāvī, having abandoned the great kingdom, having gone forth in the presence of the Teacher, having learnt the three Canons, gave a talk on the Teaching to the public, and fulfilled the perfection of morality. He too declared concerning him "You will

become a Buddha" in the same way. That Blessed One's city was named Kāsī, his father was a king named Jayasena, his mother was named Sirimā, Surakkhita and Dhammasena were the two chief disciples, Sabhiya by name was the attendant, Cālā and Upacālā were the two chief female disciples, the emblic myrobalan tree was the enlightenment tree, his body was fifty-eight cubits in height, and his life span was ninety thousand years.

"In that very Maṇḍa cosmic cycle, there was an unsurpassed Teacher;
Incomparable, equal to the matchless, Phussa, the chief leader of the world."

Afterwards, ninety-one cosmic cycles from now, a Blessed One named Vipassī arose. He too had three assemblies of disciples. At the first assembly there were sixty-eight hundred thousand monks, at the second one hundred thousand, at the third eighty thousand. At that time the Bodhisatta, of great supernormal power and great might, having been a king of serpents named Atula, gave to the Blessed One a great chair made of gold inlaid with the seven precious things. He too declared of him: "Ninety-one cosmic cycles from now you will become a Buddha." That Blessed One's city was named Bandhumatī, his father was a king named Bandhumā, his mother was named Bandhumatī, Khaṇḍa and Tissa were the two chief disciples, Asoka by name was the attendant, Candā and Candamittā were the two chief female disciples, the trumpet-flower tree was the enlightenment tree, his body was eighty cubits in height, the lustre of his body always pervaded seven yojanas and stood, and his life span was eighty thousand years.

"And after Phussa, the Perfectly Enlightened One, the best of bipeds;
The one with vision named Vipassī by name arose in the world."

Afterwards, thirty-one cosmic cycles from now, there were two Buddhas, namely Sikhī and Vessabhū. The Blessed One Sikhī too had three assemblies of disciples. At the first assembly there were a hundred thousand monks, at the second eighty thousand, at the third thirty-seven thousand. At that time the Bodhisatta, having been a king named Arindama, having carried on a great giving together with robes to the Community of monks headed by the Buddha, having given an elephant treasure adorned with the seven precious things, having made it the measure of an elephant, he gave allowable requisites. He too declared of him: "Thirty cosmic cycles from now you will become a Buddha." That Blessed One's city was named Aruṇavatī, his father was a warrior named Aruṇa, his mother was named Pabhāvatī, Abhibhū and Sambhava were the two chief disciples, Khemaṅkara by name was the attendant, Sakhilā and Padumā were the two chief female disciples, the white lotus tree was the enlightenment tree, his body was seventy cubits in height, the lustre of his body pervaded three yojanas and stood, and his life span was seventy thousand years.

"After Vipassī, the Perfectly Enlightened One, the best of bipeds;
The Conqueror named Sikhī, matchless, without equal."

Afterwards a Teacher named Vessabhū arose. He too had three assemblies of disciples. At the first assembly there were eighty thousand monks, at the second seventy, at the third sixty. At that time the Bodhisatta, having been a king named Sudassana, having given a great giving together with robes to the Community of monks headed by the Buddha, having gone forth in his presence, accomplished in the

quality of good conduct, was abundant in respect and joy towards the jewel of the Buddha. That Blessed One too declared of him: "Thirty-one cosmic cycles from now you will become a Buddha." Now that Blessed One's city was named Anoma, his father was a king named Suppatīta, his mother was named Yasavatī, Soṇa and Uttara were the two chief disciples, Upasanta by name was the attendant, Dāmā and Samālā were the two chief female disciples, the sāla tree was the enlightenment tree, his body was sixty cubits in height, and his life span was sixty thousand years.

In that very Maṇḍa cosmic cycle, matchless, without equal;
The Conqueror named Vessabhū by name arose in the world.

Afterwards, in this cosmic cycle, four Buddhas arose - Kakusandha, Koṇāgamana, Kassapa, and our Blessed One. Of the Blessed One Kakusandha there was only one assembly of disciples; there were forty thousand monks. At that time the Bodhisatta, having been a king named Khema, having given bowl and robes as a great gift and medicines such as eye ointment and so on to the community of monks headed by the Buddha, having heard the Teacher's proclamation of the Teaching, went forth. That Teacher too declared concerning him. Now the Blessed One Kakusandha's city was named Khema, his father was a brahmin named Aggidatta, his mother was a brahmin woman named Visākhā, Vidhura and Sañjīva were the two chief disciples, Buddhija by name was the attendant, Sāmā and Campakā were the two chief female disciples, the great sirīsa tree was the enlightenment tree, his body was forty cubits in height, and his life span was forty thousand years.

After Vessabhū, the Perfectly Enlightened One, the best of bipeds;
Kakusandha by name, immeasurable, difficult to approach.

Afterwards, a Teacher named Koṇāgamana arose. He too had one assembly of disciples; there were thirty thousand monks. At that time the Bodhisatta, having been a king named Pabbata, surrounded by a company of ministers, having gone to the Teacher's presence, having heard the proclamation of the Teaching, having invited the community of monks headed by the Buddha, having carried on a great giving, having given woollen cloth, Chinese silk, silk, woollen blankets, and fine cloth, as well as golden slippers, went forth in the Teacher's presence. He too declared concerning him. That Blessed One's city was named Sobhavatī, his father was a brahmin named Yaññadatta, his mother was a brahmin woman named Uttarā, Bhiyyaso and Uttara were the two chief disciples, Sothhija by name was the attendant, Samuddā and Uttarā were the two chief female disciples, the fig tree was the enlightenment tree, his body was thirty cubits in height, and his life span was thirty thousand years.

After Kakusandha, the Perfectly Enlightened One, the best of bipeds;
The Conqueror named Koṇāgamana, the elder of the world, the lord of men.

Afterwards, a Teacher named Kassapa arose. He too had one assembly of disciples; there were twenty thousand monks. At that time the Bodhisatta, having been a young man named Jotipāla, one who had gone beyond the three Vedas, well-known on the ground and in the sky, was a friend of the potter Ghaṭikāra. He, together with him, having approached the Teacher, having heard the talk on the Teaching, having gone forth, putting forth strenuous energy, having learnt the three Canons, adorned the Buddha's Dispensation by the achievement of duties and observances. He too

declared concerning him. That Blessed One's birth city was named Bārāṇasī, his father was a brahmin named Brahmadatta, his mother was a brahmin woman named Dhanavatī, Tissa and Bhāradvāja were the two chief disciples, Sabbamitto by name was the attendant, Anuḷā and Uruvelā were the two chief female disciples, the banyan tree was the enlightenment tree, his body was twenty cubits in height, and his life span was twenty thousand years.

After Koṇāgamana, the Perfectly Enlightened One, the best of bipeds;
Kassapa by clan, the king of righteousness, the light-bringer.

Now in the cosmic cycle in which Dīpaṅkara, the Possessor of the Ten Powers, arose, there were also three other Buddhas. There was no declaration for the Bodhisatta from their presence; therefore they are not shown here. But in the commentary, in order to show all the Buddhas beginning from that cosmic cycle, this was said -

Taṇhaṅkara, Medhaṅkara, and also Saraṇaṅkara;
And the Perfectly Enlightened One Dīpaṅkara, Koṇḍañña the best of bipeds.

Maṅgala and Sumana, Revata, Sobhita the sage;
Anomadassī, Paduma, Nārada, Padumuttara.

Sumedha and Sujāta, Piyadassī of great fame;
Atthadassī, Dhammadassī, Siddhattha, the leader of the world.

Tissa and Phussa, the Enlightened by himself, Vipassī, Sikhī, Vessabhū;
Kakusandha, Koṇāgamana, and Kassapa, the leader.

These were Enlightened by themselves, without lust, concentrated;
Arisen like the sun, dispellers of great darkness;
Having blazed like a great mass of fire, they, together with their disciples,
were quenched.

Therein, our Bodhisatta, making aspiration in the presence of twenty-four Buddhas beginning with Dīpaṅkara, came through four incalculable aeons exceeding a hundred thousand cosmic cycles. But in the period before the Blessed One Kassapa, setting aside this Perfectly Enlightened One, there is no other Buddha. Thus, the Bodhisatta who had received a declaration in the presence of twenty-four Buddhas beginning with Dīpaṅkara, by means of which -

"Human existence, achievement of gender, cause, seeing the Teacher;
Going forth, achievement of qualities, aspiration and desire;
Through the combination of eight factors, the resolution succeeds."

Having combined these eight factors, by the resolution made at the feet of Dīpaṅkara, having made the effort "Come, the qualities that make a Buddha, I shall investigate here and there," "Searching then I saw the first perfection of giving" - the practices bringing about Buddhahood beginning with the perfection of giving were seen, and while fulfilling them he came as far as the individual existence as Vessantara. And while coming, the benefits that have been praised for Bodhisattas who have made their resolution -

"Thus, accomplished in all factors, men fixed in destination for enlightenment;
Wandering for a long course, even for hundreds of tens of millions of cosmic
cycles.

"They are not born in Avīci, likewise not in the spaces between worlds;
They do not become those consumed by craving, hunger and thirst, nor
Kālakañjaka demons.

"They do not become small creatures, even when born in an unfortunate
realm;
Being born among human beings, they do not become blind from birth.

"There is no deformity of the ear, they do not become dumb or crippled;
They do not go to the state of being a woman, nor become hermaphrodites or
eunuchs.

"They do not become included, men fixed in destination for enlightenment;
Released from the deeds with immediate result, everywhere of pure conduct.

"They do not pursue wrong view, having the view of the efficacy of action;
Even while dwelling in the heavens, they are not reborn in the unconscious
realm.

"Among the gods of the Pure Abodes, a cause is indeed not found;
Good persons inclined towards renunciation, unbound from existence to
existence;
They practise beneficent conduct for the world, they fulfil all the perfections.

He came having attained those benefits. And for him who was fulfilling the
perfections, during the time of the brahmin Akitti, during the time of the brahmin
Saṅkha, during the time of King Dhanañcaya, during the time of King Mahāsudassana,
during the time of Mahāgovinda, during the time of the great king Nimi, during the
time of Prince Canda, during the time of the millionaire Visayha, during the time of
King Sivi, during the time of Vessantara - there is no measure of the individual
existences fulfilled through the perfection of giving. But certainly for him, in the
Sasapaṇḍita Jātaka -

"Having seen one who had approached for alms, I gave up my own self;
In giving there is none equal to me, this is my perfection of giving."

Thus, for one making the relinquishment of self, the perfection of giving became the
supreme perfection. Likewise, during the time of King Sīlavant, during the time of the
nāga king Campeyya, during the time of the nāga king Bhūridatta, during the time of
the nāga king Chaddanta, during the time of the prince Jayaddisa, during the time of
the prince Alīnasattu - there is no measure of the individual existences fulfilled
through the perfection of morality. But certainly for him, in the Saṅkhapāla Jātaka -

"Though pierced with stakes, though beaten with spears;
I do not become angry at the Bhoja princes, this is my perfection of morality."

Thus, for one making the relinquishment of self, the perfection of morality became the supreme perfection. Likewise, during the time of Prince Somanassa, during the time of Prince Hatthipāla, during the time of the wise man Ayoghara - having abandoned the great kingdom, there is no measure of the individual existences fulfilled through the perfection of renunciation. But certainly for him, in the Cūḷasutasoma Jātaka -

"The great kingdom that had come into my possession, I discarded like a lump of spittle;
For one who gives up there is no attachment, this is my perfection of renunciation."

Thus, for one going forth having abandoned the kingdom through non-attachment, the perfection of renunciation became the supreme perfection. Likewise, during the time of the wise man Vidhura, during the time of the wise man Mahāgovinda, during the time of the wise man Kuddāla, during the time of the wise man Araka, during the time of the wandering ascetic Bodhi, during the time of the wise man Mahosadha - there is no measure of the individual existences fulfilled through the perfection of wisdom. But certainly for him, in the Sattubhastha Jātaka, during the time of the wise man Senaka -

"Investigating with wisdom, I released the brahmin from suffering;
In wisdom there is none equal to me, this is my perfection of wisdom."

For one showing the snake that had gone inside the leather bag, the perfection of wisdom became the supreme perfection. Likewise, there is no measure of the individual existences fulfilled through the perfection of energy and so on. But certainly for him, in the Mahājanaka Jātaka -

"Not seeing the shore, in the midst of the water, all the humans were destroyed;
There is no change of mind, this is my perfection of energy."

Thus, for one crossing the great ocean, the perfection of energy that had arisen became the supreme perfection. In the Khantivādī Jātaka -

"As if beating one who is senseless, me with a sharp hatchet;
I do not become angry at the King of Kāsi, this is my perfection of patience."

Thus, for one enduring great suffering as if in a senseless state, the perfection of patience became the supreme perfection. In the Mahāsutasoma Jātaka -

"Guarding truthful speech, having given up my life;
I released one hundred warriors, this is my perfection of truthfulness."

Thus, for one guarding truth having given up his life, the perfection of truthfulness became the supreme perfection. In the Mūgapakkha Jātaka -

"Mother and father are not odious to me, nor is great fame odious to me;
Omniscience is dear to me, therefore I determined upon the ascetic practice."

Thus, for one determining upon the ascetic practice having given up even his life, the perfection of determination became the supreme perfection. In the Ekarāja Jātaka -

"No one is frightened of me, nor do I fear anyone;
Supported by the power of friendliness, I delight in the forest wilds then."

Thus, for one practising friendliness without regard even for his life, the perfection of friendliness became the supreme perfection. In the Lomahaṃsa Jātaka -

"I make my sleeping place in a cemetery, using charnel bones as a cushion;
Village louts, having approached, display no small amount of antics."

Thus, for one not transgressing equanimity even when village boys produced pleasure and pain by spitting and so on and by offerings of garlands, scents, and so on, the perfection of equanimity became the supreme perfection. This is the summary here; but in detail this meaning should be taken from the Cariyāpiṭaka. Thus, having fulfilled the perfections, standing in the individual existence as Vessantara -

"This earth is without consciousness, not knowing happiness and suffering;
Yet even it, by the power of my giving, trembled seven times."

Thus, having performed great meritorious deeds such as the great earth-trembling and so on, at the end of his life span, having passed away from there, he was reborn in the Tusita realm. Thus, beginning from the feet of Dīpaṅkara up to when he was reborn in the Tusita city, this much is to be understood as called the distant origin.

The distant origin treatise is finished.

2. The Not-Far Origin Treatise

But while the Bodhisatta was still dwelling in the Tusita city, what is called the Buddha uproar arose. For in the world three uproars arise -The cosmic cycle uproar, the Buddha uproar, and the universal monarch uproar. Therein, "by the elapse of a hundred thousand years, the arising of a cosmic cycle will occur" - the sensual-sphere gods called Lokabyūhā, with loosened hair-knots, with dishevelled hair, with weeping faces, wiping tears with their hands, clothed in red garments, having assumed exceedingly ugly appearances, wandering along the paths of humans, announce thus - "Sirs, by the elapse of a hundred thousand years from now, the arising of a cosmic cycle will occur; this world will be destroyed; the great ocean too will dry up; and this great earth and Sineru, the king of mountains, will be burnt up and destroyed; as far as the Brahmā world, the destruction of the world will occur. Develop friendliness, sirs; develop compassion, altruistic joy, and equanimity, sirs; attend upon your mothers; attend upon your fathers; be those who honour the elders in the family." This is called the cosmic cycle uproar. "But by the elapse of a thousand years, an omniscient Buddha will arise in the world" - the guardian deities of the world wander about proclaiming: "By the elapse of a thousand years from now, sirs, a Buddha will arise in the world." This is called the Buddha uproar. "By the elapse of a hundred years, a universal monarch will arise" - the deities wander about proclaiming: "By the elapse of a hundred years from now, sirs, a universal monarch will arise in the world." This is called the universal monarch uproar. These three uproars are great.

Among them, having heard the sound of the announcement about the coming of a Buddha, the deities of the entire ten-thousand world-systems, having assembled together, having known "Such and such a being will become a Buddha," having approached him, implore. And they implore when the advanced signs have arisen. At that time, however, all the deities too, having assembled in each world-system together with the Four Great Kings, Sakka, the Suyāma gods, the Santusita gods, the Sunimmita gods, the Vasavattī gods, and the Great Brahmās from each world-system, having gone to the presence of the Bodhisatta in the Tusita realm, requested: "Sir, while fulfilling the ten perfections, you did not fulfil them aspiring for the success of Sakka, nor for the success of Māra, nor for the success of Brahmā, nor for the success of a universal monarch; but they were fulfilled by you aspiring for omniscience for the purpose of crossing over the world. This is now the time, sir, for Buddhahood; this is the occasion, sir, for Buddhahood."

Then the Great Being, without giving his acknowledgment to the deities, investigated what is called the fivefold great investigation by way of the delimitation of time, continent, region, clan, mother, and life span. Therein, he first investigated the time, thinking "Is it the right time or not the right time?" Therein, a period when the life span has increased above a hundred thousand years is not the right time. Why? For at that time birth, ageing, and death are not apparent to beings. And the proclamation of the Teaching of the Buddhas is never free from the three characteristics. When they speak of "impermanent, suffering, non-self," they think "What indeed is this they are speaking of?" and consider it neither worth hearing nor worth believing; from that there is no full realisation, and in its absence the Dispensation is not leading to liberation. Therefore that is not the right time. A period when the life span is less than a hundred years is also not the right time. Why? At that time beings are abundant in defilements, and exhortation given to those abundant in defilements does not remain in the place of exhortation; like a line drawn in water, it quickly disappears. Therefore that too is not the right time. But a life-span period below a hundred thousand years and above a hundred years is the right time. And at that time it is a period of a hundred years. Then the Great Being saw the time, thinking "It is the time to be reborn."

Then, investigating the continent, having surveyed the four continents together with their surrounding islands, he saw the continent, thinking "In three continents Buddhas are not born; they are born only in the Indian subcontinent."

Then, investigating the place, thinking "The Indian subcontinent is great, measuring ten thousand yojanas; in which region indeed are Buddhas born?" he saw the Middle Country. The Middle Country - "In the eastern direction there is a market town named Gajaṅgala, beyond that is Mahāsāla, beyond that are the border districts, on this side is the middle. In the south-eastern direction there is a river named Sallavatī, beyond that are the border districts, on this side is the middle. In the southern direction there is a market town named Setakaṇṇika, beyond that are the border districts, on this side is the middle. In the western direction there is a brahmin village named Thūṇa, beyond that are the border districts, on this side is the middle. In the northern direction there is a mountain named Usīraddhaja, beyond that are the border districts, on this side is the middle" - thus is the region stated in the Vinaya. It is three hundred yojanas in length, two hundred and fifty in breadth, and nine hundred

yojanas in circumference. In this region Buddhas, Individually Enlightened Ones, chief disciples, eighty great disciples, wheel-turning monarchs, and other influential warriors, brahmins, householders, and great wealthy persons arise. And here there is a city named Kapilavatthu; he came to the conclusion "I should be reborn there."

Then, investigating the clan, "Buddhas are not born in a merchant family or in a worker family. But they are born in just two clans esteemed by the world - either in a family of the warrior caste or in a brahmin family. And now the warrior clan is esteemed by the world; I shall be reborn there. The king named Suddhodana will be my father" - thus he saw the clan.

Then, investigating the mother - "A Buddha's mother is not greedy or a drunkard, but one who has fulfilled the perfections for a hundred thousand cosmic cycles, and from birth she keeps the five precepts unbroken. And this queen named Mahāmāyā is such a one; she will be my mother. But how long is her life span?" - he saw "Seven days beyond ten months."

Thus, having investigated this fivefold great investigation, giving his acknowledgment while showing kindness to the deities, saying "It is the time, sirs, for my Buddhahood," having dismissed those deities saying "Go, you," surrounded by the Tusita deities, he entered the Nandana grove in the Tusita city. For indeed in all the heavenly worlds there is a Nandana grove. There the deities wander about reminding him of the opportunity for wholesome action formerly done, saying "Having passed away from here, may you go to a fortunate destination; having passed away from here, may you go to a fortunate destination." He, thus surrounded by deities reminding him of wholesome deeds, while wandering about there, passed away and took conception in the womb of Queen Mahāmāyā.

For the purpose of making that manifest, this is the progressive discourse -At that time, it is said, in the city of Kapilavatthu, the Āsālhī festival was proclaimed; the great multitude was celebrating the festival. Queen Mahāmāyā too, from the seventh day before the full moon, enjoying the festival celebration free from intoxicating drinks, endowed with the splendour of garlands and perfumes, on the seventh day, having risen right early, having bathed with scented water, having distributed four hundred thousand, having given a great gift, adorned with all ornaments, having eaten excellent food, having determined the Observance factors, having entered the adorned and prepared royal bedchamber, having lain down on the royal couch, while falling asleep, she saw this dream - It is said that the four great kings, having lifted her up together with the couch itself, having led her to the Himalayas, on a red arsenic plateau of sixty yojanas, beneath a great sāla tree of seven yojanas, having placed her, stood to one side. Then their queens, having come, having led the queen to Lake Anotatta, having bathed her for the purpose of removing human stains, having dressed her in divine garments, having anointed her with perfumes, having bedecked her with divine flowers - not far from there is a silver mountain, inside it there is a golden palace - there, having prepared a divine couch with the head to the east, they made her lie down. Then the Bodhisatta, having become a noble white elephant - not far from there is a golden mountain - having wandered there, having descended from there, having ascended the silver mountain, having come from the northern direction, having taken a white lotus with his trunk of the colour of a silver chain, having trumpeted the cry of a heron, having entered the golden palace, having

circumambulated his mother's couch three times, having opened her right side, he appeared as if he had entered her womb. Thus he took conception under the constellation of Uttarāsāḥa.

On the following day, the queen, having awoken, reported that dream to the king. The king, having summoned about sixty-four eminent brahmins, on ground smeared with green cow-dung and with auspicious offerings made with parched grain and so on, having prepared very costly seats, having filled golden and silver bowls with excellent milk-rice prepared with ghee, honey, and sugar, having covered them with golden and silver bowls themselves, he gave them to the brahmins seated there, and he also satisfied them with other gifts of new garments, tawny cows, and so on. Then, having reported the dream to those who had been satisfied with all desires, he asked "What will come to be?" The brahmins said: "Do not worry, great king, an embryo has been established in the womb of your queen, and that is a male embryo, not a female embryo; a son will be born to you. If he will dwell in a household, he will become a king, a universal monarch. If he goes forth from the household and takes ordination, he will become a Buddha in the world, one who removes the veil."

But at the very moment of the Bodhisatta's taking conception in his mother's womb, all at once the entire ten-thousand-fold world system trembled, quaked, and shook violently. Thirty-two advanced signs appeared - Immeasurable radiance pervaded the ten thousand world-systems. As if wishing to see his glory, the blind obtained their eyes; the deaf heard sounds; the mute conversed; the hunchbacked became straight-bodied; the lame obtained the ability to walk on foot; all beings in bondage were freed from fetters and chains and so on; in all the hells the fire was extinguished; in the realm of ghosts hunger and thirst were appeased; for animals there was no fear; the disease of all beings was appeased; all beings became sweet-spoken; horses neighed in a sweet manner; elephants trumpeted; all musical instruments released their own respective melodies; even untouched, the ornaments worn on the hands and so on of humans cried out; all directions became clear; a soft, cool wind blew, producing happiness for beings; an untimely cloud rained; from the earth too water sprang up and overflowed; birds abandoned their flight through the sky; rivers stood still without flowing; in the great ocean the water became sweet; everywhere its surface was covered with lotuses of five colours; all flowers, land-born, water-born, and so on, bloomed; on the trunks of trees trunk-lotuses, on the branches branch-lotuses, on the creepers creeper-lotuses bloomed; on dry ground, breaking through the rock surfaces, rising up layer upon layer in groups of seven, stalk-lotuses emerged; in the sky hanging lotuses appeared; all around showers of flowers rained; in the sky divine musical instruments sounded; the entire ten-thousand-fold world system, having been turned around, like a released cluster of flowers, having been pressed together like a bound garland bouquet, like a decorated and prepared flower-seat, became garlanded with a single garland, with shimmering yak-tail fans, pervaded by the fragrance of flowers and incense, having reached the highest splendour.

Thus, from the time of conception by the Bodhisatta who had taken conception, for the purpose of warding off danger to both the Bodhisatta and the Bodhisatta's mother, four young gods with swords in hand took up protection. In the Bodhisatta's mother, no mind of lust towards men arose, and she was happy, having attained the

highest gain and the highest fame, with unwearied body. And she sees the Bodhisatta gone within the womb, like a yellow thread strung through a clear gem-jewel. And because a womb dwelt in by a Bodhisatta is like the inner chamber of a shrine, not able to be dwelt in or used by another being, therefore the Bodhisatta's mother, when the Bodhisatta was seven days old, having died, was reborn in the Tusita city. And just as other women give birth without reaching ten months, or having exceeded them, or while seated, or while lying down, the Bodhisatta's mother does not do so. But she, having carried the Bodhisatta in the womb for ten months, gives birth while standing. This is the natural order of the Bodhisatta's mother.

Queen Mahāmāyā too, having carried the Bodhisatta in her womb for ten months like oil in a bowl, being full with child, wishing to go to her relatives' home, informed the Great King Suddhodana - "I wish, Sire, to go to the city of Devadaha, which belongs to my family." The king, having accepted saying "Good," having had the road from Kapilavatthu as far as the city of Devadaha made level, having had it decorated with plantain trees, full pitchers, flags, banners, and so on, having had the queen seated in a golden palanquin, having had her carried by a thousand councillors, sent her with a great retinue. Now between the two cities there is a Sāla grove of the residents of both cities named the Lumbinī grove, a grove of auspicious Sāla trees. At that time, from the roots up to the topmost branches, everything was in full bloom with a single mass of flowers, and among the branches and among the flowers, swarms of bees of five colours and flocks of birds of various kinds went about warbling with sweet voices. The entire Lumbinī grove was like the Cittalatā grove, like a well-prepared banqueting hall of a king of great majesty. When the queen saw that, a desire to play in the Sāla grove arose in her mind. The councillors, taking the queen, entered the Sāla grove. She, having gone to the foot of the auspicious Sāla tree, wished to grasp a branch of the Sāla tree; the Sāla branch, having bent down like a well-steamed tip of a cane, came within the reach of the queen's hand. She, having stretched out her hand, grasped the branch. At that very moment her kamma-born winds stirred. Then, having surrounded her with a screen, the great multitude withdrew. While she was standing holding the Sāla branch, the delivery took place. At that very moment four Great Brahmās of pure minds, having taken a golden net, arrived; having received the Bodhisatta with that golden net, having placed him before his mother, they said "Be delighted, queen; an influential son has been born to you."

But just as other beings, emerging from the mother's womb, emerge smeared with repulsive impurity, the Bodhisatta was not thus. But he, like a speaker of the Teaching descending from a pulpit, and like a man descending from a ladder, having stretched out both hands and both feet, while still standing, unsmeared by any impurity arising from the mother's womb, pure and clean, shining like a gem-jewel placed on Kāsi cloth, emerged from his mother's womb. Even so, for the purpose of honouring the Bodhisatta and the Bodhisatta's mother, two streams of water came forth from the sky and refreshed the bodies of the Bodhisatta and his mother.

Then, from the hands of the brahmā gods who stood having received him with a golden net, the four great kings took him on a cheetah-hide sheet considered auspicious and of pleasant contact; from their hands human beings took him with a fine cloth pad. Having been released from the hands of the human beings, he stood firmly on the earth and looked towards the eastern direction; many thousands of

world-systems were like a single open courtyard. There gods and humans, venerating with scents, garlands, and so on, said "Great man, here there is none even equal to you, how much less one who surpasses you." Thus, having surveyed the ten directions - the four directions, the four intermediate directions, below, and above - and not seeing anyone equal to himself, thinking "This is the northern direction," he went with seven strides, while the Great Brahmā held a white parasol, Suyāma held a yak-tail fan, and other deities followed with the remaining royal regalia in their hands. Then, standing at the seventh step, uttering a bold speech beginning with "I am the foremost in the world," he roared the lion's roar.

For the Bodhisatta uttered speech as soon as he emerged from his mother's womb in three individual existences - in the individual existence as Mahosadha, in the individual existence as Vessantara, and in this individual existence. In the individual existence as Mahosadha, it is said, even as he had just emerged from his mother's womb, Sakka, the king of gods, having come, having placed the essence of sandalwood in his hand, departed; he emerged having made it into a fist. Then his mother asked him "Dear son, what have you taken and come with?" "Medicine, mother." Thus, because he had come having taken medicine, they gave him the name "Medicine-boy." Having taken that medicine, they put it in a jar; for the blind, deaf, and others who came and came, that very thing was a remedy for the appeasement of all diseases. Thereupon, on the basis of the utterance that arose "Great is this medicine, great is this medicine," the name "Mahosadha" came to be his. But in the individual existence as Vessantara, having emerged from his mother's womb, having stretched out his right hand, he emerged saying "Is there indeed anything in the house, mother? I shall give a gift." Then his mother, having placed her son's hand on the palm of her own hand, placed a bag containing a thousand pieces of gold coins there, saying "You have been born in a wealthy family, dear son." But in this individual existence he roared this lion's roar. Thus the Bodhisatta uttered speech as soon as he emerged from his mother's womb in three individual existences. And just as at the moment of taking conception, so also at the moment of birth, thirty-two advanced signs appeared for him. But at the time when our Bodhisatta was born in the Lumbinī grove, at that very time Queen Rāhulamātā, the Elder Ānanda, the councillor Channa, the councillor Kāḷudāyī, the king of horses Kaṇḍaka, the great Bodhi tree, and four treasure-pots were born. Therein one was a league in measure, one was half a yojana in measure, one was three leagues in measure, and one was a yojana in measure. These seven are called "born simultaneously."

The inhabitants of both cities, having taken the Bodhisatta, went to the city of Kapilavatthu itself. On that very day too, in the Tāvatiṃsa realm, the hosts of gods, full of mirth, thinking "In the city of Kapilavatthu a son has been born to the Great King Suddhodana; this prince, having sat down at the foot of the Bodhi tree, will become a Buddha," sported, setting going the waving of garments and so on. At that time, a hermit named Kāḷadevīla, a family attendant of the Great King Suddhodana, an obtainer of the eight meditative attainments, having done the meal duty, having gone to the Tāvatiṃsa realm for the purpose of the day's abiding, seated there for the day's abiding, having seen those deities sporting, asked "Why are you playing thus with satisfied minds? Tell me too this reason." The deities said "Dear sir, a son has been born to King Suddhodana; he, having sat down at the foot of the Bodhi tree, having become a Buddha, will set in motion the wheel of the Teaching. 'We shall

obtain the opportunity to see his infinite grace of a Buddha and to hear the Teaching' - for this reason we are satisfied." The hermit, having heard their words, quickly descended from the world of gods, having entered the king's dwelling, seated on the prepared seat, said "A son, it is said, has been born to you, great king; shall I see him?" The king, having had the boy brought adorned and prepared, brought him forward to have him pay homage to the hermit. The Bodhisatta's feet turned around and became established on the matted hair of the hermit. For there is no other person fit to be paid homage to by the Bodhisatta in that individual existence. For if, not knowing, they were to place the Bodhisatta's head at the feet of the hermit, his head would split into seven pieces. The hermit, thinking "It is not proper for me to destroy myself," having risen from his seat, raised joined palms in salutation to the Bodhisatta. The king, having seen that marvel, paid homage to his own son.

The hermit recollects eighty cosmic cycles - forty in the past and forty in the future. Having seen the excellency of marks of the Bodhisatta, having adverted "Will he become a Buddha or not?" reflecting, having known "Without doubt he will become a Buddha," he smiled, thinking "This is a marvellous person." Thereupon, reflecting "Shall I obtain the opportunity to see this one become enlightened, or not?" having seen "I shall not obtain it; having died right there in the interval, I shall be reborn in an immaterial existence which even a hundred Buddhas or even a thousand Buddhas, having gone, would be unable to awaken," he wailed, thinking "I shall not obtain the opportunity to see such a marvellous person become enlightened; great indeed will be my loss."

The people, having seen this, said "Our lord, having just now smiled, then wailed. Will there indeed be, venerable sir, any obstacle for our young master?" they asked. "There is no obstacle for him; without doubt he will become a Buddha." Then "Why did you wail?" "I shall not obtain the opportunity to see such a person become enlightened; bewailing myself thinking 'Great indeed will be my loss,' I weep," he said. Thereupon he, reflecting "Will anyone indeed among my relatives obtain the opportunity to see this one become enlightened, or not?" saw his nephew, the boy Nālaka. He, having gone to his sister's house, asked "Where is your son Nālaka?" "He is at home, noble sir." "Summon him," and having had him summoned, he said to the boy who had come to his presence - "Dear son, a son has been born in the family of the Great King Suddhodana; he is a sprout of a Buddha. Having passed beyond thirty-five years, he will become a Buddha. You will obtain the opportunity to see him. Go forth this very day." The boy, though born in a family with wealth of eighty-seven koṭis, having thought "My maternal uncle will not engage me in what is unbeneficial," at that very moment, having had ochre robes and a clay bowl brought from the market place, having shaved off hair and beard, having put on ochre robes, saying "Whatever is the highest person in the world, with reference to him is my going forth," having raised joined palms facing the Bodhisatta, having paid homage with the fivefold prostration, having put the bowl into the bag, having hung it on his shoulder, having entered the Himalayas, he practised the ascetic duty. He, having approached the Truth-finder who had attained the supreme highest enlightenment, having had the Nālaka practice explained, having again entered the Himalayas, having attained arahantship, practising the superior practice, having maintained his life span for just

seven months, while standing right there in dependence on a certain golden mountain, attained final Nibbāna through the Nibbāna element without residue of clinging.

On the fifth day too, having bathed the Bodhisatta's head, thinking "We shall take the name," having anointed the royal palace with the four kinds of scent, having scattered flowers with parched corn as the fifth, having had unbroken milk-rice cooked, having invited one hundred and eight brahmins who had gone beyond the three Vedas, having had them seated in the royal palace, having fed them with excellent food, having made great honour, they had the characteristics examined, thinking "What indeed will he become?" Among those -

"Rāma, Dhaja, Lakkhaṇa, and also Mantī, Koṇḍañña, and Bhoja, Suyāma, Sudatta;

These at that time were eight brahmins, possessing the six factors, they explained the sacred verses."

These eight brahmins alone were the examiners of the characteristics. On the day of taking conception too, he was examined by these very ones even in a dream. Among them, seven persons, having raised two fingers, declared in two ways - "One endowed with these characteristics, if dwelling in a house, becomes a king, a universal monarch; if going forth, a Buddha." And they described all the glory and wealth of a wheel-turning monarch. But the youngest of all of them, a young man named Koṇḍañña by clan, having looked at the Bodhisatta's accomplishment of noble characteristics - "There is no reason for this one to remain in the midst of a household; certainly this one will become a Buddha, one who removes the veil," having raised only one finger, he made a definite declaration. For this one, a being in his last existence who had formed an aspiration, having surpassed the other seven persons by wisdom, saw only one destination - "For one endowed with these characteristics there is no such thing as remaining in the midst of a household; without doubt he will become a Buddha" - therefore, having raised one finger, he declared thus. Then those giving him a name, because he would accomplish the welfare of the whole world, gave the name "Siddhattha."

Then those brahmins, having gone to their own homes, addressed their sons - "Dear sons, we are old; whether or not we shall be able to honour the son of the great King Suddhodana when he has attained omniscience, you, when that prince has attained omniscience, should go forth in his Dispensation." Those seven persons too, having remained as long as life lasted, went according to their actions; but the young man Koṇḍañña alone was healthy. He, following the growth of the Great Being, when he had gone forth in the great renunciation, having gone gradually to Uruvelā, having given rise to the thought "Delightful indeed is this piece of land; this is indeed suitable for a son of good family desirous of striving, for striving," when he had taken up abode there, having heard "The great man has gone forth," having approached the sons of those brahmins, spoke thus: "Prince Siddhattha, it is said, has gone forth; he will without doubt become a Buddha. If your fathers were healthy, they would have gone out today and gone forth. If you too should wish, come, I shall go forth after that

man." They were all unable to be of one desire; three persons did not go forth. Making the brahmin Koṇḍañña the eldest, the other four went forth. Those five persons became known as the elders of the group of five.

At that time, however, the king asked: "Having seen what will my son go forth?" "Four advanced signs." "And which and which?" "One feeble and decrepit with age, one afflicted with disease, a dead one, and one gone forth." The king said: "Henceforth do not allow those of such a form to approach the presence of my son. My son has no business with Buddhahood. I wish to see my son exercising sovereign lordship over the four great continents attended by two thousand islands, surrounded by an assembly measuring thirty-six yojanas all round, going about on the surface of the sky." And having said thus, for the purpose of preventing the coming of these four kinds of signs into the prince's range of vision, he set up a guard at every league in the four directions. On that day, however, when eighty thousand families of relatives had gathered together at the place of the blessing ceremony, each one pledged one son each - "Whether this one becomes a Buddha or a king, we shall give one son each. If he becomes a Buddha, he will go about surrounded by warrior-caste ascetics only, honoured and attended. If he becomes a king, he will go about surrounded by warrior-caste princes only, honoured and attended." The king too provided for the Bodhisatta nurses accomplished in excellent beauty, free from all faults. The Bodhisatta grew up with a boundless retinue and with great splendour and glory.

Then one day there was for the king a festival called the ploughing festival. On that day they adorn the whole city like a heavenly mansion of the gods. All the slaves, workers and so on, dressed in new garments, adorned with scents, garlands and so on, gather at the royal palace. A thousand ploughs are yoked at the king's work. But on that day, seven hundred and ninety-nine ploughs together with the oxen's reins and yoke-strings are equipped with silver; but the king's ceremonial plough is equipped with red gold. The horns, reins, and goads of the oxen too are equipped with gold. The king, having gone forth with a great retinue, took his son and went. At the place of work there was a rose-apple tree with dense foliage, giving thick shade. Having prepared a bed for the prince beneath it, having had a canopy inlaid with golden stars tied above, having had it enclosed with a screen wall, having had protection set up, the king, having adorned himself with all ornaments, surrounded by a company of ministers, went to the place of ploughing. There the king takes the golden plough, the ministers the seven hundred and ninety-nine silver ploughs, and the farmers the remaining ploughs. They, having taken those, plough here and there. But the king goes from this side to the far side, or from the far side comes to this side. At this place there was great splendour. The nurses who were seated surrounding the Bodhisatta, thinking "We shall see the king's splendour," went out from within the screen. The Bodhisatta, looking here and there, not seeing anyone, quickly rising, folding his legs crosswise, having taken hold of the breathing, produced the first meditative absorption. The nurses, wandering about amongst the solid and soft food, tarried a little. The shadows of the other trees had turned away, but the shadow of that tree, having become circular, stood still. The nurses, thinking "The master's son is alone," quickly lifting up the screen and entering inside, having seen the Bodhisatta seated cross-legged on the bed and that wonder, went and reported to the king - "Sire, the prince is seated thus; the shadows of the other trees have turned away, but

the shadow of the rose-apple tree has remained circular." The king, having come quickly and having seen the wonder - paid homage to his son, saying "This, dear son, is the second homage to you."

Then in due course the Bodhisatta became sixteen years of age. The king had three mansions built for the Bodhisatta suitable for the three seasons - one of nine storeys, one of seven storeys, one of five storeys, and he provided forty thousand dancing women. The Bodhisatta, like a god surrounded by a host of nymphs, surrounded by adorned dancers, being entertained with musical instruments played only by women, experiencing great splendour, dwelt in those mansions according to the turn of the seasons. And Rāhula's mother was his queen, the queen-consort.

While he was thus experiencing great splendour, one day within the congregation of kinsmen this discussion arose - "Siddhattha goes about bent only on play, does not learn any craft; when a battle is present, what will he do?" The king, having had the Bodhisatta summoned - "Dear son, your relatives say 'Siddhattha, without having learnt any craft, goes about bent only on play.' Here, what do you think when the time has come?" "Sire, there is no need for me to learn a craft. Have the drum circulated in the city for the purpose of displaying my craft: 'On the seventh day from now I shall show my craft to the relatives.'" The king did so. The Bodhisatta, having assembled the lightning-quick archers and hair-splitting archers, in the midst of the public, showed the relatives a twelvefold craft not shared with other archers. That should be understood according to the method that has come in the Sarabhaṅga Jātaka. Then his congregation of kinsmen was free from uncertainty.

Then one day the Bodhisatta, wishing to go to the pleasure ground, having addressed the charioteer, said "Harness the chariot." He, having assented "Very well," having adorned the very precious, excellent chariot with every ornament, having yoked four auspicious Sindh horses of the colour of white water-lily petals, reported to the Bodhisatta. The Bodhisatta, having mounted the chariot resembling a heavenly mansion of the gods, set out facing towards the park. The deities, thinking "The time of Prince Siddhattha's full awakening is near; we shall show an advanced sign," having made one young god appear as one aged and decrepit with age, with broken teeth, grey hair, bent, with body broken down, with a stick in hand, trembling, showed him. Both the Bodhisatta and the charioteer saw that. Then the Bodhisatta, to the charioteer - having asked according to the method that has come in the Mahāpadāna, "My dear, who indeed is this man? Even his hair is not like that of others," and having heard his words, with an agitated heart, saying "Shame indeed on birth, since ageing will be discerned in one who is born!" turned back from that very place and ascended the mansion itself. The king asked "Why did my son turn back quickly?" "Having seen an old man, Sire." "Having seen an old person he will go forth, they said. Why do you ruin me? Quickly prepare dancers for my son. While experiencing splendour he will not give thought to the going forth." Having said this, having increased the guard, he established it at every half-yojana in all directions.

On another day the Bodhisatta, going to the park in the same way, having seen a sick man created by the deities, having asked in the former method, with an agitated heart, having turned back, ascended the mansion. The king too, having asked, having arranged by the method already stated above, having increased again, established a guard in an area measuring three leagues all around. On another day the Bodhisatta,

going to the park in the same way, having seen a deceased person created by the deities, having asked in the former method, with an agitated heart, having turned back again, ascended the mansion. The king too, having asked, having arranged by the method already stated above, having increased again, established a guard in an area measuring one yojana all around. On yet another day, going to the park, having seen in the same way one gone forth, well-clothed and well-robed, created by the deities, he asked the charioteer "Who indeed is this, my dear?" The charioteer, although due to the absence of the arising of a Buddha he knew neither one gone forth nor the virtues of one gone forth, yet by the power of the deity, having said "This is called one gone forth, Sire," he praised the virtues of the going forth. The Bodhisatta, having generated a preference for the going forth, went to the park on that day. But the reciters of the Long Collection said "Having seen all four signs on a single day, he went."

He, having played there for the daytime, having bathed in the auspicious pond, when the sun had set, sat down on the auspicious stone slab, wishing to have himself adorned. Then his attendant men, having taken cloths of various colours, ornamental articles of various kinds, and garlands, fragrances, and ointments, having surrounded him on all sides, stood. At that moment Sakka's seat where he was sitting became hot. He, reflecting "Who now wishes to dislodge me from this position?", having known the Bodhisatta's wish to be adorned, addressed Vissakamma: "My dear Vissakamma, Prince Siddhattha will go forth in the great renunciation today at the time of midnight. This is his last adornment. Having gone to the park, adorn the great man with divine ornaments." He, having assented "Very well," by the power of the deities, at that very moment, having approached, having become like his very own barber, having taken the wrapping cloth from the barber's hand, wrapped the Bodhisatta's head. The Bodhisatta, by the touch of the hand alone, understood "This is no human being; this is a young god." When the head was merely wrapped with the wrapping, a thousand cloths rose up into the topknot in the manner of a jewel. When he wrapped again, a thousand cloths - thus wrapping ten times, ten thousand cloths rose up. One should not think "The head is small, the cloths are many; how did they rise up?" For among those, the very largest was the size of an emblic myrobalan flower, and the remaining ones were the size of kusumbaka flowers. The Bodhisatta's head was like a kuyyaka flower covered with filaments.

Then, when he was adorned with all ornaments, when all the musicians were displaying their own respective inspirations, when the brahmins with words beginning with "Victory and joy," and the heralds, bards and others were honouring him with various kinds of sounds of auspicious words and praises, he ascended the excellent chariot adorned with all ornaments. At that time, having heard "Rāhula's mother has given birth to a son," the great King Suddhodana sent a message "Announce my pleasure to my son." The Bodhisatta, having heard that, said "A Rāhu is born, a bondage is born." The king, having asked "What did my son say?" and having heard those words, said "Henceforth let my grandson be named 'Prince Rāhula.'"

The Bodhisatta too, having mounted the excellent chariot, entered the city with great fame and exceedingly delightful splendour and glory. At that time a maiden of the warrior caste named Kisāgotamī, who had gone to the excellent upper terrace of a

mansion, having seen the personal splendour of the Bodhisatta who was circumambulating the city, filled with joy and happiness, uttered this inspired utterance -

"Quenched surely is that mother, quenched surely is that father;
Quenched surely is that woman, whose husband is such as this."

The Bodhisatta, having heard that, thought: "She says thus: 'The heart of a mother seeing such an individual existence is quenched, the heart of a father is quenched, the heart of a wife is quenched!' When what indeed is quenched is the heart called quenched?" Then to him whose mind was dispassionate towards the mental defilements, this occurred - "When the fire of lust is quenched, it is called quenched; when the fire of hate is quenched, it is called quenched; when the fire of delusion is quenched, it is called quenched; when all the disturbances of mental defilements beginning with conceit and wrong view are quenched, it is called quenched. She makes me hear something well worth hearing. Indeed I am going about seeking Nibbāna. This very day it is fitting for me, having abandoned the household life, having gone forth, having gone forth into homelessness, to seek Nibbāna. Let this be her teacher's share" - having removed it from his neck, he sent to Kisāgotamī a pearl necklace worth a hundred thousand. She, thinking "Prince Siddhattha, with his mind enamoured of me, sends a present," was filled with pleasure.

The Bodhisatta too, having ascended his own mansion with great splendour and glory, lay down on the royal couch. And at that very moment, women adorned with all ornaments, well-trained in dancing, singing and so on, who had attained the splendour of beauty like heavenly maidens, having taken various musical instruments, having surrounded him, entertaining him, performed dancing, singing and music. The Bodhisatta, because of his mind being dispassionate towards mental defilements, not taking delight in dancing and so on, fell into sleep for a moment. Those women too, thinking "He for whose sake we perform dancing and so on has gone to sleep; for what purpose shall we now weary ourselves?" having spread over the musical instruments just as they had been held, lay down, while the scented oil lamps burned. The Bodhisatta, having awoken, seated cross-legged on the back of the bed, saw those women sleeping, having spread over the musical instruments - some with dripping spittle, with bodies moist with saliva; some gnashing their teeth; some snoring; some talking nonsense; some with mouths wide open; some with garments fallen away, with their repulsive private parts exposed. He, having seen that alteration of theirs, became exceedingly dispassionate in mind towards sensual pleasures. For him, that great terrace, though adorned and prepared, resembling the abode of Sakka, appeared like a charnel ground filled with various thrown-away corpses; the three existences appeared like houses on fire - He uttered the inspired utterance "Troubled indeed, friend! Afflicted indeed, friend!" and his mind inclined exceedingly towards the going forth.

He, thinking "This very day it is fitting for me to go forth in the great renunciation," having risen from the bed, having gone near the door, said "Who is here?" Channa, lying down with his head at the threshold, said "I, master's son, am Channa." He said "Today I wish to go forth in the great renunciation; harness a horse for me." He, saying "Very well, Sire," having taken the horse-trappings, having gone to the stable,

while the scented oil lamps were burning, having seen the king of horses Kaṇḍaka standing in a delightful piece of ground beneath a canopy of jasmine cloth, thinking "Today it is fitting for me to harness this very one," harnessed Kaṇḍaka. He, even while being harnessed, knew "This harnessing is exceedingly tight; it is not like the harnessing on other days at the time of going to the pleasure grove and so on; my master's son must be wishing today to go forth in the great renunciation." Thereupon, with a satisfied mind, he laughed a great laugh. That sound, having spread, would have gone throughout the entire city; but the deities, having suppressed that sound, did not allow anyone to hear.

The Bodhisatta too, having just sent Channa, having thought "Let me first see my son," having risen from the cross-legged sitting, having gone to the dwelling place of Rāhula's mother, opened the door of the chamber. At that moment, inside the chamber a scented oil lamp was burning; Rāhula's mother, on a bed strewn to the brim with jasmine, Arabian jasmine and other flowers, having placed her hand on the head of her son, was sleeping. The Bodhisatta, having placed his foot on the threshold, while standing right there, having looked, thinking "If I remove the queen's hand and take my son, the queen will awaken; thus there will be an obstacle to my departure; having become a Buddha, I shall come back and see my son," descended from the mansion floor. But what is said in the Jātaka Commentary "At that time Prince Rāhula was seven days old" - that is not found in the remaining commentaries; therefore this alone should be accepted.

Thus the Bodhisatta, having descended from the mansion floor, having gone near the horse, said thus - "Dear Kaṇḍaka, you today for one night carry me across; I, in dependence on you, having become a Buddha, shall help the world with its gods cross over." Then, having leapt up, he ascended the back of Kaṇḍaka. Kaṇḍaka, starting from the neck, was eighteen cubits in length, endowed with a proportionate height, accomplished in strength and speed, all white, resembling a washed conch shell. If he were to neigh or make a footstep sound, the sound would have covered the entire city. Therefore the deities, by their own power, having suppressed the sound of neighing so that no one would hear, at each and every step placed the palms of their hands beneath. The Bodhisatta, seated on the middle of the back of the noble horse, having made Channa hold the tail of the horse, at the time of midnight reached near the great gate. Now at that time the king had caused each of the two door-panels to be openable by a thousand men, thinking "Thus the Bodhisatta will not be able to open the city gate and go out at any time whatsoever." The Bodhisatta was accomplished in strength and power; by the reckoning of elephants he bore the power of ten thousand koṭis of elephants; by the reckoning of men, of ten thousand koṭis of ten men. He thought "If the gate is not opened, today, seated just on the back of Kaṇḍaka, together with Channa standing holding the tail, having squeezed Kaṇḍaka with my thighs, having leapt over the wall eighteen cubits in height, I shall pass beyond." Channa too thought "If the gate is not opened, I, having caused the master's son to sit on my shoulder, having clasped Kaṇḍaka under the belly with my right hand, having placed him under my armpit, having leapt over the wall, shall pass beyond." Kaṇḍaka too thought "If the gate is not opened, I, having lifted up my own master seated just as he is on my back, together with Channa standing holding the tail, having leapt over the wall, shall pass beyond." If the gate

had not been opened, a certain one among those three persons would have accomplished just as he had thought. But the deity dwelling at the gate opened the gate.

At that very moment Māra, having come thinking "I shall turn the Bodhisatta back," standing in the sky, said - "Sir, do not go forth. On the seventh day from now the wheel treasure will appear for you. You will exercise kingship over the four great continents attended by two thousand minor islands. Turn back, sir." "Who are you?" "I am the one wielding power." "Māra, I know the manifestation of the wheel treasure for me. I have no need of kingship. Having made resound the ten-thousandfold world system, I shall become a Buddha," he said. Māra, watching for a chance, like a shadow not departing, followed after him, thinking "From now on, whenever you think a sensual thought or a thought of anger or a thought of violence, I shall know."

The Bodhisatta too, without concern, having abandoned the wheel-turning sovereignty that was in his hands like a lump of spittle, went forth from the city with great honour, on the full-moon day of Āsāḷhī, while the Uttarāsāḷha constellation was prevailing. And having gone forth, he became desirous of looking back again at the city. And just as this thought had merely arisen in his mind, the great earth, as if saying "Great man, the act of looking back by turning was not done by you," having broken apart like a potter's wheel, turned round. The Bodhisatta, having stood facing the city, having looked at the city, having shown the site of the Kaṇḍaka-turning-back shrine at that spot of earth, having turned Kaṇḍaka facing the road to be travelled, set out with great honour, with lofty splendour and glory. At that time, it is said, deities held sixty thousand torches in front of him, sixty behind, sixty on the right side, sixty on the left side; other deities held immeasurable torches at the rim of the world-circle; other deities and serpents, supañṇas and so on, venerating with divine scents, garlands, bath powders, and incense, went along. With pāricchattaka flowers and mandārava flowers, the sky was continuous like streams of rain at the time of a dense cloud-burst; divine songs proceeded; from all around, sixty-eight hundred thousand musical instruments were played; it was like the time of thunder of clouds in the belly of the ocean, and like the time of the roar of the sea in the belly of Mount Yugandhara.

Going with this splendour and glory, the Bodhisatta, in just one night, having crossed over three kingdoms, reached the bank of the river Anomā at a distance of thirty yojanas. But was the horse not able to go further than that? No, he was not able. For he was capable of traversing the interior of one world-circle from end to end, as if crushing the rim of a wheel standing on its nave, and returning even before the morning meal to eat the food prepared for him. But at that time, having to drag along the body covered up to the thigh region with scents, garlands and so on released by gods, serpents, supañṇas and so on standing in the sky, and having to cut through the tangle of scents and garlands, there was excessive delay; therefore he went only a distance of thirty yojanas. Then the Bodhisatta, having stood on the riverbank, asked Channa - "What is the name of this river?" "It is named Anomā, Sire." "Our going forth too will be superior," and striking the horse with his heel, he gave a signal to the horse. The horse, having leaped up, stood on the far shore of the river, which was eight usabhas in breadth.

The Bodhisatta, having descended from the horse's back, having stood on the sandy

bank resembling a silver plate, addressed Channa - "My dear Channa, you take my ornaments and Kaṇḍaka and go. I shall go forth." "I too, Sire, shall go forth." The Bodhisatta, having refused him three times saying "It is not allowable for you to go forth; go you," having entrusted the ornaments and Kaṇḍaka, thought "These hairs of mine are not fitting for an ascetic." There is no other person fit to cut the Bodhisatta's hair; then, thinking "I shall cut them myself with a sword," having taken the sword with his right hand, having grasped the topknot together with the top-knot of hair with his left hand, he cut it. The hairs, having become two finger-breadths in length, curling to the right, clung to the head. For as long as he lived, that was their measure, and the beard was conforming with that; there was never again the task of removing hair and beard. The Bodhisatta, having taken the topknot together with the top-knot of hair, "If I shall become a Buddha, let it remain in the sky; if not, let it fall to the ground," threw it into the atmosphere. That crest-jewel wrapping, having gone to a distance of one yojana, stood in the sky. Sakka, the king of gods, having looked with the divine eye, having received it with a jewelled casket one yojana in size, established it in the Tāvātimsa realm as the shrine called the Cūlāmaṇi Shrine.

"Having cut off the top knot perfumed with excellent fragrance, the foremost person cast it up into the sky;
The thousand-eyed one received it upon his head, with an excellent golden casket, Vāsava."

Again the Bodhisatta thought "These Kāsi cloths are not fitting for me as an ascetic." Then his former companion from the time of the Buddha Kassapa, the Great Brahmā Ghaṭikāra, with a disposition of friendship that had not reached decay for one interval between Buddhas, thought - "Today my companion has gone forth in the great renunciation; I shall take the requisites of an ascetic and go to him."

"The three robes and a bowl, an adze, a needle, and a waistband;
With a water strainer these are eight, for a monk devoted to exertion."

Having brought these eight ascetic's requisites, he gave them. The Bodhisatta, having put on the inner robe that is the banner of the worthy ones, having taken the appearance of the highest going forth, having said "Channa, in my name tell my mother and father of my good health," sent him off. Channa, having paid homage to the Bodhisatta and having circumambulated him, departed. But Kaṇḍaka, while hearing the words of the Bodhisatta who was conversing with Channa, standing, thinking "There is now no more seeing of my master," leaving the range of vision, being unable to endure the sorrow, having died with a broken heart, was reborn as a young god named Kaṇḍaka in the Tāvātimsa realm. For Channa there was at first only one sorrow, but oppressed by a second sorrow through the death of Kaṇḍaka, weeping and lamenting, he went to the city.

The Bodhisatta too, having gone forth - in that very region there is a mango grove named Anupiya - there, having spent a week in the happiness of the going forth, having gone on foot a distance of thirty yojanas in a single day, he entered Rājagaha. Having entered, he walked for almsfood successively. The whole city fell into commotion at the sight of the Bodhisatta's form, just as Rājagaha when the elephant Dhanapālaka had entered, and just as the city of the gods when the lord of the titans had entered. The king's men, having gone, reported: "Sire, a being of such a form is

walking for almsfood in the city; whether he is a god or a human being or a serpent or a supaṇṇa - 'who is this one named?' - we do not know." The king, standing on the upper floor of the mansion, having seen the Great Man, filled with wonder and amazement, commanded his men - "Go, sirs, investigate. If he is a non-human spirit, having gone out from the city he will disappear. If he is a deity, he will go through the sky. If he is a serpent, having dived into the earth he will go. If he is a human being, he will consume whatever almsfood he has obtained."

The Great Man too, having collected the mixed food, having known "This much is enough for my sustenance," having gone out from the city by the very gate he had entered, having sat down in the shade of Mount Paṇḍava facing east, he began to consume the food. Then his intestines, having turned over, were as if they had reached the point of coming out through his mouth. Thereupon, being distressed by that repulsive food because such food had never been seen before even with the eye in that individual existence, he thus exhorted himself by himself: "Siddhattha, you, having been born in a family where food and drink are easily obtained, at a place where one eats three-year-old fragrant rice with various finest flavours, yet having seen a single wearer of rag-robles, having thought 'When indeed might I too, having become of such a form, having walked for almsfood, eat? Will that time come for me?' you went forth. Now what is this that you are doing?" Having thus exhorted himself by himself, becoming unchanging, he consumed the food.

The king's men, having seen that incident, having gone, reported to the king. The king, having heard the messenger's word, having gone out from the city with speed, having gone to the presence of the Bodhisatta, having become confident in his very deportment, offered all his sovereignty to the Bodhisatta. The Bodhisatta said: "I have no need, great king, of sensual pleasures as objects or sensual pleasures as defilements. I have gone forth aspiring to the supreme highest enlightenment." The king, even though entreating in many ways, not having obtained his mind, obtained an acknowledgment: "Surely you will become a Buddha; but when you have become a Buddha, you must first come to my kingdom." This is the summary here; the detail, however, should be known by looking at this Discourse on Going Forth - "I will explain the going forth, how the one with vision went forth" - together with its commentary.

The Bodhisatta too, having given the acknowledgment to the king, wandering on a journey gradually, having approached Āḷāra Kālāma and Udaka Rāmaputta, having produced the meditative attainments, thinking "This is not the path to enlightenment," not being satisfied with that meditation of attainments either, wishing to make the great striving for the purpose of demonstrating his own strength and energy to the world with its gods, having gone to Uruvelā, thinking "Delightful indeed is this piece of ground," having taken abode right there, he made the great striving. They too, the five gone forth headed by Koṇḍañña, walking for almsfood in villages, market towns, and royal cities, reached the Bodhisatta there. Then, attending upon him as he made the great striving for six years, thinking "Now he will become a Buddha, now he will become a Buddha," serving him with the duty and practice of sweeping the residential cell and so on, they were his intimate associates. The Bodhisatta too, thinking "I shall perform the performance of austerities to its

culmination," spent the time even with a single sesame seed and a single grain of rice and so on, and he also made a complete arrest of all food; and he rejected even the deities who were collecting nutritive essence through his pores.

Then, due to that fasting, his body having reached the supreme state of emaciation, his gold-coloured body became black in colour. The thirty-two characteristics of a great man were concealed. Sometimes, while meditating on the breathless meditative absorption, overwhelmed by great pain, having become unconscious, he falls at the end of the walking path. Then some deities say "The ascetic Gotama is deceased," while some said "This is the dwelling mode of a worthy one." Therein, those who had the perception "He is deceased," they, having gone, reported to the great King Suddhodana: "Your son is deceased." Has my son died having become a Buddha, or without having become one? He was not able to become a Buddha; having fallen right on the ground of striving, he is deceased. Having heard this, the king rejected it: "I do not believe it; for my son, there is no such thing as death without attaining enlightenment." But why does the king not believe it? Because of having seen the wonders on the day of paying homage to the hermit Kāḷadevala and at the foot of the rose-apple tree.

Again, when the Bodhisatta, having regained consciousness, had risen, those deities, having gone, report "Your son is well, great king." The king says "I know of the impossibility of death for my son." For the Great Being, while performing austerities for six years, it was as if it were the time of tying a knot in space. He, thinking "This performance of austerities is not the path to enlightenment," having walked for almsfood in villages and market towns in order to take gross food, took food; then his thirty-two characteristics of a great man were restored to their natural state, and his body was gold-coloured. The group of five monks, thinking "This one, even though performing austerities for six years, was not able to penetrate omniscience; now, having walked for almsfood in villages and so on, taking gross food, what will he be able to do? He is one given to luxurious living, who has strayed from striving. Just as the expectation of a dewdrop for one wishing to wash his head, so is the expectation of distinction from the presence of this one for us. What use is he to us?" - having abandoned the great man, having taken their own bowls and robes, having gone the eighteen-yojana road, entered Isipatana.

Now at that time, at Uruvelā in the village of Senāni, a girl named Sujātā, born in the house of the householder Senāni, having come of age, made an aspiration at a certain banyan tree: "If I, having gone to a family house of equal birth, shall obtain a son in my first pregnancy, I will annually make an oblation to you at a cost of a hundred thousand." That aspiration of hers was fulfilled. She, when the sixth year of the Great Being's performing of austerities was completed, wishing to make an oblation on the full-moon day of Vesākha, even beforehand had a thousand cows pastured in a grove of liquorice trees, and had five hundred cows drink their milk, and had two hundred and fifty drink their milk, and so on until the milk of sixteen cows was drunk by eight cows - thus, desiring the thickness, sweetness, and nourishing quality of the milk, she performed what is called the turning of the milk. She, on the full-moon day of Vesākha, thinking "I will make the oblation right early," having risen towards the break of dawn, had those eight cows milked. The calves did not approach the base of the udders, but when new vessels were merely brought near to the base

of the udders, streams of milk flowed forth by their own nature. Having seen that marvel, Sujātā, with her own hand, having taken the milk, having put it into new vessels, with her own hand having made a fire, began to cook.

While that milk-rice was being cooked, exceedingly great bubbles arose, turning to the right, and moved about; not even a single drop fell outside, and not even the slightest smoke arose from the oven. At that time, the four world-guardians, having come, took up protection at the oven; the Great Brahmā held an umbrella; Sakka, bringing firebrands, kindled the fire. The deities, in the four great continents with their surrounding two thousand islands, as if squeezing a honeycomb bound to a stick and extracting honey, by their own divine power collected the nutritive essence fit for the sustenance of gods and humans and infused it therein. For at other times, the deities infuse nutritive essence in each and every mouthful, but on the day of the highest enlightenment and on the day of final Nibbāna, they infuse it right into the cooking pot. Sujātā, on that very same day, having seen therein many obvious marvels of her own, addressed a slave woman named Puṇṇā: "Dear Puṇṇā, today our deity is exceedingly pleased; for in such a long time, such a marvel has never been seen before by me. Go quickly and look after the shrine of the deity." She, having accepted her word saying "Very well, lady," went very quickly to the foot of the tree.

The Bodhisatta too, having seen the five great dreams during that night-time, discerning them, having made the determination "Without doubt today I shall become a Buddha," after the elapse of that night, having attended to his toilet, waiting for the time for the alms round, having come right early, sat down at that tree-root, illuminating the entire tree with his own radiance. Then that Puṇṇā, having come, saw the Bodhisatta seated at the tree-root, looking towards the eastern world system, and by the radiance emanating from his body, the entire tree was gold-coloured. Having seen this, this occurred to her - "Today our deity, having descended from the tree, is seated, methinks, to receive the oblation with her own hand" - having become filled with excitement, having come with speed, she reported this matter to Sujātā.

Sujātā, having heard her words, having become one with a satisfied mind, gave her daughter all the ornaments befitting a daughter, saying "From today onwards, stand in the position of my eldest daughter." But since on the day of attaining Buddhahood it is proper to obtain a golden bowl worth a hundred thousand, therefore she, having given rise to the thought "I shall put the milk-rice in a golden bowl," having had a golden bowl worth a hundred thousand brought out, wishing to put the milk-rice therein, she turned over the cooking vessel. All the milk-rice, having rolled off like water from a lotus petal, settled in the bowl; it was just the amount to fill one bowl. She, having covered that bowl with another golden bowl, having wrapped it with a white cloth, having adorned her body with all ornaments, having placed that bowl on her own head, having gone with great majesty to the foot of the banyan tree, having looked at the Bodhisatta, filled with great joy, with the perception "a tree deity," from the place where she saw him onwards, going bowed down again and again, having lowered the bowl from her head, having uncovered it, having taken water scented with fragrant flowers with a golden water-vessel, having approached the Bodhisatta, she stood. The clay bowl given by the Great Brahmā Ghaṭikāra, not having left the Bodhisatta for so long a time, at that moment had gone out of sight; the Bodhisatta, not seeing the bowl, having stretched out his right hand, received the water. Sujātā

placed the milk-rice together with the bowl in the hands of the Great Man; the Great Man looked at Sujātā. She, having observed his manner, having paid homage, said "Lord, it has been given up by me for you; take it and go as you please." Having said "Just as my wish has been fulfilled, so may it be fulfilled for you too," without any longing for the golden bowl worth a hundred thousand, like an old leaf, she departed.

The Bodhisatta too, having risen from the seated place, having circumambulated the tree, having taken the bowl, having gone to the bank of the Nerañjarā, there is a bathing place named Suppatitṭhitatittha where many thousands of Bodhisattas descended on the day of their full awakening; having placed the bowl on its bank, having descended, having bathed, having put on the inner robe that is the banner of the worthy ones, the robe of many hundreds of thousands of Buddhas, having sat down facing east, having made forty-nine portions the size of a single standing palm fruit, he consumed all the milk-rice with honey and little water. That itself was the food for him who had become a Buddha, dwelling at the seat of enlightenment for seven weeks, for forty-nine days. For so long a time there was no other food, no bathing, no washing of the face, no discharge from the body; he spent the time with the happiness of meditative absorption, the happiness of the path, and the happiness of fruition. But having consumed that milk-rice, having taken the golden bowl, having said "If I today shall be able to become a Buddha, let this bowl go against the stream; if I shall not be able, let it go with the stream," he threw it into the river stream. It, cutting through the stream, having gone to the middle of the river, by the very middle course, like a horse endowed with speed, having gone against the stream to a place of eighty cubits, having sunk down in a whirlpool, having gone to the abode of the serpent king Kāḷa, having struck the bowls used by the three Buddhas, causing the sound "kili kilī," having become the lowest of them all, it stood. The serpent king Kāḷa, having heard that sound, having said "Yesterday one Buddha arose, again today one has arisen," uttering praises with many hundreds of stanzas, he arose. It is said that the time for him to ascend, having filled the sky to the extent of one yojana and three leagues from the great earth, was the same whether today or yesterday.

The Bodhisatta too, having spent the day residence on the riverbank in a sal grove in full bloom, in the evening time, at the time when flowers break free from their stalks, along a path eight usabhas in breadth adorned by the deities, rousing himself like a lion, set forth facing the Bodhi tree. Serpents, demons, supañṇas and others venerated with divine scents, flowers and so on; they set going divine music and so on; the ten-thousand world system became of one fragrance, of one garland, of one acclamation. At that time, a grass-carrier named Sotthiya, having taken grass, coming along the opposite path, having known the manner of the Great Man, gave eight handfuls of grass. The Bodhisatta, having taken the grass, having ascended the ground of enlightenment, stood on the southern side facing north. At that moment the southern world-circle sank down and was as if it had reached Avīci below; the northern world-circle rose up and was as if it had reached the highest point of existence above. The Bodhisatta, thinking "This will not be the place for attaining highest enlightenment, methinks," circumambulating, having gone to the western side, stood facing east; thereupon the western world-circle sank down and was as if it had reached Avīci below; the eastern world-circle rose up and was as if it had reached the highest point of existence above. It is said that at each and every place where he stood, the great earth became uneven, like a great cart wheel trodden upon at the

edge of the rim and resting on the nave. The Bodhisatta, thinking "This too will not be the place for attaining highest enlightenment, methinks," circumambulating, having gone to the northern side, stood facing south; thereupon the northern world-circle sank down and was as if it had reached Avīci below; the southern world-circle rose up and was as if it had reached the highest point of existence above. The Bodhisatta, thinking "This too will not be the place for attaining highest enlightenment, methinks," circumambulating, having gone to the eastern side, stood facing west. But on the eastern side was the place of the cross-legged seat of all Buddhas; that neither trembles nor shakes. The Great Being, having known "This is the immovable place not abandoned by all Buddhas, the place for the destruction of the cage of mental defilements," having grasped those grasses at the top, shook them; at that very moment there was a cross-legged seat of fourteen cubits. Those grasses too arranged themselves in such a form that even a very skilful painter or canvas-maker would not be able to draw. The Bodhisatta, having placed the trunk of the Bodhi tree behind him, facing east, having become one of firm resolve -

"Let only skin and sinews and bones remain;
Let the flesh and blood in the body dry up entirely."

"But I shall not break this cross-legged posture without attaining perfect enlightenment" - thus, folding his legs crosswise on the unconquered divan, unbreakable even by the impact of a hundred thunderbolts, he sat down.

At that time Māra the young god, thinking "Prince Siddhattha desires to go beyond my control; now I shall not allow him to go beyond it," having gone to the presence of Māra's forces, having reported this matter, having had the proclamation called Māra's proclamation sounded, having taken Māra's forces, set out. That army of Māra extended twelve yojanas in front of Māra, twelve yojanas to the right and to the left, to the rear it stood reaching the limit of the world-circle, and upwards it was nine yojanas in height; when it roared, the sound of its roaring was heard from a thousand yojanas away, like the sound of an earthquake. Then Māra the young god, having mounted the elephant named Girimekhala which was one hundred and fifty yojanas in height, having created a thousand arms, seized various weapons. In the rest of Māra's company too, no two persons took a similar weapon; having become of various colours and with faces of various kinds, overwhelming the Great Being, they came.

But the deities of the ten-thousand world-systems stood speaking praises of the Great Being. Sakka, the king of gods, stood blowing the conch named Vijayuttara. That conch, it is said, was two thousand cubits in size. Once filled with wind and blown, having made sound for four months, it becomes silent. The great serpent king Mahākāḷa stood praising with more than a hundred stanzas, and the Great Brahmā stood holding a white parasol. But when Māra's forces approached the ground of enlightenment, not even one of them was able to stand; they fled in every direction from their face-to-face positions. The serpent king Kāḷa, having dived into the earth, having gone to the serpent realm of Mañjerika which was five hundred yojanas in extent, having covered his face with both hands, lay down. Sakka, having placed the

Vijayuttara conch on his back, stood at the rim of the world-circle. The Great Brahmā, having placed the white parasol at the edge of the world-circle, went to the Brahmā world itself. Not even a single deity was able to stand; the Great Man sat alone.

Māra too said to his own assembly: "Dear ones, there is no other man equal to Siddhattha, the son of Suddhodana; we shall not be able to give battle face to face; we shall attack from behind." The Great Man too, having looked at three sides, saw them empty because all the deities had fled. Again, having seen Māra's forces overwhelming from the northern side, he thought "This great multitude of people makes a great effort and exertion with reference to me alone; in this place there is for me neither mother nor father nor brother nor any other relative; but these ten perfections alone have been like my retinue nourished for a long time. Therefore, having made the perfections alone my shield, having struck with the weapon of the perfections alone, it is fitting for this army to be destroyed by me" - reflecting upon the ten perfections, he sat down.

Then Māra the young god, thinking "By this very means I shall put Siddhattha to flight," raised a whirlwind. At that very moment, winds of various kinds beginning with the eastern, having arisen, having split mountain peaks measuring half a yojana, one yojana, two yojanas, and three yojanas, having uprooted forest shrubs, trees, and so on, though capable of crushing villages and market towns all around to smithereens, their power destroyed by the fire of the Great Man's merit, having reached the Bodhisatta, were unable to stir even the corner of his robe. Thereupon, thinking "Having submerged him with water, I shall kill him," he raised a great rain. By his power, rain clouds of various kinds - of a hundred layers, a thousand layers, and so on - arose one above another and poured down rain. By the force of the torrents of rain, the earth became full of holes. A great rain cloud, having come over the forest trees and so on, was unable to moisten even a dewdrop's worth on the robe of the Great Being. Thereupon he raised a rain of stones. Great, great mountain peaks, smoking and blazing, having come through the sky, upon reaching the Bodhisatta, turned into divine clusters of flowers. Thereupon he raised a rain of weapons. Single-edged and double-edged swords, spears, hoof-tipped arrows, and so on, smoking and blazing, having come through the sky, upon reaching the Bodhisatta, became divine flowers. Thereupon he raised a rain of embers. Embers the colour of kimsuka flowers, having come through the sky, having become divine flowers at the feet of the Bodhisatta, scattered about. Thereupon he raised a rain of hot ashes. Extremely hot ashes of fire-colour, having come through the sky, having become divine sandalwood powder at the feet of the Bodhisatta, fell down. Thereupon he raised a rain of sand. Exceedingly fine sand, smoking and blazing, having come through the sky, having become divine flowers at the feet of the Bodhisatta, fell down. Thereupon he raised a rain of mud. That mud, smoking and blazing, having come through the sky, having become divine ointment at the feet of the Bodhisatta, fell down. Thereupon, thinking "Having frightened Siddhattha by this, I shall put him to flight," he raised darkness. That, having become a great gloom like darkness possessed of four factors, upon reaching the Bodhisatta, disappeared like darkness dispelled by the radiance of the sun.

Thus Māra, being unable to put the Bodhisatta to flight by these nine rains of wind, rain, stones, weapons, embers, hot ashes, sand, mud, and darkness, having commanded his assembly "What, sirs, are you standing about for? Seize this Prince Siddhattha, strike him, put him to flight!" he himself too, seated on the back of the elephant Girimekhala, having taken the wheel weapon, having approached the Bodhisatta, said "Siddhattha, rise from this divan! This does not belong to you; this belongs to me alone." The Great Being, having heard his words, spoke - "Māra, indeed not by you were the ten perfections fulfilled, nor the secondary perfections, nor the ultimate perfections, nor were the five great relinquishments relinquished, nor the conduct for the welfare of relatives, nor the conduct for the world's welfare, nor the conduct for the welfare of enlightenment fulfilled. All those were fulfilled by me alone. Therefore this divan does not belong to you; this belongs to me alone."

Māra, angered, unable to bear the force of his wrath, hurled the wheel weapon at the Great Man. That, as he was reflecting on the ten perfections, became a canopy of garlands above him and remained there. That razor-edged wheel weapon, it is said, when hurled at other times by him in anger, goes cutting through solid stone pillars like bamboo shoots. But now, when that had become a canopy of garlands and remained there, the rest of Māra's assembly, thinking "Now he will rise from the divan and flee," hurled great and great rock peaks. Those too, as the Great Man was reflecting on the ten perfections, having turned into clusters of flowers, fell to the ground. The deities, standing at the rim of the world-circle, stretching out their necks, raising their heads, looked on, saying "Destroyed indeed is the body of Prince Siddhattha, which had attained the highest beauty of form! What indeed will he do?"

Then the Great Man, having said "The divan attained on the day of full awakening belongs to Bodhisattas who have fulfilled the perfections; it belongs to me," said to Māra who was standing there - "Māra, who is the witness that your gift was given?" Māra stretched out his hand towards Māra's army, saying "These many people are witnesses." At that moment, the sound that arose from Māra's assembly saying "I am a witness, I am a witness" was like the sound of the earth's quaking. Then Māra said to the Great Man: "Siddhattha, who is the witness that your gift was given?" The Great Man, having drawn out his right hand from within the folds of his robe, stretched out his hand towards the great earth, saying "As for you, there are sentient witnesses that your gift was given; but for me, in this place there is no sentient witness whatsoever. Let alone the gifts given in my remaining individual existences; but standing in the individual existence as Vessantara, even this non-sentient compact great earth is a witness that my great gift of seven hundreds was given." Having said "Standing in the individual existence as Vessantara, you are a witness, are you not, that my great gift of seven hundreds was given?" he stretched out his hand towards the great earth. The great earth resounded, as if overwhelming Māra's army, with a hundred cries, with a thousand cries, with a hundred thousand cries, saying "I was your witness then."

Then, as the Great Man was reflecting on the gift of Vessantara, saying "Given by you, Siddhattha, was the great gift, the highest gift," the elephant Girimekhala, one hundred and fifty yojanas in size, sank to its knees on the earth. Māra's assembly fled in all directions; no two went by the same road. Having abandoned their head ornaments and their garments worn about them, they fled each in whatever direction

was directly before them. Then the hosts of gods, having seen Māra's army fleeing, having proclaimed to serpents among serpents, supaṇṇas among supaṇṇas, deities among deities, brahmās among brahmās, "Māra's defeat has occurred, Prince Siddhattha's victory; let us make a victory offering," with scents, garlands, and so on in their hands, came to the seat of enlightenment in the presence of the Great Man.

But when those had gone thus -

"This indeed is the victory of the glorious Buddha, and the defeat of the wicked Māra;

Delighted, they proclaimed at the seat of enlightenment the victory of the great sage - then the hosts of serpents.

"This indeed is the victory of the glorious Buddha, and the defeat of the wicked Māra;

Delighted, they proclaimed at the seat of enlightenment the victory of the great sage - the hosts of supaṇṇas too.

"This indeed is the victory of the glorious Buddha, and the defeat of the wicked Māra;

Delighted, they proclaimed at the seat of enlightenment the victory of the great sage - then the hosts of gods.

"This indeed is the victory of the glorious Buddha, and the defeat of the wicked Māra;

Delighted, they proclaimed at the seat of enlightenment the victory of such a one - then the hosts of brahmās too."

The remaining deities in the ten thousand world-circles, venerating with garlands, scents, and cosmetics, and uttering praises of various kinds, stood there. Thus, while the sun had not yet set, the Great Man, having scattered Māra's army, being venerated by the sprouts of the Bodhi tree falling upon his robe like red coral leaves, in the first watch having recollected the knowledge of past lives, in the middle watch having purified the divine eye, in the last watch brought down knowledge into dependent origination. Then, as he was contemplating the mode of dependent conditions with its twelve factors, in forward and reverse order, by way of the round of rebirths and the end of the round of rebirths, the ten-thousandfold world system, having made the water its boundary, trembled twelve times.

Now, when the Great Man, having made resound the ten-thousandfold world system, was penetrating the knowledge of omniscience at the time of the break of dawn, the entire ten-thousandfold world system was adorned and prepared. The rays of flags and banners raised on the eastern rim of the world-circle struck the western rim of the world-circle; likewise those raised on the western rim of the world-circle struck the eastern rim of the world-circle; those raised on the southern rim of the world-circle struck the northern rim of the world-circle; those raised on the northern rim of the world-circle struck the southern rim of the world-circle. The banners and flags raised on the surface of the earth, however, having reached the Brahma world, stood there; those fastened in the Brahma world were established on the surface of the earth. In the ten thousand world-circles, flower-bearing trees bore flowers; fruit-

bearing trees were laden with clusters of fruit. On the trunks trunk-lotuses bloomed, on the branches branch-lotuses, on the creepers creeper-lotuses, in the sky hanging lotuses, and breaking through the surfaces of rock, rising up layer upon layer in groups of seven, stalk-lotuses arose. The ten-thousandfold world system, having been turned around, was like a released cluster of flowers, like a well-spread carpet of flowers. In the interstices between the world-circles, the world-interstice hells of eight thousand yojanas, never before illumined even by the radiance of seven suns, were of one radiance. The great ocean, eighty-four thousand yojanas deep, became sweet-watered. The rivers did not flow. Those blind from birth saw forms. Those deaf from birth heard sounds. Cripples from birth walked on foot. Fetters, chains, and so on broke and fell away.

Thus, being venerated with immeasurable splendour and glory, the Great Man, when manifold marvellous phenomena had appeared, having penetrated the knowledge of omniscience, uttered the inspired utterance not abandoned by all Buddhas -

Through the round of many births I wandered, not finding;
Seeking the house-builder, painful is birth again and again.

"House-builder, you have been seen, you will not build a house again;
All your ribs are broken, the peak of the house is demolished;
The mind has gone to the unconditioned, it has reached the elimination of cravings."

Thus, beginning from the Tusita realm up to this attainment of omniscience at the seat of enlightenment, this much is to be understood as the not-so-distant origin by name.

The not-far origin treatise is finished.

3. The Near Origin Treatise

The proximate origin, however, is 'the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. He dwells at Vesālī in the Great Wood in the Pinnacled Hall' - thus in each and every place where he was dwelling, it is obtained in that very place itself" - it was said. Although it was said thus, yet that too should be understood thus from the beginning - For having uttered the inspired utterance, this occurred to the Blessed One seated on the victory divan: "I transmigrated for four incalculable aeons plus a hundred thousand cosmic cycles for the sake of this divan; for so long a time, for the sake of this very divan, my adorned head was cut from the neck and given; well-anointed eyes and the flesh of the heart were plucked out and given; sons like Prince Jāli, daughters like Princess Kaṇhājinā, and wives like Queen Maddī were given to others for the purpose of slavery. This divan of mine is the victory divan and the excellent divan. Here, for me seated, my thoughts are fulfilled; I shall not rise from here for now" - entering into many hundreds of thousands of tens of millions of attainments, he sat right there for a week. With reference to which it was said: "Then the Blessed One sat for seven days in a single cross-legged posture, experiencing the bliss of liberation."

Then in certain deities the reflection arose: "Even today surely Siddhattha has a duty to be done; for he does not give up attachment to the divan." The Teacher, having known the reflection of the deities, for the purpose of appeasing their applied thought, having risen up into the sky, displayed the Twin Miracle. For the wonder performed at the great seat of enlightenment, the wonder performed at the gathering of relatives, and the wonder performed at the gathering of Pāthikaputta - all were similar to the Twin Miracle at the foot of the Kaṇḍamba tree.

Thus the Teacher, having appeased the applied thought of the deities by this wonder, having stood in the northern direction slightly inclined to the east from the divan, thinking "On this divan indeed the knowledge of omniscience was penetrated by me," gazing with unwinking eyes at the divan and the Bodhi tree - the place of attaining the fruit of the perfections fulfilled over four incalculable aeons and a hundred thousand cosmic cycles - he spent a week; that place became known as the Unwinking Shrine. Then, having created a walking path between the divan and the place where he stood, walking up and down on the jewel walking path extending from east to west, he spent a week; that place became known as the Jewel Walking Path Shrine.

But in the fourth week, in the north-western direction from the Bodhi tree, the deities built a jewel house; there, having sat down on a divan, investigating the Canon of the Higher Teaching, and in particular herein the Paṭṭhāna of infinite methods, he spent a week. The Abhidhamma scholars, however, said: "The jewel house by name is not a dwelling made of the seven precious things, but the place where the seven treatises were comprehended is called 'the jewel house.'" But since here both of these methods are applicable, therefore both of these should indeed be accepted. From then onwards, however, that place became known as the Jewel House Shrine. Thus, having spent four weeks in the very vicinity of the Bodhi tree, in the fifth week he went from the foot of the Bodhi tree to the goatherd's banyan tree; there too, investigating the Teaching and experiencing the bliss of liberation, he sat down.

At that time Māra the young god, overcome with displeasure, thinking "Having pursued him for so long a time, even though watching for a chance, I did not see any stumbling of his; now he has gone beyond my control," having sat down on the highway, reflecting on sixteen reasons, drew sixteen lines on the ground - "I did not fulfil the perfection of giving as he did; on account of that I am not born equal to him" - he drew one line. Likewise "I did not fulfil the perfection of morality as he did, the perfection of renunciation, the perfection of wisdom, the perfection of energy, the perfection of patience, the perfection of truthfulness, the perfection of determination, the perfection of friendliness, the perfection of equanimity; on account of that I am not born equal to him" - he drew the tenth line. Likewise "I did not fulfil the ten perfections that are the decisive support for the penetration of the unshared knowledge of the faculties of others in their degrees, as he did; on account of that I am not born equal to him" - he drew the eleventh line. Likewise "I did not fulfil, as he did, the ten perfections that are the decisive support for the penetration of the unshared knowledge of inclinations and underlying tendencies, the knowledge of the attainment of great compassion, the knowledge of the Twin Miracle, the unobstructed

knowledge, the knowledge of omniscience; on account of that I am not born equal to him" - he drew the sixteenth line. Thus, drawing sixteen lines on the highway for these reasons, he sat down.

At that time his three daughters - Craving, Discontent, and Lust - looking about thinking "Our father cannot be seen; where indeed is he now?" having seen him overcome with displeasure, scratching lines on the ground, seated, having gone to their father's presence, asked "Why, father, are you afflicted and unhappy?" Dear daughters, this Great Ascetic has gone beyond my control; for so long a time, looking for a chance to see a fault of his, I was not able; on account of that I am afflicted and unhappy. If so, do not worry; we shall bring him, having brought him under our own control. It is not possible, dear daughters; he cannot be brought under anyone's control. This person is established in unshakeable faith. "Father, we are women; right now we shall bind him with the snares of lust and so on and bring him; do not worry" - and having approached the Blessed One, they said "We will serve at your feet, ascetic." The Blessed One neither attended in mind to their words, nor opened his eyes and looked; he sat experiencing only the happiness of seclusion, with mind liberated in the unsurpassed extinction of clinging.

Again Māra's daughters, thinking "Various indeed are the intentions of men; some have affection for young girls, some for those standing in the first stage of life, some for those standing in the middle stage of life; what if we were to entice him with various forms" - each one having created a hundred individual existences by way of the appearance of young girls and so on, having become young girls, women who had not given birth, women who had given birth once, women who had given birth twice, middle-aged women, and elderly women, having approached the Blessed One six times, said "We will serve at your feet, ascetic." That too the Blessed One paid no attention to, as one liberated in the unsurpassed extinction of clinging. Some teachers, however, say "Having seen them come in the state of elderly women, the Blessed One determined 'Let these have broken teeth and grey hair just so'" - that should not be accepted. For the Teacher does not make such a determination. But the Blessed One said "Be gone! Having seen what do you thus strive? It is proper to do such a thing before those who are not free from lust and so on. But for the Truth-finder, lust has been abandoned, hate has been abandoned, delusion has been abandoned" - and referring to his own abandoning of mental defilements -

"Whose victory is not undone, whose victory no one in the world can follow;
That Buddha of infinite range, trackless - by what track will you lead him?

"For one in whom the entangling craving, that craving to lead anywhere, does
not exist;
That Buddha of infinite range, trackless - by what track will you lead him?"

Speaking these two verses in the Buddha Chapter of the Dhammapada, he expounded the Teaching. They, having said "Truly indeed our father spoke, 'The Worthy One, the Fortunate One in the world, is not easily led by lust'" and so on, went to their father's presence.

The Blessed One too, having spent a week there, went to the foot of the Mucalinda tree. There, when a week-long heaping of rain clouds had arisen, for the purpose of warding off the cold and so on, encircled seven times with the coils of the serpent king Mucalinda, as if dwelling in an unconfined perfumed chamber, experiencing the bliss of liberation, having spent a week, he approached the rājāyatana tree; there too, experiencing the very bliss of liberation, he sat down. By this much, seven weeks were completed. In between here there was neither washing of the face, nor attending to the body, nor the function of food; he spent the time by the happiness of meditative absorption and the happiness of fruition alone.

Then, at the end of seven weeks, on the forty-ninth day, for him seated there, the thought arose: "I shall wash my face." Sakka, the lord of the gods, having brought medicinal myrobalan, gave it; the Teacher consumed it; thereby there was a discharge from his body. Then Sakka himself gave a betel-creeper wooden toothbrush and water for washing the face. The Teacher, having chewed that wooden toothbrush, having washed his face with water from Lake Anotatta, sat down right there at the foot of the rājāyatana tree.

At that time, two merchants named Tapussa and Bhallika, going from the Ukkalā country to the Middle Country with five hundred carts, having had their carts stopped by a deity who was their blood-relative, encouraged in the preparation of food for the Teacher, having taken parched corn-flour and honey-balls, having approached the Teacher, stood saying "May the Blessed One accept this food from us, venerable sir, out of compassion." The Blessed One, because the bowl had disappeared on the very day of receiving the milk-rice, thought: "Truth-finders do not accept in their hands; in what indeed should I accept?" Then, having known his thought, the four great kings from the four directions offered bowls made of sapphire; the Blessed One rejected them. Again they offered four bowls made of mung-bean-coloured stone. The Blessed One, out of compassion for all four young gods, having accepted all four bowls, having placed them one upon another, determined "Let them become one." All four, becoming visible lines on the rim, merged into one of medium size. The Blessed One, having accepted food in that costly stone bowl, having consumed it, gave thanksgiving. The two brother merchants, having gone for refuge to the Buddha and the Teaching, became lay followers with the double announcement. Then, when they said "Give us, venerable sir, one place to be venerated," having touched his own head with his right hand, he gave hair relics. They, in their own city, having placed those relics inside a golden casket, established a shrine.

The Perfectly Enlightened One too, having risen from there, having gone again to the goatherd's banyan tree itself, sat down at the foot of the banyan tree. Then, for him who had just sat down there, while reviewing the profundity of the Teaching attained by himself, the habitual practice of all Buddhas - the thought arose, having reached the appearance of unwillingness to teach others: "This Teaching attained by me." Then Brahmā Sahampati, thinking "Alas, the world is perishing, alas, the world is being destroyed," having taken from ten thousand world-systems the Sakkas, Suyāmas, Santusitas, Sunimmitas, Vasavattīs, and Great Brahmās, having gone to the Teacher's presence, requested the proclamation of the Teaching by the method beginning with "May the Blessed One expound the Teaching, venerable sir."

The Teacher, having given his acknowledgment to him, while reflecting "To whom

indeed should I first expound the Teaching?" having given rise to the thought "Āḷāra is wise; he will understand this Teaching quickly," looking again, having known his state of being deceased a week ago, he turned his attention to Udaka. Having known his state of being deceased the previous evening too, having attended to the group of five, thinking "The group of five monks have been of great service to me," having reflected "Where indeed are they dwelling at present?" having known "At Isipatana in the Deer Park at Bārāṇasī," thinking "Having gone there, I shall set in motion the wheel of the Teaching," having dwelt for a few days walking for almsfood right in the vicinity of the seat of enlightenment, on the full moon day of Āsāḷhī, thinking "I shall go to Bārāṇasī," on the fourteenth, towards the break of dawn, when the night became light, early in the morning, having taken his bowl and robe, having set out on the eighteen-yojana road, having seen on the way a naked ascetic named Upaka, having told him of his own Buddhahood, on that very day in the evening he went to Isipatana.

The elders of the group of five, having seen the Truth-finder coming from afar, said: "This, friends, the ascetic Gotama, having reverted to abundance of requisites, comes with a perfect body, with full faculties, having become golden-coloured; we shall not perform paying respect and so on for him; but since he is born of a great family, he deserves the offering of a seat; therefore we shall prepare merely a seat for him." They made an agreement. The Blessed One, having reflected with the knowledge capable of knowing the mental conduct of the world with its gods, "What indeed have these thought?" knew their minds. Then, having contracted the mind of friendliness capable of pervading all gods and humans in an unrestricted manner, he pervaded them with a mind of friendliness in a restricted manner. They, touched by the Blessed One's mind of friendliness, as the Truth-finder was approaching, being unable to abide by their own agreement, performed all duties such as paying respect, rising up in respect, and so on; but not knowing his state as a Perfectly Enlightened One, they addressed him merely by name and as "friend".

Then the Blessed One, having convinced them of his own Buddhahood, saying "Do not, monks, address the Truth-finder by name and as 'friend'. The Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One," seated on the excellent Buddha-seat that had been prepared, while the conjunction of the Uttarāsāḷha constellation was occurring, surrounded by eighteen crores of brahmā gods, having addressed the elders of the group of five, taught the Discourse on the Setting in Motion of the Wheel of the Teaching. Among them, the Elder Aññāsikoṇḍañña, sending forth knowledge in accordance with the teaching, at the conclusion of the discourse, became established in the fruition of stream-entry together with eighteen crores of brahmā gods. The Teacher, having entered the rains retreat right there, on the following day, while exhorting the Elder Vappa, sat right in the monastery; the remaining four walked for almsfood. The Elder Vappa attained the fruition of stream-entry while it was still the forenoon. By this very method, on the following day the Elder Bhaddiya, on the following day the Elder Mahānāma, on the following day the Elder Assaji - having established all in the fruition of stream-entry, on the fifth of the fortnight, having assembled all five persons, he taught the Discourse on the Characteristic of Non-self. At the conclusion of the teaching, all five elders became established in the fruition of arahantship. Then the Teacher, having seen the decisive support of Yasa the son of good family, having called him who had become disgusted

in the night-time and had departed abandoning his home, saying "Come, Yasa," in that very night-time having established him in the fruition of stream-entry, on the following day in arahantship, having given the going forth by the "Come, monk" ordination to a further fifty-four of his companions too, he brought them to arahantship.

Thus, when sixty-one Worthy Ones had arisen in the world, the Teacher, having finished keeping the rains retreat and having performed the invitation ceremony, having sent sixty monks to the various directions saying "Wander, monks, on a journey," while himself going to Uruvelā, on the road in a cotton-tree jungle thicket he trained thirty young men of the Bhadda group. Among them the very last was a stream-enterer and the very highest was a non-returner. Having given the going forth to all of them too by the "Come, monk" form itself, having sent them to the various directions, having gone to Uruvelā, having shown three and a half thousand wonders, having trained the three-brother matted-hair ascetics headed by Uruvelakassapa with their retinue of a thousand matted-hair ascetics, having given them the going forth by the "Come, monk" form itself, having had them sit down at Gayāsīsa, having established them in arahantship by the teaching of the Discourse on the Burning, surrounded by that thousand of Worthy Ones, thinking "I shall fulfil the acknowledgment given to King Bimbisāra," having gone to Rājagaha, he went to the Laṭṭhivana Park in the precincts of the city. The king, having heard from the park keeper "The Teacher has arrived," surrounded by twelve myriads of brahmin householders, having approached the Teacher, while they were emitting a flood of radiance like a golden-slab canopy upon the variegated-wheeled surfaces, having fallen with his head at the Truth-finder's feet, sat down to one side together with the assembly.

Then this occurred to those brahmin householders: "Does the Great Ascetic live the holy life under Uruvelakassapa, or does Uruvelakassapa under the Great Ascetic?" The Blessed One, having known with his mind the reflection in their minds, addressed the Elder in verse -

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

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

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

Having spoken this verse, for the purpose of making known his state of being a disciple, having placed his head on the upper surface of the Truth-finder's feet, having said "The Blessed One is my Teacher, venerable sir; I am his disciple," having risen up into the sky seven times to the height of one palm tree, two palm trees, three palm trees, up to the measure of seven palm trees, having descended, having paid homage to the Truth-finder, he sat down to one side. Having seen that wonder,

the great multitude spoke only of the Teacher's praise of virtues, saying "Oh, of great majesty are the Buddhas! For even Uruvelakassapa, who was one of firmly-held views, thinking himself to be a Worthy One, having broken through the net of wrong views, has been tamed by the Truth-finder." The Blessed One, having said "It is not only now that I tame Uruvelakassapa; in the past too he was indeed tamed by me," having related the Mahānārada-kassapa Jātaka from this occasion, made known the four truths. The king of Magadha became established in the fruition of stream-entry together with eleven myriads; one myriad announced their state as lay followers. The king, while still seated near the Teacher, having declared the five comforts, having gone for refuge, having invited him for the morrow, having risen from his seat, having circumambulated the Blessed One, departed.

On the following day, both those by whom the Blessed One had been seen and those by whom he had not been seen - all the residents of Rājagaha, humans numbering eighteen crores, wishing to see the Truth-finder, went right early from Rājagaha to the Laṭṭhivana Park. The road of three leagues was not sufficient; the entire Laṭṭhivana Park was continuously pervaded. The great multitude, while seeing the body of the One of Ten Powers endowed with the splendour of beauty, was unable to reach satisfaction. This is called the ground for praise. For in such situations, all the splendour of the material body of the Truth-finder, with its varieties of characteristics and features and so on, should be described. As the great multitude was gazing upon the body of the One of Ten Powers endowed with the splendour of beauty, in the continuously pervaded park and on the road, there was no room for getting out even for a single monk. On that day, it is said, the Blessed One's meal would have been cut off; thinking "Let that not happen," Sakka's seat where he was sitting showed signs of heat. He, reflecting, having known that reason, having created the appearance of a young man, uttering praises connected with the Buddha, the Teaching, and the Community, having descended before the One of Ten Powers, having made room by the power of the deity -

"Tamed, together with the tamed, the former matted-hair ascetics, free,
together with the free;
With the colour of refined gold, the Blessed One entered Rājagaha.

"Released, together with the released, the former matted-hair ascetics, free,
together with the free;
With the colour of refined gold, the Blessed One entered Rājagaha.

"One who has crossed over, together with those who have crossed over, the
former matted-hair ascetics, free, together with the free;
With the colour of refined gold, the Blessed One entered Rājagaha.

"Dwelling in the ten, possessing the ten powers, knowing the ten teachings,
endowed with the ten;
He, with a retinue of a thousand, the Blessed One entered Rājagaha."

Speaking the praise of the Teacher with these verses, he set forth in front. Then the great multitude, having seen the personal splendour of the young man, having thought "Exceedingly handsome is this young man, but he has not been seen by us

before," said "From where is this young man, or whose is he?" Having heard that, the young man -

"He who is wise, tamed in every way, pure, without equal;
The Worthy One, the Fortunate One in the world, I am his attendant." He spoke a verse.

The Teacher, having taken the path made ready by Sakka, surrounded by a thousand monks, entered Rājagaha. The king, having given a great gift to the Community headed by the Buddha, said "I, venerable sir, shall not be able to carry on without the three jewels; whether at the proper time or at an improper time, I shall come to the presence of the Blessed One. The Laṭṭhivana Park is too far away. But this Bamboo Grove Park of ours is not too far, not too near, accessible for coming and going, a lodging worthy of a Buddha. May the Blessed One accept this from me." Taking crystal-coloured water scented with flowers and perfume with a golden water-vessel, while bestowing the Bamboo Grove Park, he poured water on the hands of the One of Ten Powers. At that acceptance of the park, the great earth trembled, thinking "The roots of the Buddha's Dispensation have descended." Indeed, in the Indian subcontinent, apart from the Bamboo Grove, there is no lodging that was accepted with the trembling of the great earth. In the island of Tambapaṇṇi too, apart from the Great Monastery, there is no lodging that was accepted with the trembling of the earth. The Teacher, having accepted the Bamboo Grove Monastery, having given thanksgiving to the king, having risen from his seat, surrounded by the community of monks, went to the Bamboo Grove.

Now at that time, two wandering ascetics, namely Sāriputta and Moggallāna, were dwelling in dependence on Rājagaha, searching for the Deathless. Among them, Sāriputta, having seen the Elder Assaji who had entered for almsfood, with a gladdened mind, having attended upon him, having heard the verse "Whatever phenomena arise from a cause," having become established in the fruition of stream-entry, spoke that very same verse to his own companion, the wandering ascetic Moggallāna, as well. He too became established in the fruition of stream-entry. They both, having looked upon Sañcaya, together with their own assembly, went forth in the presence of the Blessed One. Among them, Mahāmoggallāna attained arahantship within a week, the Elder Sāriputta within a fortnight. And the Teacher established both of them in the position of chief disciples. On the very day of the Elder Sāriputta's attainment of arahantship, he held an assembly of disciples.

Now while the Truth-finder was dwelling in that very Bamboo Grove Park, the great King Suddhodana, having heard "My son, it is said, having practised the performance of austerities for six years, having attained the supreme highest enlightenment, the one who has set in motion the excellent wheel of the Teaching, is dwelling in the Bamboo Grove in dependence on Rājagaha," addressed a certain minister: "Come, my good man, with a retinue of a thousand men, having gone to Rājagaha, having said in my name 'Your father, the great King Suddhodana, wishes to see you,' having taken my son, come back." He, having accepted the king's word with bowed head saying "Yes, Sire," with a retinue of a thousand men, having quickly gone the road of sixty yojanas, having sat down in the midst of the fourfold assembly of the One of Ten Powers, at the time of the proclamation of the Teaching, entered the monastery. He,

thinking "Let the message sent by the king stand aside for now," standing at the edge, having heard the Teacher's proclamation of the Teaching, just as he stood, together with the thousand men, having attained arahantship, requested the going forth. The Blessed One stretched out his hand saying "Come, monks." All of them at that very moment became like elders of sixty rains retreats, bearing bowls and robes created by supernormal power. But from the time of attaining arahantship onwards, noble ones are simply impartial; therefore he did not convey the message sent by the king to the One of Ten Powers. The king, thinking "Neither does the one who went come back, nor is any message heard," said "Come, my good man, you go" - by this very same procedure, he sent another minister. He too, having gone, by the former method itself, together with his assembly, having attained arahantship, remained silent. The king, by this very same procedure, sent nine ministers with retinues of a thousand men. All, having completed their own function, remained silent and dwelt right there.

The king, not having obtained anyone who had brought back even a mere message to report, thought "Even this many people, through lack of affection for me, did not bring back even a mere message; who indeed will carry out my word?" - looking over all the royal forces, he saw Kāḷudāyī. He, it is said, was the king's accomplisher of all purposes, an intimate, exceedingly trustworthy minister, born on the same day as the Bodhisatta, a playmate in the dust, a companion. Then the king addressed him: "Dear Kāḷudāyī, I, wishing to see my son, sent nine thousand men; not even one man, having come, reports even a mere message; there is none. Difficult to know indeed is the danger to life; while still living I wish to see my son. Will you be able to show me my son?" "I shall be able, Sire, if I shall be permitted to go forth." "Dear son, whether having gone forth or not having gone forth, show me my son." He, saying "Very well, Sire," having taken the king's message, having gone to Rājagaha, standing at the edge of the assembly at the time of the Teacher's proclamation of the Teaching, having heard the Teaching, together with his retinue, having attained the fruition of arahantship, became established in the state of a "come-monk."

The Teacher, having become a Buddha, having dwelt at Isipatana during the first rainy season, having finished keeping the rains retreat, having performed the invitation ceremony, having gone to Uruvelā, dwelling there for three months, having trained the three-brother matted-hair ascetics, with a retinue of a thousand monks, having gone to Rājagaha on the full moon of the month of Phussa, dwelt for two months. By that time five months had passed since his departure from Bārāṇasī; the entire winter had passed. Seven or eight days had passed since the day of the Elder Kāḷudāyī's arrival. He, on the full moon day of Phagguṇī, thought: "The winter has passed, the spring season has arrived, people having harvested the crops and so on, roads have been given at places face to face, the earth is covered with green grass, the jungle thickets are fully in bloom, the roads are fit for travelling upon; it is time for the One of Ten Powers to perform good treatment towards kinsmen." Then, having approached the Blessed One -

"Now the trees are glowing like embers, venerable sir, bearing fruit, having shed their foliage;
They shine forth as if aflame, it is the right time, O great hero, O resplendent one, etc.

"Not too cold, not too hot, not too much famine and hunger;
The ground is covered with fresh grass and green, this is the time, O great
sage."

With about sixty verses he described the beauty of the journey for the purpose of going to the ancestral city of the One of Ten Powers. Then the Teacher said to him: "Why indeed, Udāyī, do you describe the beauty of the journey with a sweet voice?" "Venerable sir, your father, the great King Suddhodana, wishes to see you; perform good treatment towards your relatives." "Good, Udāyī, I shall perform good treatment towards relatives; announce to the Community of monks, they shall fulfil the duty of travelling." "Good, venerable sir," the elder announced to them.

The Blessed One, surrounded by ten thousand sons of good family dwelling in Aṅga and Magadha, and ten thousand dwelling in Kapilavatthu - thus by all twenty thousand monks who had eliminated the mental corruptions - having departed from Rājagaha, travels one yojana each day. "I shall reach Kapilavatthu, sixty yojanas from Rājagaha, in two months" - he departed on an unhurried journey. The elder too, thinking "I shall report to the king the fact of the Blessed One's departure," having risen up into the sky, appeared at the king's dwelling. The king, having seen the elder, with gladdened mind, having caused him to sit down on a costly divan, having filled the bowl with his own prepared food of various finest flavours, gave it. The elder, having risen, showed the appearance of departing. "Sit down and eat, dear son." "I shall eat having gone to the Teacher's presence, great king." "But where, dear son, is the Teacher?" "With a retinue of twenty thousand monks, he has departed on a journey for the purpose of seeing you, great king." The king, with a satisfied mind, said: "Having consumed this, as long as my son reaches this city, carry almsfood to him from here." The elder consented. The king, having served the elder with food, having rubbed the bowl with scented powder, having filled it with the finest food, saying "Give it to the Truth-finder," placed it in the elder's hands. The elder, while all were watching, having tossed the bowl into the sky, himself too having risen up into the sky, having brought the almsfood, placed it in the Teacher's hands. The Teacher consumed it. By this very means the elder brought it day after day; the Teacher too consumed the almsfood from the king himself along the road. The elder too, at the conclusion of the meal, day after day, saying "Today the Blessed One has come this far, today this far," and with talk connected with the virtues of the Buddha, caused the entire royal family to have confidence arisen in the Teacher, even without seeing the Teacher. For that very reason the Blessed One established him in the foremost position, saying "This is the foremost, monks, of my disciples who are monks, of those who inspire confidence in families, that is to say, Kāḷudāyī."

The Sākiyans too, when the Blessed One had arrived, having assembled saying "We shall see our foremost relative," investigating the Blessed One's dwelling place, having observed "The park of the Sākiyan Nigrodha is delightful," having had all the arrangements for care made there, with scents and flowers in hand, going out to meet him, first sent the younger boys and city boys and city girls adorned with all decorations, then the princes and princesses, and immediately after them, themselves venerating with scents, flowers, bath powders and so on, having taken the Blessed One, went to the Nigrodha park itself. There the Blessed One, attended by twenty thousand who had eliminated the mental corruptions, sat down on the

excellent Buddha-seat that had been prepared. The Sākiyans were by nature conceited, stubborn in conceit. They, having thought "Prince Siddhattha is younger than us, our youngest, our nephew, our son, our grandson," said to the younger boys and princes "You pay homage; we shall sit behind you."

When they had thus sat down without paying homage, the Blessed One, having observed their disposition, thinking "My relatives do not pay homage to me; come now, I shall make them pay homage," having attained the fourth meditative absorption which is the foundation for direct knowledge, having emerged from it, having risen up into the sky, as if scattering the dust of his feet upon their heads, performed a wonder similar to the Twin Miracle at the foot of the Kaṇḍamba tree. The king, having seen that marvel, said - "Blessed One, on the day of your birth, when you were brought for the purpose of paying homage to Kāḷadevala, having seen your feet turn over and become established on the head of the brahmin, I too paid homage to you. This was my first homage. And on the day of the ploughing festival, having seen that the shadow of the rose-apple tree did not turn away while you were seated on the royal couch in the shade of the rose-apple tree, I paid homage at your feet. This was my second homage. Now, having seen this wonder never seen before, I pay homage at your feet. This is my third homage." But when the king had paid homage, there was not even a single Sākiyan who was able to stand without paying homage to the Blessed One; all paid homage indeed.

Thus the Blessed One, having made his relatives pay homage, having descended from the sky, sat down on the prepared seat. When the Blessed One was seated, the gathering of relatives reached its peak; all, having become one-pointed in mind, sat down. Then a great cloud rained down a shower of lotus petals. Copper-coloured water flowed below with a rushing sound. It wets only one who wishes to be wet; on the body of one who does not wish to be wet, not even a single drop falls. Having seen that, all became filled with wonder and amazement, and raised up a discussion: "Oh, how wonderful! Oh, how marvellous!" The Teacher, saying "Not only now does a shower of lotus petals rain at my gathering of relatives; in the past too it rained," related the Vessantara Jātaka on this occasion. Having heard the proclamation of the Teaching, all rose up, paid homage, and departed. There was not even a single king or chief minister who said "Tomorrow accept our almsfood" and went away.

The Teacher, on the following day, attended by twenty thousand monks, entered Kapilavatthu for almsfood. No one went and invited him, nor took his bowl. The Blessed One, standing right at the gate, reflected "How indeed did the former Buddhas walk for almsfood in their ancestral city? Did they go out of order to the houses of wealthy people, or did they walk for almsfood successively?" Then, not seeing that even a single Buddha had gone out of order, thinking "I too must now uphold this very lineage, this tradition, and in the future my disciples too, following my very example, will fulfil the duty of the alms round," beginning from the house situated at the corner, he walked for almsfood successively. "The noble Prince Siddhattha, it is said, is walking for almsfood" - opening the lattice windows in the two-storeyed, three-storeyed and other mansions, the great multitude was occupied with watching.

Rāhula's mother too, the queen, thinking "The master's son, it is said, having gone about in this very city with great royal pomp in golden palanquins and so on, now

having shaved off hair and beard, wearing an ochre robe, with bowl in hand, walks for almsfood - does he look well indeed?" - having opened the lattice window and looking, having seen the Blessed One illuminating the streets of the city with the radiance of his body blazing with various lustrous hues of dispassion, shining with incomparable Buddha's glory, endowed with the encircling fathom-wide radiance, resplendent with the eighty minor marks, adorned with the thirty-two marks of a great man - from the turban-like head protuberance down to the soles of the feet -

"With smooth, dark, soft, curly hair, with a forehead like the spotless surface of the sun;
With a well-proportioned, prominent, soft, elongated nose, the lion among men, spread out by a net of rays.

"With feet well-coloured, reddened, marked with the excellent wheel, with heels elongated, adorned with the characteristics;
With soles beautified by yak-tail fan-like hands, he is indeed your father, the lion among men.

"The Sakyan prince, giver of the best, delicate, with a body serene and variegated with the characteristics;
Come for the welfare of the world, the hero among men, he is indeed your father, the lion among men.

"With ears elongated, well-proportioned, well-formed, with eyelashes like a cow, with deep blue eyes;
With eyebrows blue as a rainbow, this indeed is your father, the lion among men.

With features resembling the full moon, dear to gods and men, the elephant among men;
Walking with the grace of a lordly elephant in rut, this indeed is your father, the lion among men.

With a smooth, well deep, sweet and harmonious voice, with a well-formed tongue red as the colour of vermilion;
With twenty and twenty white well-formed teeth, this indeed is your father, the lion among men.

Lord of the highest clan of warrior origin, whose feet are worshipped by gods and men;
With mind established in morality and concentration, this indeed is your father, the lion among men.

With a round, well-rounded, well-proportioned neck, with a body like a lion-jawed king of beasts;
Of excellent colour with a fine golden skin, this indeed is your father, the lion among men.

With hair beautifully blue in colour like eye ointment, with a forehead pure as a golden plate;

With a hair between the eyebrows pure and white as the healing star, this indeed is your father, the lion among men.

Like the moon going along the blue path of the sky, with form enhanced by a host of stars;

Gone into the midst of his disciples, the lord of ascetics, this indeed is your father, the lion among men."

Having thus praised him with these ten verses on the lion among men, she informed the king: "Your son, it is said, is now walking for almsfood." The king, with an agitated heart, gathering up his cloth with his hand, having gone out very quickly, having gone with speed, having stood before the Blessed One, said - "Why, venerable sir, do you put us to shame? For what purpose do you walk for almsfood? Do you think 'It is not possible to obtain a meal for so many monks'?" "This is the custom of our lineage, great king." "But, venerable sir, is not our lineage the warrior lineage of the Great Elect? And therein not even a single warrior is one who goes about for alms." "This, great king, is your lineage, the royal lineage by name. But ours is Dīpaṅkara, Koṇḍañña, etc. Kassapa - this is the Buddha lineage by name. These and other Buddhas, numbering many thousands, went about for alms; they earned their livelihood by going about for alms only" - standing right there in the middle of the street -

"One should not be negligent in what is to be undertaken, one should practise the Teaching as good conduct;

One who practises the Teaching sleeps happily, in this world and the next."

He spoke this verse. At the conclusion of the verse, the king became established in the fruition of stream-entry.

"One should practise the Teaching as good conduct, one should not practise it as misconduct;

One who practises the Teaching sleeps happily, in this world and the next."

But having heard this verse, he became established in the fruition of once-returning. Having heard the Mahādhammapāla Jātaka, he became established in the fruition of non-returning; at the time of death, lying on the royal couch beneath the white parasol, he attained arahantship. There was, however, no task of pursuit of striving through dwelling in the forest for the king. Having realised the fruition of stream-entry, however, having taken the Blessed One's bowl, having led the Blessed One together with his following up to the great mansion, he served him with superior solid and soft food. At the conclusion of the meal, the entire women's quarters, having come, paid homage to the Blessed One, except for Rāhula's mother. She, however, even though being told by the retinue "Go, pay homage to the master's son," having said "If there is virtue in me, the master's son himself will come to my presence; when he has come, I shall pay homage to him," did not go.

The Blessed One, having made the king take the bowl, having gone together with the two chief disciples to the royal bedchamber of the king's daughter, having said "The king's daughter, paying homage as she pleases, is not to be told anything," sat down on the prepared seat. She, having come quickly, having clasped the ankles, having

turned her head on the top of his feet, paid homage according to her disposition. The king spoke of the king's daughter's achievement of virtues such as affection and respect towards the Blessed One: "Venerable sir, my daughter, having heard 'Ochre robes have been worn by you,' from that time onwards became one clothed in ochre robes; having heard of your practice of eating one meal a day, she became one eating one meal a day; having heard that the great bed had been abandoned by you, she lay only on a small bed with strips of cloth; having known of your state of abstaining from garlands, scents, and so on, she became one abstaining from garlands and scents; even when her own relatives sent a message saying 'We shall look after her,' she did not look at even one relative. Thus accomplished in virtue is my daughter, Blessed One." "It is not wonderful, great king, that the king's daughter, now being protected by you, should protect herself when her knowledge is fully matured; formerly, without protection, wandering at the foot of a mountain, even when her knowledge was not fully matured, she protected herself." Having said this, having told the Candakinnarī Jātaka, he rose from his seat and departed.

On the second day, however, while the ceremonies of consecration, entering the new house, and marriage blessing were taking place for Prince Nanda, having gone to his house, having made the prince take the bowl, wishing to give him the going forth, having spoken a blessing, he rose from his seat and departed. Janapadakalyāṇī, having seen the prince going, having said "Come back quickly, master's son," stretched out her neck and looked. He too, not daring to say to the Blessed One "Please take the bowl," went to the very monastery. The Blessed One gave the going forth to him, unwilling though he was. Thus the Blessed One, having gone to Kapilavatthu, on the third day gave Nanda the going forth.

On the seventh day, Rāhula's mother, having adorned the boy, sent him to the presence of the Blessed One: "Look, dear son, at this ascetic surrounded by twenty thousand ascetics, golden-coloured, with the beauty of a Brahmā's form; this is your father. He had great treasures. From the time of his going forth we do not see them. Go, request your inheritance from him - 'I, dear father, am a prince; having received the consecration, I shall become a universal monarch. I have need of wealth; give me wealth. For a son is the owner of his father's property.'" The boy, having gone to the presence of the Blessed One, having received a father's affection, full of mirth, having said "Pleasant is your shade, ascetic," stood saying much else besides that was suitable to himself. The Blessed One, having finished the meal, having given thanksgiving, rose from his seat and departed. The boy too followed the Blessed One, saying "Give me my inheritance, ascetic; give me my inheritance, ascetic." The Blessed One did not make the boy turn back, and the retinue too was not able to make him turn back as he went together with the Blessed One. Thus he went together with the Blessed One to the very monastery.

Then the Blessed One thought: "The wealth belonging to his father that this one wishes for is subject to the round of rebirths and brings vexation. Come, let me give him the sevenfold noble treasure attained at the seat of enlightenment; I shall make him the owner of a supramundane inheritance." He addressed the Venerable Sāriputta: "If so, Sāriputta, give the going forth to the boy Rāhula." The elder gave him the going forth. But when the boy had gone forth, exceeding suffering arose for the king. Being unable to endure it, having reported to the Blessed One, he requested

the boon: "It would be good, venerable sir, if the noble ones would not give the going forth to a son not permitted by his mother and father." The Blessed One, having granted him that boon, on the following day, having finished the morning meal at the king's residence, when the king seated to one side said: "Venerable sir, at the time of your performance of austerities, one deity approached me and said 'Your son has died.' Not believing her words, I rejected it, saying 'My son does not die without attaining enlightenment'" - when this was said, he said: "What will you believe now, when even formerly, having been shown bones, when it was said 'Your son is dead,' you did not believe?" With this occasion he related the Mahādhammapāla Jātaka. At the conclusion of the talk, the king became established in the fruition of non-returning.

Thus the Blessed One, having established his father in the three fruitions, surrounded by the community of monks, having gone again to Rājagaha, dwelt at the Bamboo Grove. At that time, the householder Anāthapiṇḍika, having taken goods with five hundred carts, having gone to the house of his own dear companion the millionaire in Rājagaha, having heard there of the arising of the Buddha, the Blessed One, towards the strong break of dawn, by the power of the deities, through the opened door, having approached the Teacher, having heard the Teaching, having become established in the fruition of stream-entry, on the second day, having given a great gift to the community of monks headed by the Buddha, having obtained the Teacher's promise for the purpose of coming to Sāvattthī, on the way, giving a hundred thousand at each of the forty-five yojana locations, having had a monastery built at every yojana, having bought Jeta's Grove by covering the ground with crores of gold coins for eighteen crores of gold, he began the new construction work. He had the perfumed chamber built for the One of Ten Powers in the middle, and having surrounded it, separately for the eighty great elders, in one settlement each, residences - by way of single-pinnacle buildings, double-pinnacle buildings, swan-shaped, quail-shaped, long halls, pavilions and so on - the remaining lodgings, and ponds, walking paths, night quarters, and day quarters - thus, with the bestowal of eighteen crores, having had a delightful monastery built on a charming piece of ground, he sent a messenger for the purpose of the One of Ten Powers' coming. The Teacher, having heard the word of the messenger, surrounded by the great community of monks, having departed from Rājagaha, gradually reached the city of Sāvattthī.

The great millionaire too, having prepared the monastery festival, on the day of the Truth-finder's entering Jeta's Grove, having had his son adorned with all ornaments, sent him together with five hundred boys who were likewise decorated and prepared. He, together with his retinue, having taken five hundred banners resplendent with cloths of five colours, was in front of the One of Ten Powers. Behind them, the two millionaire's daughters, Mahāsubhaddā and Cūḷasubhaddā, together with five hundred young girls, having taken full pitchers, went forth. Behind them, the merchant's wife, adorned with all ornaments, together with five hundred women, having taken full bowls, went forth. Behind all of them, the great millionaire himself, clothed in new garments, together with five hundred millionaires likewise clothed in new garments, went out to meet the Blessed One. The Blessed One, having placed this assembly of lay followers in front, surrounded by the great community of monks,

with the radiance of his own body making the forest glades appear as if of a reddish hue sprinkled with a stream of liquid gold, with the boundless Buddha's grace, with the incomparable Buddha's glory, entered the Jeta's Grove monastery.

Then Anāthapiṇḍika asked him - "How should I proceed, venerable sir, regarding this monastery?" "If so, householder, give this monastery to the community of monks of the four directions, whether come or not yet come." "Good, venerable sir," the great millionaire, having taken a golden water-vessel, having poured water onto the hands of the One of Ten Powers, gave it saying "I give this Jeta's Grove monastery to the community of monks of the four directions, whether come or not yet come." The Teacher, having accepted the monastery, giving thanksgiving -

"They ward off cold and heat, and also beasts of prey;
And creeping things and mosquitoes, and rains in the cold season.

"Thereupon the fierce wind and heat that has arisen is warded off;
For the purpose of shelter and for the purpose of comfort, and for meditating
and for insight.

"The gift of a dwelling to the Community is praised as the highest by the
Buddha;
Therefore a wise man, seeing his own welfare,

"Should have charming dwellings built, and lodge the very learned there;
To them food and drink, cloth and lodgings,

"One should give to the upright, with a clear mind;
They expound the Teaching to him, the dispelling of all suffering;
Having understood that Teaching here, he attains final nibbāna without mental
corruptions."

He spoke of the benefit of a monastery. Anāthapiṇḍika, beginning from the second day, began the monastery festival. Visākha's mansion festival was completed in four months, but Anāthapiṇḍika's monastery festival was finished in nine months. In the monastery festival too, eighteen crores only went to bestowal. Thus, for just one monastery, he bestowed wealth reckoned at fifty-four crores.

But in the past, in the time of the Blessed One Vipassī, a millionaire named Punabbasumitto, having bought it by covering the ground with golden bricks, had a monastery for the Community measuring one yojana built on that very place. In the time of the Blessed One Sikhī, a millionaire named Sirivaḍḍha, having bought it by covering the ground with golden ploughshares, had a monastery for the Community measuring three leagues built on that very place. In the time of the Blessed One Vessabhū, a millionaire named Sothhija, having bought it by covering the ground with golden elephant footprints, had a monastery for the Community measuring half a yojana built on that very place. In the time of the Blessed One Kakusandha, a millionaire named Accuta, having bought it by covering the ground with golden bricks, had a monastery for the Community measuring one league built on that very place. In the time of the Blessed One Koṇāgamana, a millionaire named Ugga, having bought it by covering the ground with golden tortoises, had a monastery for the

Community measuring half a league built on that very place. In the time of the Blessed One Kassapa, a millionaire named Sumaṅgala, having bought it by covering the ground with golden sticks, had a monastery for the Community measuring sixteen karīsas built on that very place. But in the time of our Blessed One, a millionaire named Anāthapiṇḍika, having bought it by covering the ground with crores of coins, had a monastery for the Community measuring eight karīsas built on that very place. It is said that this place is indeed a place never abandoned by all Buddhas.

Thus, from the attainment of omniscience at the great terrace of enlightenment up to the bed of the great final Nibbāna, in whatever place the Blessed One dwelt, this is called the proximate origin; by virtue of that we shall describe all the Jātakas.

The origin treatise is finished.

1. The Book of the Ones

1. The Chapter on the Incontrovertible Ground

1. Commentary on the Apaṇṇaka Jātaka

To begin with, the Blessed One spoke this unmistakable proclamation of the Teaching while dwelling in the great monastery of Jetavana in dependence on Sāvattthī. But referring to whom did this discussion arise? The five hundred followers of other sects who were friends of the millionaire. For on one day the millionaire Anāthapiṇḍika, having taken his own five hundred friends who were disciples of other sects, having had much garlands, perfumes, and ointments as well as ghee, oil, honey, molasses, cloth, and coverings taken up, having gone to Jeta's Grove, having paid homage to the Blessed One, having venerated with perfumes, garlands, and so on, having given up medicines and garments to the community of monks, having avoided the six faults of sitting, sat down to one side. Those disciples of other sects too, having paid homage to the Truth-finder, gazing upon the Teacher's face resplendent like the full moon, the divine body adorned with the marks and features, surrounded by the fathom-wide radiance, and the dense Buddha rays flashing out alternating and paired, sat down near Anāthapiṇḍika itself.

Then the Teacher, like a young lion roaring a lion's roar on a red arsenic slab, roaring like a rainy-season cloud, and as if bringing down the celestial river, and as if stringing a jewel garland, with a divine voice endowed with eight factors, pleasant to hear, desirable, spoke a sweet talk on the Teaching, variegated with diverse methods. They, having heard the Teacher's proclamation of the Teaching, with confident minds, having risen, having paid homage to the One of Ten Powers, having broken the refuge in other sects, went for refuge to the Buddha. They, from then on, constantly, with perfumes, garlands, and so on in their hands, together with Anāthapiṇḍika, having gone to the monastery, listened to the Teaching, gave gifts, guarded morality, and performed the Observance practice.

Then the Blessed One went again from Sāvattthī to Rājagaha. They, at the time of the Truth-finder's going, having broken that refuge, having gone again to the refuge of other sects, were established in their original position itself. The Blessed One too, having spent seven or eight months, went again to Jeta's Grove itself. Anāthapiṇḍika

again too, having taken them, having gone to the Teacher's presence, having venerated the Teacher with perfumes, garlands, and so on, having paid homage, sat down to one side. They too, having paid homage to the Blessed One, sat down to one side. Then he reported to the Blessed One their state of being established at the root, having broken the refuge taken when the Truth-finder had set out on a journey, having taken again the refuge of other sects itself.

The Blessed One, as if opening a jewel casket scented with divine fragrance and filled with various perfumes, by the power of good verbal conduct practised continuously for immeasurable tens of millions of cosmic cycles, having opened his face-lotus, uttering a sweet voice, asked "Is it true, it is said, that you lay followers, having broken the three refuges, have gone to the refuge of other sects?" Then, when by those who were unable to conceal it, "True, Blessed One" was said, the Teacher said "Lay followers, making the delimitation from Avīci below to the summit of existence above, and across in immeasurable world systems, there is none equal to the Buddha in virtues such as morality and so on, whence then one superior?" "As far as there are beings, monks, whether footless or two-footed or four-footed or many-footed, the Truth-finder is declared the foremost among them; whatever wealth there is here or beyond, etc. Having made known the virtues of the Triple Gem made known by discourses beginning with "For those indeed devoted to the foremost," he said "Lay followers or female lay followers who have gone for refuge to the Triple Gem endowed with such excellent virtues are never reborn in hell and so on; rather, having been freed from rebirth in the realms of misery, having arisen in the heavenly world, they experience great success. Therefore, what was done by you who, having broken such a refuge, go to the refuge of other sects, is inappropriate."

And here, for the purpose of explaining the absence of rebirth in the realms of misery for those who have gone for refuge to the three jewels by way of liberation and by way of the highest, these discourses should be shown -

"Whoever have gone for refuge to the Buddha, they will not go to the plane of misery;
Having abandoned the human body, they will fill up the group of gods.

"Whoever have gone for refuge to the Teaching, they will not go to the plane of misery;
Having abandoned the human body, they will fill up the group of gods.

"Whoever have gone for refuge to the Community, they will not go to the plane of misery;
Having abandoned the human body, they will fill up the group of gods.

"Many indeed go for refuge to mountains and forests,
To parks, trees, and shrines, human beings threatened by fear.

"This is not a secure refuge, this is not the highest refuge;
Having come to this refuge, one is not freed from all suffering.

"Whoever has gone for refuge to the Buddha, the Teaching, and the Community;

Sees the four noble truths with right wisdom.

Suffering, the origin of suffering, and the overcoming of suffering;
And the noble eightfold path, leading to the peace of suffering.

"This is a secure refuge, this is the highest refuge;
Having come to this refuge, one is freed from all suffering."

And not only did their Teacher teach them this much Teaching, but also, having expounded the Teaching by such methods as "Lay followers, the meditation subject of recollection of the Buddha, the meditation subject of recollection of the Teaching, the meditation subject of recollection of the Community gives the path of stream-entry, gives the fruition of stream-entry, gives the path of once-returning, gives the fruition of once-returning, gives the path of non-returning, gives the fruition of non-returning, gives the path of arahantship, gives the fruition of arahantship," he said "What was done by you who break such a refuge is inappropriate." And here, the giving of the path of stream-entry and so on by the meditation subject of recollection of the Buddha and so on should be explained by discourses such as "One thing, monks, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna. What is that one thing? Recollection of the Buddha" and so on.

Thus the Blessed One, having exhorted the lay followers in various ways, having said "Lay followers, in the past too, human beings, having taken what is not a refuge as 'a refuge' by the grasp of reasoning, by a mistaken grasp, having become the prey of demons in a wilderness occupied by non-human spirits, reached great destruction; but those people who took the unmistakable grasp, the definite grasp, the unerring grasp, in that very wilderness attained safety," remained silent. Then the householder Anāthapiṇḍika, having risen from his seat, having paid homage to the Blessed One, having praised him, having placed joined palms on his head, said thus: "Venerable sir, for now, the seizing by reasoning of these lay followers, having broken the highest refuge, is well-known to us; but formerly, the destruction of the rationalists in the wilderness occupied by non-human spirits, and the safety of those people who took the unmistakable grasp, is concealed from us, well-known only to you. It would be good indeed if the Blessed One, as if raising up a full moon in the sky, would make this reason known." Then the Blessed One, having aroused mindfulness in the millionaire saying "By me indeed, householder, having fulfilled the ten perfections for an immeasurable time, the knowledge of omniscience was penetrated for the very purpose of cutting off the uncertainty of the world; like one filling a golden tube with lion's fat, having applied your ear attentively, listen," like one bringing forth a full moon having broken through the interior of ice, made known the reason concealed by another existence.

In the past, in the Kāśi country, in the city of Bārāṇasī, there was a king named Brahmadatta. At that time the Bodhisatta, having taken conception in a caravan leader's family, after the elapse of ten months, having emerged from his mother's womb, gradually having come of age, went about engaging in trade with five hundred carts. He sometimes went from the east to the west, sometimes from the west to the east. In Bārāṇasī itself there was also another caravan leader's son, foolish,

inexperienced, and unskilled in means. At that time the Bodhisatta, having taken very costly goods from Bārāṇasī, having filled five hundred carts, having made them ready for the journey, placed them aside. That foolish caravan leader's son too, in the same way, having filled five hundred carts, having made them ready for the journey, placed them aside.

At that time the Bodhisatta thought: "If this foolish caravan leader's son will go together with me, when a thousand carts are going along the road together, the road will not be sufficient, and firewood, water, and so on for the people, and grass for the oxen too, will be difficult to obtain; it is fitting for either him or me to go first." He, having had him summoned, having informed him of this matter, said "It is not possible for both of us to go together; will you go first, or behind?" He thought: "If I go first, there are many benefits: I shall travel on an unbroken road, the oxen will eat untouched grass, there will be untouched curry leaves for the people, there will be clear water, and having set the price according to my liking, I shall sell the goods." He said "I, my dear, shall go first." The Bodhisatta too saw many benefits in going behind. For thus it occurred to him - "Those going ahead will make the uneven places on the road level; I shall travel by the road they have gone. When the matured, hardened grass has been eaten by the oxen that went ahead, my oxen will eat the sweet grasses that have newly sprung up. The curry leaves for the people, having sprung up from the place where leaves were taken, will be sweet. In a waterless place, having dug pits, they will produce water; in the pits made by them, we shall drink water. The setting of prices is like depriving people of their lives; I, having gone behind, shall sell the goods at the price set by them." Then he, having seen these many benefits, said "My dear, you go first." "Good, my dear," the foolish caravan leader, having yoked the carts, having departed, gradually having passed beyond the human habitation, reached the entrance to the wilderness.

A wilderness - Is fivefold: a wilderness of thieves, a wilderness of fierce beasts, a waterless wilderness, a wilderness of non-human spirits, and a wilderness with little food. Therein, a road occupied by thieves is called a wilderness of thieves. A road occupied by lions and so on is called a wilderness of fierce beasts. Where there is no water either for bathing or for drinking, this is called a waterless wilderness. One occupied by non-human spirits is called a wilderness of non-human spirits. One devoid of roots, solid food, and so on is called a wilderness with little food. Among these fivefold wildernesses, that wilderness was both a waterless wilderness and a wilderness of non-human spirits. Therefore that foolish caravan leader's son, having placed very large jars on the carts, having had them filled with water, set out upon the wilderness of sixty yojanas.

Then, at the time when he had reached the middle of the wilderness, the demon inhabiting the wilderness, thinking "Having caused these humans to throw away the water they have taken, having made them weak, I shall devour them all," having created a delightful small carriage yoked with all-white young oxen, surrounded by ten or twelve non-human spirits with bows, quivers, shields, and weapons in hand, having bedecked himself with waterlilies and white water lilies, like a lordly man with wet sheath and wet clothes, having sat down in that small carriage, went along the opposite road with mud-smeared wheels. His retinue of non-human spirits too, going in front and behind, with wet hair and wet clothes, having bedecked themselves with

garlands of waterlilies and white water lilies, having taken bunches of lotuses and white lotuses, eating lotus bulbs and roots, went along with drops of water and mud dripping from them. Caravan leaders, when a headwind blows, sit down in a small carriage, surrounded by attendants, avoiding the dust, and go in front. When the wind blows from behind, they go behind in the same manner. At that time, however, there was a headwind; therefore that caravan leader's son went in front.

The demon, having seen him approaching, having driven his own small carriage off the road, exchanged friendly welcome with him, saying "Where are you going?" The caravan leader too, having driven his own small carriage off the road, having given the carts space to pass, standing to one side, said to that demon "My dear, we are coming from Bārāṇasī. But you, having bedecked yourselves with waterlilies and white water lilies, with lotuses and white lotuses in hand, eating lotus bulbs and roots, smeared with mud, come along with drops of water dripping from you. Does it rain on the road by which you have come, or are there lakes covered with waterlilies and so on?" he asked. The demon, having heard his talk, said "My dear, what indeed is this you are speaking of? That dark line of forest can be seen. From there onwards the entire forest is a single mass of water, the rain god rains constantly, the grottoes are full, in each and every place there are lakes covered with lotuses and so on." Having said this, as the carts were passing in succession, he asked "Taking these carts, where are you going?" "To such and such a province." "In this and that cart, what goods are there?" "Such and such and such and such." "The cart coming from behind comes along exceedingly heavy; in this one, what goods are there?" "Water is in it." "You have done well in bringing water from afar; but from here onwards there is no need for water; ahead there is much water. Break the jars, throw away the water, and go at ease," he said. And having said thus, saying "You go on; there is delay for us," having gone a little way, having reached out of their sight, he went to his own demon city.

That foolish caravan leader too, through his own foolishness, having taken the demon's word, having had the jars broken, without leaving over even a handful of water, having thrown away everything, drove the carts forward. Ahead there was not even a small amount of water, and the people, not obtaining drinking water, became wearied. They, having travelled until sunset, having unyoked the carts, having placed them in a circle, tied the oxen to the wheels. There was neither water for the oxen, nor rice gruel or food for the people. The weakened people, having lain down here and there, slept. Immediately after the night period, the demons, having come from the demon city, having brought all the oxen and people to the destruction of life, having eaten the flesh, having left behind the bones, departed. Thus, in dependence on one foolish caravan leader's son, all of them too reached destruction; hand-bones and so on were scattered in the various directions and intermediate directions. The five hundred carts remained just as full as before.

The Bodhisatta too, having let a month or a fortnight pass from the day of the foolish caravan leader's son's departure, having departed from the city with five hundred carts, gradually reached the entrance of the wilderness. He, there, having filled the water jars, having taken much water, having had a drum circulated in the camp, having assembled the people, said thus: "Without asking me, do not use even a handful of water. In the wilderness there are poisonous trees; any leaf or flower or

fruit not previously eaten by you, without asking me, do not eat." Having thus given exhortation to the people, he set out across the wilderness with five hundred carts. When he had reached the middle of the wilderness, that demon showed himself on the Bodhisatta's opposite road in the very same manner as before. The Bodhisatta, having seen him, understood: "In this wilderness there is no water; this is called a waterless wilderness. And this one is fearless, with red eyes; even his shadow is not discerned. Without doubt, the foolish caravan leader's son who went ahead of this one, having thrown away all the water, having become wearied, together with his following, must have been devoured. But he does not know my wise nature and skilfulness in means, methinks." Then he said to him: "Go on, you. We, being merchants, without seeing other water, do not throw away water already taken; but having thrown it away at a place where it is seen, having made the carts light, we shall go." The demon, having gone a little way, having reached out of sight, went to his own demon city.

But when the demons had gone, the people said to the Bodhisatta: "Sir, those people, having said 'This blue line of forest can be seen; thenceforth it rains constantly,' wearing garlands of water lilies and white lotuses, having taken bunches of lotuses and white lotuses, eating lotus bulbs and roots, with wet clothes, with wet hair, with drops of water trickling down, have come, saying 'Having thrown away the water, let us go quickly with light carts.'" The Bodhisatta, having heard their talk, having caused the carts to be halted, having caused all the people to assemble, asked: "Has it been heard before by any of you that 'In this wilderness there is a lake or a pond'?" "No, sir, it has not been heard before." This is a waterless wilderness; now certain people say "In front of this blue line of forest it rains." "A rain-wind blows over how great a distance?" "About a yojana, sirs." "But has the rain-wind struck the body of even one of you?" "There is not, sirs." "The head of a cloud can be seen at how great a distance?" "About three yojanas, sirs." "But has even a single head of a cloud been seen by any of you?" "There is not, sirs." "A streak of lightning can be seen at how great a distance?" "About four or five yojanas, sirs." "But has the flash of lightning been seen by any of you?" "There is not, sirs." "The sound of thunder is heard at how great a distance?" "About one or two yojanas, sirs." "But has the sound of thunder been heard by any of you?" "There is not, sirs." "Those are not human beings; those are demons. They will have come wishing to devour us, having caused us to throw away our water and having made us weak. The foolish caravan leader's son who went ahead is not clever in means. Certainly he, having had his water thrown away by them and having been wearied, will have been devoured; the five hundred carts will be standing just as full as before. Today we shall see them. Without throwing away even a handful of water, drive very quickly!" Thus he had them drive on.

He, going along, having seen the five hundred carts just as full as before, and the hand-bones and other remains of oxen and people scattered in all directions, having had the carts unyoked, having had a camp formed in a circle of carts, having fed the people and oxen their evening meal early, having had the oxen lie down in the middle of the people, himself being the leader of the force, sword in hand, having taken up guard throughout the three watches of the night, standing right there, he let the dawn rise. On the following day, however, right early, having had all tasks completed, having fed the oxen, having abandoned the weak carts, having had the sturdy ones taken, having abandoned the goods of little value, having had the very costly goods

loaded up, having gone to his desired destination, having sold the goods at double and triple the price, having taken the entire company, he went back again to his own city.

The Teacher, having spoken this talk on the Teaching, having said "Thus, householder, in the past, those who held to the grasp of reasoning reached great destruction, but those who held to the unmistakable grasp, having freed themselves from the hands of the spirits, having gone safely to their desired destination, returned again to their own place," having connected the two stories, having fully awakened through this unmistakable proclamation of the Teaching, spoke this verse -

1. "Some say the unmistakable state, rationalists say the second;
Having understood this, the wise one should take what is unmistakable."

Therein, "unmistakable" means definite, unfailing, leading to liberation. "State" means cause. For since a result stands dependent upon a cause by way of being dependent upon it for its occurrence, therefore it is called "state"; and its usage should be understood in such passages as "the possible as possible and the impossible as impossible" and so on. Thus, by the pair of terms "unmistakable state," it explains: "That which, because it exclusively brings welfare and happiness, has been practised by the wise - a definite cause, an unfailing cause, a cause leading to liberation - that is this." This is the summary here; but in detail, the three goings for refuge, the five precepts, the ten precepts, the Pātimokkha restraint, the sense restraint, the purification of livelihood, the use of requisites, and the entire fourfold purification morality; guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness, meditative absorption, insight, direct knowledge, meditative attainment, the noble path, the noble fruition - all this is the unmistakable state, the unmistakable practice, the practice leading to liberation: this is the meaning.

And since this is the name for the practice leading to liberation, for that very reason the Blessed One, showing the unmistakable practice, spoke this discourse -

"Monks, a monk possessed of three qualities is practising the unmistakable practice, and the source has been initiated for him for the elimination of mental corruptions. With which three? Here, monks, a monk is one with guarded doors in the sense faculties, is one who knows moderation in food, is devoted to wakefulness. And how, monks, is a monk one with guarded doors in the sense faculties? Here, monks, a monk, having seen a form with the eye, is not one who grasps at signs... etc. Thus, monks, a monk is one with guarded doors in the sense faculties.

"And how, monks, is a monk one who knows moderation in food? Here, monks, a monk, having reflected wisely, takes food - not for amusement, not for intoxication... etc. Thus, monks, a monk is one who knows moderation in food.

"And how, monks, is a monk devoted to wakefulness? Here, monks, a monk during the day by walking and sitting... etc. Thus, monks, a monk is devoted to wakefulness."

In this discourse too, just these three qualities were stated. But this unmistakable practice is obtainable up to the fruition of arahantship. Therein, even the fruition of arahantship is indeed called a practice, both for the dwelling in fruition attainment

and for final nibbāna without clinging.

"Some" means certain wise people. Therein, although there is no fixed rule that "they are named so-and-so," this should be understood as said with reference to the Bodhisatta together with his following. "Rationalists say the second" - "the second" means, second from the first unmistakable state, from the cause leading to liberation, a cause grasped by reasoning, a cause not leading to liberation. "Rationalists say" - but here, together with the preceding term, this is the explanation: The unmistakable state, the definite cause, the unfailing cause, the cause leading to liberation - certain wise people headed by the Bodhisatta took up. But those rationalists headed by the foolish caravan leader's son said, they took up the second - the blameworthy, the indefinite state, the failed cause, the cause not leading to liberation. Among them, those who took up the unmistakable state were practising the bright practice. Those who took up the second - the cause not leading to liberation, reckoned as grasping by reasoning, thinking "there must be water ahead" - They were practising the dark practice.

Therein, the bright practice is the practice of non-decline, the dark practice is the practice of decline. Therefore those who practised the bright practice, they, not having declined, attained safety. But those who practised the dark practice, they, having declined, came to calamity and disaster - having said this meaning to the householder Anāthapiṇḍika, the Blessed One further said this: "Having understood this, the wise one should take what is unmistakable."

Therein, "having understood this, the wise one" means a son of good family endowed with extensive, purified, highest wisdom that has obtained the name "medhā," having known the virtue and fault, the progress and deterioration, the benefit and harm in the two states termed the non-speculative-grasp and the speculative-grasp, namely the unmistakable and the mistakable - this is the meaning. "Should take what is unmistakable" means whatever is the unmistakable, definite, cause leading to liberation termed the bright practice, the practice of non-decline - that alone one should take. Why? Because of its very nature of being definite and so on. But one should not take the other. Why? Because of its very nature of being indefinite and so on. For this unmistakable practice is indeed the practice of all Buddhas, Individually Enlightened Ones, and sons of the Buddha. For all Buddhas, having stood upon the unmistakable practice itself, having fulfilled the perfections with firm energy, become Buddhas at the foot of the Bodhi tree; Individually Enlightened Ones produce individual enlightenment; sons of the Buddha penetrate the knowledge of the perfections of a disciple.

Thus the Blessed One, having given those lay followers the three accomplishments of family and the six accomplishments of the sensual heavens and the Brahma world, having shown this unmistakable proclamation of the Teaching - namely, the unmistakable practice which gives the path and fruition of arahantship at the end, and the mistakable practice which gives rebirth in the four realms of misery and in the five low families - further made known the four truths in sixteen aspects. At the conclusion of the four truths, all those five hundred lay followers became established in the fruition of stream-entry.

The Teacher, having brought this proclamation of the Teaching and having shown it, having told the two stories, having made the connection, having connected the Jātaka, showed - "At that time the foolish caravan leader's son was Devadatta, his assembly was Devadatta's assembly itself, the wise caravan leader's son's assembly was the Buddha's assembly, but the wise caravan leader's son was myself" - thus he concluded the teaching.

The commentary on the Aṇṇaka Jātaka is first.

2. Commentary on the Vaṇṇupatha Jātaka

"Untiring" - the Blessed One spoke this proclamation of the Teaching while dwelling at Sāvattṥī. But referring to whom? A certain monk who had given up energy. It is said that while the Truth-finder was dwelling at Sāvattṥī, a certain son of good family dwelling in Sāvattṥī, having gone to Jeta's Grove, having heard the proclamation of the Teaching in the presence of the Teacher, with a confident mind, having seen the danger in sensual pleasures, having gone forth, having received full ordination, having become five years in seniority, having learnt the two matrices, having trained in the practice of insight, having taken a meditation subject agreeable to his own mind in the presence of the Teacher, having entered a certain forest, having entered the rains retreat, even though striving for three months, he was unable to produce even a mere light or a mere sign.

Then this occurred to him: "Four persons were spoken of by the Teacher; among them I must be one for whom the word is the maximum. There is not, methinks, for me in this individual existence either path or fruition. What shall I do with dwelling in the forest? Having gone to the Teacher's presence, looking at the Buddha's body endowed with the splendour of beauty, hearing the sweet proclamation of the Teaching, I shall dwell" - thus he returned again to Jeta's Grove itself. Then his intimate friends said to him - "Friend, you, having taken a meditation subject in the presence of the Teacher, went thinking 'I shall practise the ascetic duty'; but now, having come back, you go about delighting in company. Has your task of the going forth reached its summit? Have you become one incapable of rebirth?" Friend, I, not having obtained either the path or the fruition, having given up energy thinking "I must be an incapable person," have come back. "What was done by you, friend, is without reason; having gone forth in the Dispensation of the Teacher of firm energy, giving up energy - what was done by you is inappropriate. Come, let us show you to the Truth-finder" - having taken him, they went to the Teacher's presence.

The Teacher, having seen him, said thus: "Monks, you have come bringing this monk who is unwilling. What has been done by this one?" "Venerable sir, this monk, having gone forth in such a Dispensation leading to liberation, while practising the ascetic duty, having given up energy, has come back" - they said. Then the Teacher said to him: "Is it true that energy has been given up by you, monk?" "True, Blessed One." "Why then, monk, having gone forth in such a Dispensation of mine, instead of making yourself known as 'one of few wishes' or 'content' or 'secluded' or 'one putting forth strenuous energy,' you made yourself known as 'a monk who has given up energy.' Were you not formerly one of energy? In dependence on the energy

exerted by you alone, in the desert wilderness, in five hundred carts, humans and oxen, having obtained drinking water, became happy. Now why do you give up energy?" That monk was supported by just that much of a word.

Having heard that discourse, the monks requested the Blessed One - "Venerable sir, now the state of energy having been given up by this monk is well-known to us, but formerly his state of happiness through obtaining drinking water for oxen and people in the desert wilderness in dependence on his energy alone was concealed, well-known only to your omniscient knowledge; tell us too this reason." "If so, monks, listen," the Blessed One, having aroused mindfulness in those monks, made known the reason concealed by another existence.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī in the Kāśi country, the Bodhisatta, having taken conception in a caravan leader's family, having come of age, went about engaging in trade with five hundred carts. He once set out upon a desert wilderness of sixty yojanas. In that wilderness, fine sand, when grasped with the fist, did not remain in the hand; from sunrise onwards it became hot like a heap of embers, and it was not possible to tread upon it. Therefore those traversing it, having loaded firewood, water, sesame, rice and so on onto carts, travelling only at night, at the break of dawn having arranged the carts in a circle, having had a pavilion built on top, having finished the meal duty early in the morning, having sat in the shade and spent the day, when the sun had set, having eaten supper, when the ground had become cool, having yoked the carts, they travel; the travelling is just like a sea voyage. It is proper to obtain what is called a land-pilot; he guides the caravan by means of the stars.

That caravan leader too, at that time, going through that wilderness in just this manner, having gone fifty-nine yojanas, thinking "Now in just one night there will be the departure from the desert wilderness," having eaten supper, having discarded all firewood and water, having yoked the carts, set out. But the pilot, having had a seat spread out on the leading cart, looking at the stars in the sky, saying "Drive this way, drive this way," lay down. He, being wearied from not sleeping over a long course of time, fell into sleep, and did not know that the oxen, having turned back, were taking the very road by which they had come. The oxen went the whole night. The pilot, having awakened at the time of the break of dawn, having looked at the stars, said "Turn the carts back, turn them back." While they were just turning the carts back and arranging them in order, dawn broke. The people, saying "This is the very place where our camp was established yesterday; our firewood and water too are exhausted; now we are ruined," having unyoked the carts, having placed them in a circle, having made a pavilion on top, lay down beneath their own carts, bewailing.

The Bodhisatta, thinking "If I give up energy, all will perish," wandering about in the early morning at the cool time itself, having seen a clump of dabba grass, having thought "These grasses will have arisen through the moisture of water below," having had a spade taken, had that spot dug; they dug to a depth of sixty cubits. Having dug that much ground, when they were striking, the spade struck against a rock below; at the mere striking, all gave up energy. But the Bodhisatta, thinking "There must be water below this rock," having descended, standing on the rock, having bent down, having applied his ear, attending to the sound, having heard the sound of water flowing below, having come back up, said to the junior attendant - "Dear son, if

energy is given up by you, we shall all perish; you, not giving up energy, having taken this iron hammer, having descended into the pit, give a blow on this rock." He, having accepted his word, even though all stood having given up energy, not giving up energy, having descended, gave a blow on the rock. The rock, having split in the middle, having fallen below, having blocked the stream, stood there; a gush of water the size of a palmyra trunk rose up. All, having drunk water, bathed; having split the surplus axle-yokes and so on, having cooked rice gruel and food, having eaten, and having fed the oxen, when the sun had set, having tied a flag near the water pit, they went to their desired destination. They, having sold their goods there, having obtained profit twofold, threefold, and fourfold, went to their own dwelling place. They, having remained there as long as life lasted, went according to their actions; the Bodhisatta too, having performed meritorious deeds such as giving and so on, went according to his actions.

The Perfectly Enlightened One, having spoken this proclamation of the Teaching, spoke this verse as one who had fully awakened -

- 2.** "Untiring, digging in the sandy waste, in the open ground there they found water;
Thus the sage, possessed of the power of energy, untiring, may find peace of heart."

Therein, "untiring" means free from idleness, putting forth strenuous energy. "Sandy waste" (vaṇṇupathe): vaṇṇu is called sand (vālukā); the meaning is "a sandy path." "Digging" (khaṇantā) means digging the ground. "Open ground" (udaṅgaṇe): here "ud" is an indeclinable particle; "aṅgaṇa" means in a place where human beings wander about; the meaning is an uncovered piece of land. "There" (tattha) means in that sandy waste. "Found water" (papaṃ avindum) means they obtained water. For water is called "papā" because of its drinkable nature. Or, pavaddham āpaṃ is papaṃ; the meaning is a great quantity of water.

"Thus" (evaṃ) is the establishment of the simile. "Sage" (munī): wisdom (mona) is called knowledge (ñāṇa), or one among bodily moral perfection and so on; because of being endowed with that, a person is called a "sage." And this is manifold: the household sage, the homeless sage, the learner sage, the sage beyond training, the Individually Enlightened One sage, and the sage of sages. Therein, "the household sage" means a householder who has attained the fruit and understood the teaching. "The homeless sage" means one gone forth of just such a nature. "The learner sage" means the seven learners. "The sage beyond training" means one who has eliminated the mental corruptions. "The Individually Enlightened One sage" means an Individually Enlightened One. "The sage of sages" means the Perfectly Enlightened One. But in this meaning, by way of all-inclusive classification, one endowed with wisdom reckoned as moral perfection should be understood as a "sage." "Possessed of the power of energy" (vīriyabalūpapanno) means endowed with energy and with bodily power and the power of knowledge. "Untiring" (akilāsu) means free from idleness -

"Let only skin and sinews and bones remain;
Let the flesh and blood in the body dry up entirely."

Because of being endowed with energy possessed of four factors as thus stated, he is not lazy. "May find peace of heart" (vinde hadayassa santim) means he finds, obtains the noble teaching reckoned as meditative absorption, insight, direct knowledge, and the path knowledge of arahantship, which has come to the term "peace" by making both consciousness and the material phenomenon of the heart cool - this is the meaning. For by the Blessed One -

"Monks, the lazy one dwells in suffering, mixed up with evil unwholesome mental states, and neglects a great benefit for oneself. But, monks, one who has aroused energy dwells in happiness, secluded from evil unwholesome mental states, and fulfils a great benefit for oneself. Not by the inferior, monks, is there attainment of the highest" -

Thus in many discourses the painful abiding of the lazy and the pleasant abiding of one putting forth strenuous energy have been praised. Here too, showing that very pleasant abiding to be attained by the power of energy by one putting forth strenuous energy, who has not formed a resolution, who is gifted with introspection, he said "Thus the sage, possessed of the power of energy, untiring, may find peace of heart." This is what is meant - Just as those merchants, untiring, digging in the sandy waste, obtained water, so too in this Dispensation, being untiring and striving, a wise monk obtains this peace of heart classified as meditative absorption and so on. You, monk, formerly having exerted energy for the sake of mere water, now why do you give up energy in such a Dispensation leading to liberation that gives the path and fruition? - having thus shown this proclamation of the Teaching, he made known the four truths. At the conclusion of the truths, the monk who had given up energy became established in the highest fruition, arahantship.

The Teacher too, having told the two stories, having made the connection, having connected the Jātaka, showed: "At that time, the one who, not giving up energy, having broken the rock, was the giver of water to the public, the minor attendant, was this monk who had given up energy; the remaining assembly has now become the Buddha's assembly; but the caravan leader was myself" - thus he concluded the teaching.

The commentary on the Vaṇṇupatha Jātaka is second.

3. Commentary on the Seriva Merchant Jātaka

"If here you fail to attain" - this proclamation of the Teaching too the Blessed One spoke while dwelling at Sāvattthī, referring to a certain monk who had given up energy. For having seen him brought by the monks in the former method itself, the Teacher said - "You, monk, having gone forth in such a Dispensation that gives the path and fruition, giving up energy, like the Seriva merchant who lost a golden bowl worth a hundred thousand, you will grieve for a long time." The monks requested the Blessed One for the purpose of making manifest the meaning of that matter; the Blessed One made known the reason concealed by another existence.

In the past, in the fifth cosmic cycle from now, the Bodhisatta was a hawker in the Seriva country. He, going together with a certain greedy hawker named Seriva for the purpose of trade, having crossed a river named Nīlavāha, entering a city named Ariṭṭhapura, having divided the city streets, went about selling goods in the street

allotted to him. The other too took the street allotted to him. And in that city a certain millionaire's family had become decayed; all the sons and brothers and wealth had gone to utter elimination; one girl remained together with her grandmother; those two lived by working for wages for others. But in their house there was a golden bowl formerly used by the great millionaire, placed among other vessels, not being used for a long time, covered with stains; they did not even know its nature as a golden bowl. That greedy merchant at that time, going about calling "Take jewels, take jewels," arrived at that house door. That girl, having seen him, said to her grandmother: "Mother, get me one ornament." Mother, we are poor; having given what, shall we get one? This bowl of ours exists, but it is of no use to us; having given this, get one. She, having summoned the merchant, having caused him to sit on a seat, having given him that bowl, said: "Sir, having taken this, give something to your sister." The merchant, having taken the bowl in his hand, thinking "It will be a golden bowl," having turned it over, having drawn a line with a needle on the back of the bowl, having known its golden nature, thinking "Without giving anything to these women, I shall take away this bowl," saying "What is this worth? It is not even worth the price of half a māśaka," having thrown it on the ground, he rose from his seat and departed. Since after one has entered and left a street, the other is allowed to enter it, the Bodhisatta, having entered that street, going about calling "Take jewels, take jewels," arrived at that very house door.

Again that girl said to her grandmother in the same way. Then the grandmother said to her: "Dear, the merchant who came first, having thrown the bowl on the ground, has gone; now having given what, shall we get one?" Mother, that merchant is harsh of speech, but this one is pleasant to behold and of gentle conversation; perhaps he might take it. Mother, if so, summon him. She summoned him. Then, having entered their house, when he was seated, they gave him that bowl. He, having known its nature as a golden bowl, said: "Mother, this bowl is worth a hundred thousand; goods worth a hundred thousand are not in my hands." Sir, the merchant who came first, having said "This is not worth even half a māśaka," having thrown it on the ground, has gone; but this must have become a golden bowl through your merit; we give this to you; having given us just something, take this and go. The Bodhisatta, at that moment, having given all the five hundred coins in his possession and goods worth five hundred, having requested just this much - "Give me this balance and this bag and eight coins" - having taken them, he departed. He, having gone quickly to the riverbank, having given eight coins to the boatman, boarded the boat.

Thereupon the greedy merchant too, having gone again to that house, said "Bring that bowl, I will give you something." She, having scolded him, said "You did not value our golden bowl worth a hundred thousand at even half a penny, but one righteous merchant like your master, having given us a thousand, has taken it and gone." Having heard that, thinking "I have lost the golden bowl worth a hundred thousand, this is indeed a great loss for me," with powerful sorrow arisen, being unable to establish mindfulness, having become unconscious, having scattered his own coins that had come into his possession and his bundle of goods right at the house-door, having abandoned his inner and outer robes, having made the beam of his balance into a club and having taken it, having departed close behind the Bodhisatta, having gone to the riverbank, having seen the Bodhisatta going, he said "Hey, boatman, turn the boat back!" But the Bodhisatta prevented him, saying "Dear son, do not turn

back." For the other too, even as he was watching the Bodhisatta going, powerful sorrow arose, his heart became hot, blood gushed from his mouth, and his heart split like mud in a pond. He, having bound resentment towards the Bodhisatta, met with the destruction of life right there. This was the first binding of resentment by Devadatta towards the Bodhisatta. The Bodhisatta, having performed meritorious deeds such as giving and so on, went according to his actions.

The Perfectly Enlightened One, having spoken this proclamation of the Teaching, spoke this verse as one who had fully awakened -

- 3.** "If here you fail to attain the fixed course of the Good Teaching;
For a long time you will regret, like the merchant of Serivā."

Therein, "if here you fail to attain the fixed course of the Good Teaching" means in this Dispensation you fail to attain the path of stream-entry, which is termed the fixed course of the Good Teaching. If you fail, giving up energy, you do not attain, you do not obtain - this is the meaning. "For a long time you will regret" means this being so, you, grieving and lamenting, will regret for a long course of time; or else, because of having given up energy, because of having failed to attain the noble path, having arisen in hell and so on for a long time, experiencing sufferings of various kinds, you will regret, you will become weary - this is the meaning here. How? "Like the merchant of Serivā" means just as this merchant named "Serivā." This is what is meant - Just as formerly the merchant named Serivā, having obtained a golden bowl worth a hundred thousand, not having made energy for the purpose of acquiring it, having fallen away from that, regretted; just so you too, in this Dispensation, not attaining the noble path which is like a prepared golden bowl, through having given up energy, having fallen away from that, will regret for a long time. But if you do not give up energy, just as the wise merchant the golden bowl, you will obtain in my Dispensation the ninefold supramundane state.

Thus the Teacher, taking arahantship as the pinnacle, having shown this proclamation of the Teaching, made known the four truths. At the conclusion of the truths, the monk who had given up energy became established in the highest fruition, arahantship.

The Teacher too, having told the two stories, having made the connection, having connected the Jātaka, showed - "At that time the foolish merchant was Devadatta, but the wise merchant was myself" - thus he concluded the teaching.

The commentary on the Serivavāṇija Jātaka is third.

4. Commentary on the Cūḷaseṭṭhi Jātaka

"Even with little, the wise one" - this proclamation of the Teaching the Blessed One spoke while dwelling near Rājagaha in Jīvaka's Mango Grove, referring to the Elder Cūḷapanthaka.

Therein, the rebirth of Cūḷapanthaka should first be told. In Rājagaha, it is said, the daughter of a wealthy millionaire's family, having made intimacy with her own slave, frightened that "Others too might know of this deed of mine," spoke thus: "It is not possible for us to live in this place; if my mother and father come to know of this fault, they will cut me into fragments; having gone to a foreign country, we shall live."

Having taken their most valuable possessions, having departed through the main entrance, both went, thinking "Having gone to whatever place here or there unknown by others, we shall live."

While they were living in one place, in the course of their living together, an embryo was established in her womb. She, when the time of the ripening of the pregnancy had come, consulted with her husband: "My pregnancy has reached maturity; delivery in a place devoid of relatives and kin would indeed be suffering for both of us; let us go to the family house." He, having thought "If I go, there is no life for me," let the days pass by, saying "Let us go today, let us go tomorrow." She thought: "This fool, because of the greatness of his own fault, does not dare to go. Mother and father are surely nothing but well-wishers. Whether he goes or not, it is fitting for me to go." She, when he had gone out from the house, having put away the household goods, having informed the neighbours of the fact of her having gone to her family house, set out on the road.

Then that man, having come home and not seeing her, having asked the neighbours, having heard "She has gone to the family house," having followed with speed, met her on the road. Her delivery too took place right there. He asked: "What is this, dear lady?" "Husband, one son has been born." "What shall we do now?" "The purpose for which we would go to the family house, that matter has been accomplished right on the way; having gone there, what shall we do? Let us turn back." Both, being of one mind, turned back. And because that boy was born on the road, they gave him the name Panthaka. Before long, yet another embryo was established in her. All should be expanded by the former method. Because that boy too was born on the road, having given the first-born the name Mahāpanthaka, they gave the other the name Cūlapanthaka. They, having taken both boys, came to their own dwelling place.

While they were living there, this boy Mahāpanthaka, having heard other children saying "Little father, big father" and "Grandfather, grandmother," asked his mother: "Mother, other children say 'Little father, big father' and also say 'Grandfather, grandmother'; we have no relatives." "Yes, dear son, you have no relatives here, but in the city of Rājagaha your grandfather is a wealthy millionaire; there you have many relatives." "Why do you not go there, mother?" She, without telling her son the reason for not going, when the sons spoke again and again, said to her husband - "These children weary me exceedingly. Will my mother and father eat our flesh upon seeing us? Come, let us show the children their grandfather's family." "I shall not be able to be in their presence, but I shall take you there." "Good, sir, by whatever means, it is fitting for the children to see their grandfather's family." Both of them, having taken the children, gradually having reached Rājagaha, having taken up residence in a certain hall at the city gate, the mother of the children, having taken the two children, had her mother and father informed of the fact of her arrival.

They, having heard that message, said: "For those wandering in the round of rebirths, there is no son or daughter who does not exist. They are great offenders against us. It is not possible for them to stand within our range of vision. But let them take this much wealth and both of them go to a comfortable place and live, but let them send the children here." The millionaire's daughter, having taken the wealth sent by her mother and father, placed the children in the hands of the very messengers who had come and sent them. The children grew up in the grandfather's family. Among them,

Cūḷapanthaka was very young, but Mahāpanthaka went together with his grandfather to hear the Ten-Powered One's talk on the Teaching. As he was constantly hearing the Teaching in the presence of the Teacher, his mind inclined towards the going forth. He said to his grandfather: "If you would accept, I would go forth." "What are you saying, dear son? Even more than the going forth of the whole world, your going forth is auspicious to me. If you are able, go forth, dear son." Having accepted, he went to the Teacher's presence. The Teacher said: "What, great millionaire, have you obtained a boy?" "Yes, venerable sir, this boy is my grandson; he says 'I wish to go forth in your presence.'" The Teacher commanded a certain monk who walked for almsfood: "Give this boy the going forth." The elder, having explained to him the meditation subject of the skin pentad, gave him the going forth. He, having learnt much of the word of the Buddha, having completed the rains retreat, obtained full ordination. Having been fully ordained, doing the work of wise attention, he attained arahantship.

He, spending his time in the happiness of meditative absorption, the happiness of the path, and the happiness of fruition, thought: "Could this happiness be given to Cūḷapanthaka?" Then, having gone to the presence of the grandfather millionaire, he said: "Great millionaire, if you would accept, I would give Cūḷapanthaka the going forth." "Give him the going forth, venerable sir." The elder, having given the boy Cūḷapanthaka the going forth, established him in the ten precepts. The novice Cūḷapanthaka, right from the time of going forth, was slow.

"Just as a lotus, a red lotus, fragrant, would be in the morning, fully bloomed,
its fragrance not faded;
See the Resplendent One shining, like the blazing sun in the sky."

He was unable to learn this single verse in four months. It is said that he, having gone forth in the time of the Perfectly Enlightened One Kassapa, being wise, made a sport of mockery at the time when a certain slow monk was learning the recitation. That monk, ashamed by that mockery, neither learnt the recitation nor did the rehearsal. By that action, this one, right from the time of going forth, became slow; each passage that had been learnt, as he learnt each successive passage, disappeared. As he was striving to learn this very verse, four months passed.

Then Mahāpanthaka said to him "Cūḷapanthaka, you are incapable in this Dispensation; you are not able to learn even one verse in four months; how then will you bring the task of one gone forth to its summit? Get out from here" - and drove him out of the monastery. Cūḷapanthaka, out of affection for the Buddha's Dispensation, does not aspire to the state of a householder. And at that time Mahāpanthaka was the distributor of meals. Jīvaka Komārabhacca, having taken abundant scents and garlands, having gone to his own mango grove, having venerated the Teacher, having heard the Teaching, having risen from his seat, having paid homage to the One of Ten Powers, having approached Mahāpanthaka, asked "How many, venerable sir, are the monks near the Teacher?" "About five hundred monks." "Tomorrow, venerable sir, taking five hundred monks headed by the Buddha, please accept almsfood at our dwelling." "Lay follower, there is a monk named Cūḷapanthaka who is slow and not subject to growth; setting him aside, I accept the invitation for the rest," the elder said. Having heard that, Cūḷapanthaka thought "The

elder, while accepting the invitation for so many monks, accepts it having excluded me; without doubt my brother's mind towards me must be estranged. What use now is this Dispensation to me? Having become a layman, I shall live performing meritorious deeds such as giving and so on."

He, on the following day, set out right early thinking "I shall become a layman." The Teacher, at the very time towards the break of dawn, surveying the world, having seen this matter, having gone first of all, stood walking up and down at the gateway on Cūḷapanthaka's path of departure. Cūḷapanthaka, while going home, having seen the Teacher, having approached, paid homage. Then the Teacher said to him "But where are you going, Cūḷapanthaka, at this hour?" "My brother, venerable sir, drives me out; therefore I am going to disrobe." "Cūḷapanthaka, your going forth belongs to me; having been driven out by your brother, why did you not come to me? Come, what use is the state of a layman to you? You shall remain near me." The Blessed One, having taken Cūḷapanthaka and gone, having caused him to sit down at the entrance of the perfumed chamber, saying "Cūḷapanthaka, facing east, remain right here rubbing this piece of cloth, repeating 'Removal of impurity, removal of impurity,'" having given him a pure piece of cloth prepared by supernormal power, when the time was announced, surrounded by the community of monks, having gone to Jīvaka's house, sat down on the prepared seat.

Cūḷapanthaka too, looking at the sun, sat rubbing that piece of cloth, repeating "Removal of impurity, removal of impurity." As he rubbed and rubbed that piece of cloth, it became soiled. Then he thought "This piece of cloth was exceedingly pure, but in dependence on this body, having abandoned its former natural state, it has become soiled thus. Impermanent indeed are activities!" Establishing contemplation of destruction and passing away, he developed insight. The Teacher, having known "Cūḷapanthaka's mind has ascended to insight," having said "Cūḷapanthaka, do not perceive that this piece of cloth alone has become defiled, stained with impurity; but within you there are the impurity of lust and so on; remove them," having emitted a radiance, appearing as if seated in front, spoke these verses -

"Lust is impurity, but it is not called dust; 'impurity' is a designation for lust;
Having abandoned this impurity, monks, they dwell in the Dispensation of one free from impurity.

"Hate is impurity, but it is not called dust; 'impurity' is a designation for hate;
Having abandoned this impurity, monks, they dwell in the Dispensation of one free from impurity.

"Delusion is impurity, but it is not called dust; 'impurity' is a designation for delusion;
Having abandoned this impurity, monks, they dwell in the Dispensation of one free from impurity."

At the conclusion of the verses, Cūḷapanthaka attained arahantship together with the analytical knowledges; together with the analytical knowledges themselves, the three Canons came to him. It is said that he, formerly having been a king, while circumambulating the city, when sweat was being released from his forehead, wiped the end of his forehead with a pure cloth; the cloth became soiled. He, thinking "In

dependence on this body, such a pure cloth, having abandoned its natural state, has become soiled; impermanent indeed are activities," obtained the perception of impermanence. For that reason, the duster itself became a condition for him.

Jīvaka Komārabhacca too offered the water of dedication to the One of Ten Powers. The Teacher covered the bowl with his hand, saying "Are there not monks in the monastery, Jīvaka?" Mahāpanthaka said "Venerable sir, there are no monks in the monastery." The Teacher said "There are, Jīvaka." Jīvaka sent a man, saying "If so, my good man, go; whether there is the presence or absence of monks in the monastery, find out." At that moment Cūḷapanthaka, thinking "My brother says 'There are no monks in the monastery'; I shall make known to him the presence of monks in the monastery," filled the entire mango grove with nothing but monks. Some monks were doing robe-making work, some dyeing work, some recitation - thus he created a thousand monks, not one alike to another. That man, having seen many monks in the monastery, having turned back, reported to Jīvaka "Noble sir, the entire mango grove is full of monks." The Elder too, right there -

"Having created himself a thousand times, Panthaka;
Sat in the charming mango grove, until the announcement of the proper time."

Then the Teacher said to that man - "Having gone to the monastery, say 'The Teacher summons the one named Cūḷapanthaka.'" When he had gone and said thus, a thousand mouths arose saying "I am Cūḷapanthaka, I am Cūḷapanthaka." The man, having gone, said "Venerable sir, they are all, it seems, named Cūḷapanthaka indeed." "If so, having gone, whoever says 'I am Cūḷapanthaka' first, seize him by the hand; the rest will disappear." He did so; at that very moment about a thousand monks disappeared. The Elder went together with that man. The Teacher, at the end of the meal, addressed Jīvaka: "Jīvaka, take Cūḷapanthaka's bowl; he will give the thanksgiving for you." Jīvaka did so. The Elder, roaring a lion's roar like a young lion, having stirred up the three Canons, gave the thanksgiving.

The Teacher, having risen from his seat, surrounded by the community of monks, having gone to the monastery, when the duties had been shown by the monks, having risen from his seat, having stood at the entrance of the perfumed chamber, having given the exhortation of the Fortunate One to the community of monks, having spoken on the meditation subject, having dismissed the community of monks, having entered the perfumed chamber scented with fragrant perfume, he assumed the lion's posture on his right side. Then in the evening time, in the Teaching hall, monks having assembled from here and there, having sat down as if enclosed by a red woollen curtain, began a talk of praise of the Teacher: "Friends, Mahāpanthaka, not knowing Cūḷapanthaka's disposition, drove him out of the monastery saying 'He is unable to learn a single verse in four months, this one is slow'; but the Perfectly Enlightened One, by his own unsurpassed sovereignty as King of the Teaching, in just one interval between meals, gave him arahantship together with the analytical knowledges; the three Canons came together with the analytical knowledges themselves. Ah, the power of the Buddhas is indeed great!"

Then the Blessed One, having known this occurrence of discussion in the Teaching hall, thinking "Today it is fitting for me to go," having risen from the Buddha's sleeping place, having put on a well-dyed double cloth, having tied the waistband like

a streak of lightning, having wrapped himself in the Fortunate One's great robe resembling a red woollen blanket, having come forth from the fragrant perfumed chamber, with the grace of a lion-like stretching like a majestic elephant, rousing himself like a lion, with the boundless Buddha's deportment, having gone to the Teaching hall, having ascended the well-prepared excellent Buddha-seat in the middle of the decorated pavilion, emitting the six-coloured Buddha-rays, illuminating the depths of the ocean, like the rising sun upon the summit of Yugandhara, he sat down in the middle of the seat. But as soon as the Perfectly Enlightened One had arrived, the community of monks, having cut short the discussion, became silent.

The Teacher, having looked at the assembly with a soft mind of friendliness, thought: "This assembly shines exceedingly. Not even of a single one is there any restlessness of the hands or restlessness of the feet or sound of coughing or sound of sneezing. All these are respectful out of respect for the Buddha, awed by the power of the Buddha. Even if I were to sit without speaking for a whole life span, they will not raise a discussion first and speak. The duty of initiating the discussion is to be known by me alone; I myself shall speak first." Having addressed the monks with a sweet divine voice, he said: "What discussion were you having as you sat together here now, monks? And what was the conversation that was interrupted?" "Venerable sir, we, seated in this place, were not speaking any other pointless talk, but were seated praising your virtues: 'Friends, Mahāpanthaka, not knowing Cūḷapanthaka's disposition, drove him out of the monastery saying "He is unable to learn a single verse in four months, this one is slow"; but the Perfectly Enlightened One, by his unsurpassed sovereignty as King of the Teaching, in just one interval between meals, gave him arahantship together with the analytical knowledges. Ah, the power of the Buddhas is indeed great!'" The Teacher, having heard the monks' discussion, said: "Monks, Cūḷapanthaka, in dependence on me, has now attained greatness among teachings in the teachings; but formerly too, in dependence on me, he attained greatness of wealth among possessions." The monks requested the Blessed One for the purpose of making manifest the meaning of that matter. The Blessed One made known the reason concealed by another existence.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī in the Kāśī country, the Bodhisatta, having been reborn in a millionaire's family, having come of age, having obtained the position of millionaire, was named the junior millionaire. He was wise, experienced, and knew all signs. One day, while going to attend upon the king, having seen a dead mouse in a side street, at that very moment having calculated the constellation, he said this: "Is it possible for a son of good family with vision, having taken this rat, both to maintain his wife and children and to engage in business activities?" A certain son of a poor family, having heard that word of the millionaire, thinking "This one would not say it without knowing," having taken that mouse, having sold it at a certain shop for a cat's use, having obtained a farthing, with that farthing having taken molasses, he took drinking water with one pot. He, having seen garland-makers coming from the forest, having given little by little pieces of molasses, gave drinking water with a ladle; and they gave him a handful of flowers each. He, with the proceeds from those flowers, on the following day too, having taken molasses and a water-pot, went to the flower garden itself. On that day the garland-makers, having given him half-picked flowering shrubs, went away. He, before long, by this means obtained eight coins.

Again, on a certain day of wind and rain, in the royal garden many dry sticks and branches and leaves had been blown down by the wind; the park keeper could not see a means to discard them. He, having gone there, said to the park keeper: "If you will give me these pieces of wood and leaves, I shall remove all of these for you." He accepted saying "Take them, sir." The junior pupil, having gone to the children's playground, having given molasses, in a moment having had all the pieces of wood and leaves removed, had a heap made at the park gate. At that time the royal potter, searching for firewood for the purpose of firing vessels for the royal household, having seen those at the park gate, bought them from his hand and took them. On that day the junior pupil, by the sale of wood, obtained sixteen coins and five vessels such as jars and so on.

He, when twenty-four coins had arisen, thinking "There is this means for me," having placed one drinking vessel in a place not far from the city gate, attended upon five hundred grass-carriers with drinking water. They said "My dear, you are very helpful to us; what shall we do for you?" He, having said "When a matter arises for me, you will do it," wandering here and there, established a friendly association with both a land-route worker and a water-route worker. His land-route worker informed him "Tomorrow a horse-dealer, having taken five hundred horses, will come to this city." He, having heard his word, said to the grass-carriers "Today give me one bundle of grass each, and while my grass is unsold, do not sell your own grass." They, having accepted saying "Good," having brought five hundred bundles of grass, caused them to arrive at his house. The horse-dealer, not having obtained fodder for the horses in the entire city, having given him a thousand, took that grass.

Thereupon, after the lapse of a few days, his water-route worker friend informed him "A great ship has arrived at the port." He, thinking "There is this means," having taken with eight coins a temporary chariot complete with all accessories, having gone to the ship-port with great pomp, having given one signet ring to the sailor as a pledge, having had a place not far away surrounded with a curtain, seated, he commanded his men "When merchants come from outside, inform me at the third announcement." Having heard "A ship has arrived," about a hundred merchants from Bārāṇasī came saying "Let us take the goods." You will not obtain the goods; at such and such a place a pledge has been given by a great merchant. They, having heard that, came to his presence. The attendant men, according to the previous arrangement, informed him at the third announcement of their arrival. Those about a hundred merchants, having given one thousand each, having become partners with him in the ship, again having given one thousand each, having had their shares released, made the goods their own property.

The junior pupil, having taken two hundred thousand, having come to Bārāṇasī, thinking "It is fitting for me to be grateful," having had one hundred thousand taken, went near the junior millionaire. Then the millionaire asked him "Having done what, dear son, was this wealth obtained?" He, having stood upon the means indicated by you, said "It was obtained within just four months," and beginning with the dead mouse, related the entire story. The junior millionaire, having heard his word, thinking "Now it is fitting to make such a young man my own," having given his own daughter

who had come of age, made him the master of the entire family. He, upon the passing of the millionaire, obtained the position of millionaire in that city. The Bodhisatta too went according to his actions.

The Perfectly Enlightened One too, having spoken this proclamation of the Teaching, spoke this verse as one who had fully awakened -

- 4.** "Even with little, the wise one, discerning with his capital;
Raises himself up, like one fanning a small fire."

Therein, "even with little" means even with a small amount, even with an insignificant amount. "The wise one" means one endowed with wisdom. "With his capital" means with his stock-in-trade. "Discerning" means skilled in business. "Raises himself up" means having produced great wealth and fame, he settles and establishes himself therein. Like what? Like one fanning a small fire, just as a wise man, gradually putting in cow-dung powder and the like into a small fire, blowing with the breath of his mouth, raises it up, increases it, and makes it into a great mass of fire; just so a wise man, having obtained even a little capital, having employed it by various means, increases wealth and fame, and having increased them, establishes himself therein; or else by that very greatness of wealth and fame he raises himself up, makes himself well-known and renowned - this is the meaning.

Thus the Blessed One, having shown this proclamation of the Teaching thus: "Monks, Cūḷapanthaka, in dependence on me, has now attained greatness among teachings in the teachings, but formerly he attained greatness of wealth among possessions too," having told the two stories, having made the connection, connected the Jātaka: "At that time the junior pupil was Cūḷapanthaka, but the junior millionaire was myself" - thus he concluded the teaching.

The commentary on the Cūḷaseṭṭhi Jātaka is fourth.

5. Commentary on the Taṇḍulanāḷi Jātaka

"What is the worth of a measure of rice" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the Elder Lāḷudāyī. At that time the Venerable Dabba the Mallian was the distributor of meals for the Community. When he was assigning the ticket meals right early, the Elder Lāḷudāyī sometimes received an excellent meal, sometimes an inferior meal. He, on the day he received an inferior meal, caused confusion in the ticket hall, saying "Does only Dabba know how to give tickets? Do we not know?" When he was causing confusion in the ticket hall, they gave him the ticket basket, saying "Well then, you yourself give the tickets." Thenceforth he gave tickets to the Community. But while giving, he did not know "This is an excellent meal" or "This is an inferior meal" or "The excellent meal is at such-and-such a seniority" or "The inferior meal is at such-and-such a seniority"; even when making the place in the list, he did not observe "The place in the list is at such-and-such a seniority." At the time the monks stood, he drew a line on the ground or on the wall, noting "In this place this is the place in the list, in this place this." On the following day, at the ticket hall, the monks are either fewer or more; when they are fewer, the line is below; when they are more, it is above. He, not knowing the place in the list, gave tickets by the mark of the line.

Then the monks said to him: "Friend Udāyī, a line may be below or above, but the excellent meal is placed at such-and-such a seniority, the inferior meal at such-and-such a seniority." He, answering back to the monks, says: "If so, why is this line placed thus? Do I believe you, or do I believe this line?" Then the young monks and novices drove him out from the ticket hall, saying "Friend Lāḷudāyī, when you give tickets, the monks decline in their material gain; you are not suitable to give; go away from here." At that moment there was a great commotion in the ticket hall. Having heard that, the Teacher asked the Elder Ānanda: "Ānanda, there is a great commotion in the ticket hall; what is this sound?" The Elder reported that matter to the Truth-finder. He said: "Ānanda, not only now does Lāḷudāyī, through his own foolishness, cause loss of material gain to others; in the past too he did just so." The Elder requested the Blessed One for the purpose of making manifest the meaning of that matter. The Blessed One made known the reason concealed by another existence.

In the past, in the Kāśi country, in Bārāṇasī, Brahmadatta was king. At that time our Bodhisatta was his valuer. He valued elephants, horses and so on, and gems, gold and so on, and having valued them, he had the owners of the goods given a price corresponding to the goods. But the king was greedy; he, due to his nature of greed, thought thus: "This valuer, valuing thus, before long the wealth in my house will go to utter elimination; I shall appoint another valuer." He, having opened the lattice window and looking at the royal courtyard, having seen a certain village man, a greedy fool, going through the royal courtyard, thinking "This one will be able to do the work of valuing for me," having had him summoned, said "Will you be able, sir, to do the work of valuing for us?" "I will be able, Sire." The king, for the purpose of protecting his own wealth, appointed that fool to the work of valuing. Thenceforth that fool, valuing elephants, horses and so on, having reduced the value, stated it according to his own liking. Because of his being appointed to that particular position, whatever he stated, that itself became the price.

At that time, a certain horse-dealer brought five hundred horses from the northern region. The king, having summoned that man, had the horses valued. He made the value of five hundred horses one measure of rice-grain. And having done so, having said "Give the horse-dealer one measure of rice-grain," he had the horses settled in the stable. The horse-dealer, having gone to the presence of the former valuer, having reported that incident, asked "Now what should be done?" He said: "Having given that man a bribe, ask him thus: 'That our horses are worth one measure of rice-grain, this is known; but in dependence on you, we wish to know the value of a measure of rice-grain. Will you be able, standing in the presence of the king, to say that measure of rice-grain is worth such and such?' If he says 'I am able,' take him and go to the presence of the king; I too shall come there."

The horse-dealer, having accepted the Bodhisatta's word saying "Good," having given the valuer a bribe, reported that matter. He, having received the bribe, said "I will be able; let the measure of rice-grain be valued." "If so, let us go to the royal palace," and taking him, he went to the presence of the king. The Bodhisatta too and many other councillors also went. The horse-dealer, having paid homage to the king, said - "Sire, we know the fact that five hundred horses are worth one measure of rice-grain; but what that measure of rice-grain is worth, ask the valuer, Sire." The king, not knowing that incident, asked "Hey, valuer, what are five hundred horses worth?" "A

measure of rice-grain, Sire." "So be it, sir, let the horses be worth a measure of rice-grain. But what is that measure of rice-grain worth?" he asked. That foolish man said "The measure of rice-grain is worth Bārāṇasī within and without." He, it is said, formerly conforming to the king, had made one measure of rice-grain the value of the horses. Then again, having received a bribe from the hand of the merchant, he made the value of that measure of rice-grain Bārāṇasī within and without. At that time, however, the wall enclosure of Bārāṇasī was twelve yojanas. This was its interior; but the exterior was a country of three hundred yojanas. Thus that fool made the value of such a great Bārāṇasī, within and without, a measure of rice-grain.

Having heard that, the councillors, clapping their hands and laughing, said: "We formerly had the perception that the earth and the kingdom were priceless, yet such a great kingdom of Bārāṇasī together with its king is worth merely a measure of rice-grain. Oh, what an accomplishment of knowledge the valuer has! Where has this valuer been living for so long a time? He is indeed befitting for our king!" Thus they made mockery -

- 5.** "What is the worth of a measure of rice, tell me the price of horses, O king; Bārāṇasī within and without, this is the worth of a measure of rice."

At that time the king, ashamed, having had that fool thrown out, gave the position of valuer to the Bodhisatta himself. The Bodhisatta too went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having told the two stories, having made the connection, connected the Jātaka: "At that time the village fool who was the valuer was Lāḷudāyī, but the wise valuer was myself" - thus he concluded the teaching.

The commentary on the Taṇḍulanāḷi Jātaka is fifth.

6. Commentary on the Devadhamm Jātaka

"Possessed of shame and moral fear": this the Blessed One spoke while dwelling at Jeta's Grove, referring to a certain monk with many goods. It is said that a certain householder dwelling in Sāvatthī, when his wife had died, went forth. He, while going forth, having had his own residential cell and fire hall and storeroom built, having filled the storeroom with ghee, rice-grain and so on, went forth. And having gone forth, having summoned his own slaves, having had food cooked according to his liking, he ate; and he had many requisites - at night there was one set of inner and outer robes, during the day another. He dwelt at the edge of the monastery. One day, while he was taking out robes, bed-sheets and so on, spreading them out in the residential cell and drying them, many country monks, wandering on a lodging tour, having gone to the residential cell, having seen the robes and so on, asked "Whose are these?" He said "Mine, friend." "Friend, this too is a robe, this too is an inner robe, this too is a bed-sheet - all yours alone?" "Yes, mine alone." "Friend, three robes have been allowed by the Blessed One; you, having gone forth thus in the Dispensation of the Buddha who is of few wishes, have become one of so many requisites. Come, we shall take you to the presence of the One of Ten Powers" - having taken him, they went to the Teacher's presence.

The Teacher, having seen him, said "Why, monks, have you come having seized a monk who is unwilling?" "Venerable sir, this monk has many goods and many requisites." "Is it true, monk, that you have many goods?" "True, Blessed One." "Why then have you, monk, become one of many goods?" "Do I not speak praise of fewness of wishes, of contentment, of solitude, of arousal of energy?" He, having heard the Teacher's words, angered, thinking "I shall now conduct myself in this manner," having thrown away his outer robe, stood in the midst of the assembly wearing a single robe.

Then the Teacher, encouraging him, said: "Did you not, monk, formerly as a seeker of shame and moral fear, even at the time of the water-sprite, dwell for twelve years seeking shame and moral fear? Why now, having gone forth in the weighty Buddha's teaching, having thrown away the outer robe in the midst of the fourfold assembly, having abandoned shame and moral fear, do you stand thus?" He, having heard the Teacher's words, having established shame and moral fear, having put on that robe, having paid homage to the Teacher, sat down to one side. The monks requested the Blessed One for the purpose of making manifest the meaning of that matter; the Blessed One made known the reason concealed by another existence.

In the past, in the Kāśi country, in Bārāṇasī, there was a king named Brahmadatta. At that time the Bodhisatta took conception in the womb of his queen-consort. On his name-giving day they gave him the name Prince Mahiṃsa. At the time when he was running about and roaming around, another son too was born to the king; they gave him the name Prince Canda. But at the time when he was running about and roaming around, the Bodhisatta's mother died; the king established another in the position of queen-consort. She was dear and agreeable to the king; she too, in the course of their living together, gave birth to one son; they gave him the name Prince Sūriya. The king, having seen the son, with a gladdened mind, said "Dear lady, I give a boon for your son." The queen, having made the boon to be taken at a time of her choosing, set it aside. She, when the sons had come of age, said to the king - "A boon was given by the Sire to my son at the time of his birth; give the kingdom to my son." The king, having rejected it saying "My two sons go about blazing like masses of fire; it is not possible to give the kingdom to your son," yet having seen her entreating again and again, thinking "This one might even contemplate evil against my sons," having summoned his sons, said - "Dear sons, I gave a boon at the time of Prince Sūriya's birth. Now his mother requests the kingdom; I do not wish to give it to him; a woman is by nature evil; she might even contemplate evil against you; you, having entered the forest, after my passing, should exercise the kingship in the city belonging to our family" - having wept, having lamented, having kissed them on the head, he sent them away. They, having paid homage to their father, while they were descending from the mansion, Prince Sūriya, who was playing in the royal courtyard, having seen them, having known the reason, saying "I too shall go together with my brothers," departed together with them. They entered the Himālaya.

The Bodhisatta, having turned aside from the road, having sat down at the foot of a tree, addressed Prince Sūriya: "Dear son, Prince Sūriya, having gone to that lake, having bathed and drunk, bring drinking water for us too in lotus leaves." Now that lake had been obtained by a water-sprite from the presence of Vessavaṇa, and Vessavaṇa said to him - "Setting aside those who know the divine virtues, whatever

others descend into this lake, you may eat them. Those who have not descended, you may not get." Thenceforth that demon, having asked those who descended into that lake about the divine virtues, ate those who did not know. Then indeed Prince Sūriya, having gone to that lake, descended without even investigating. Then that demon, having seized him, asked "Do you know the divine virtues?" He said "The divine virtues are the moon and the sun." Then, having said "You do not know the divine virtues," having made him enter the water, he placed him in his own dwelling place. The Bodhisatta too, having seen him tarrying too long, sent Prince Canda. The demon, having seized him too, asked "Do you know the divine virtues?" "Yes, I know; the divine virtues are the four directions." The demon, having said "You do not know the divine virtues," having seized him too, placed him right there.

The Bodhisatta, when he too was long in coming, thinking "There must be some obstacle," having gone there himself, having seen the footprints of descent of both, thinking "This lake must be occupied by a demon," having armed himself with a sword and having taken a bow, stood there. The water-sprite, having seen the Bodhisatta not descending into the water, having become like a man who works in the woods, said to the Bodhisatta - "My good man, you are wearied by the road; why do you not descend into this lake, bathe, drink, eat lotus roots and fibres, adorn yourself with flowers, and go comfortably?" The Bodhisatta, having seen him, having known "This must be a demon," said "My brothers have been seized by you." "Yes, they were taken." "Why?" "I get those who descend into this lake." "But do you get all of them?" "Setting aside those who know the divine virtues, I get the rest." "But do you have need of the divine virtues?" "Yes, there is." "If so, I shall tell you the divine virtues." "If so, tell me; I shall listen to the divine virtues." The Bodhisatta said "I would tell the divine virtues, but my body is soiled." The demon, having bathed the Bodhisatta, having fed him food, having given him water to drink, having bedecked him with flowers, having anointed him with perfumes, having spread a divan in the middle of a decorated pavilion, gave it to him.

The Bodhisatta, having sat down on the seat, having caused the demon to sit at his feet, saying "If so, with ears inclined, listen carefully to the divine virtues," spoke this verse -

- 6.** "Accomplished in shame and moral fear, established in bright qualities;
Peaceful good persons in the world are called 'those with divine qualities'."

Therein, "accomplished in shame and moral fear" means endowed with shame and moral fear. Among those, one is ashamed of bodily misconduct and so on, thus "shame" (*hiri*); this is a designation for moral shame. One fears those very same things, thus "moral fear" (*ottappa*); this is a designation for dread of evil. Therein, shame is of internal origination, moral fear is of external origination. Shame takes oneself as authority, moral fear takes the world as authority. Shame is established in the intrinsic nature of bashfulness, moral fear is established in the intrinsic nature of fear. Shame has the characteristic of deference, moral fear has the characteristic of seeing danger in faults with timid fear.

Therein, one produces internally originated shame for four reasons -having reviewed one's birth, having reviewed one's age, having reviewed one's valour, and having reviewed one's great learning. How? "This evil doing is indeed not the deed of those

accomplished in birth; it is the deed of those of low birth such as fishermen and so on. It is not proper for one like me, accomplished in birth, to do this deed." Thus, firstly, having reviewed one's birth, by not doing evil such as killing living beings and so on, one produces shame. Likewise, "This evil doing is indeed a deed to be done by the young. It is not proper for one like me, established in age, to do this deed." Thus, having reviewed one's age, by not doing evil such as killing living beings and so on, one produces shame. Likewise, "This evil deed is indeed the deed of those of a weak nature. It is not proper for one like me, accomplished in valour, to do this deed." Thus, having reviewed one's valour, by not doing evil such as killing living beings and so on, one produces shame. Likewise, "This evil deed is indeed the deed of the blindly foolish, not of the wise. It is not proper for one like me, a wise one, very learned, to do this deed." Thus, having reviewed one's great learning, by not doing evil such as killing living beings and so on, one produces shame. Thus one produces internally originated shame for four reasons. And having produced it, having introduced shame into one's own mind, one does not commit evil deeds. Thus shame is called of internal origination.

How is moral fear called of external origination? "If you commit an evil deed, you will incur reproach in the four assemblies.

"The wise will censure you, as a citizen censures filth;
Shunned by the moral ones, monk, what will you do?"

Thus one who reviews, through externally originated moral fear, does not commit evil deeds. Thus moral fear is called of external origination.

How is shame called taking oneself as authority? Here a certain son of good family, having made himself the authority and foremost, thinking "It is not proper for one like me, who has gone forth out of faith, who is very learned, who observes the ascetic practices, to do an evil deed," does not do evil. Thus shame is called taking oneself as authority. Therefore the Blessed One said -

"He, having made himself alone the authority, abandons the unwholesome, develops the wholesome. He abandons the blameworthy, develops the blameless. He maintains himself in purity."

How is moral fear called taking the world as authority? Here a certain son of good family, having made the world the authority and foremost, does not commit an evil deed. As he said -

"Great indeed is this world community. In this great world community there are ascetics and brahmins possessing supernormal power, possessing the divine eye, knowing the minds of others; they see even from afar, even when near they are not seen, and with the mind they know the mind; they too will know me thus: 'See, sirs, this son of good family, having gone forth with faith from home into homelessness, dwells mixed up with evil unwholesome mental states.'

"There are deities possessing supernormal power, possessing the divine eye, knowing the minds of others; they see even from afar, even when near they are not seen, and with the mind they know the mind; they too will know me thus: 'See, sirs, this son of good family, having gone forth with faith from home into homelessness, dwells mixed

up with evil unwholesome mental states.' He, having made the world itself the authority and foremost, abandons the unwholesome, develops the wholesome. He abandons the blameworthy, develops the blameless. He maintains himself in purity."

Thus moral fear is called taking the world as authority.

"Shame is established in the intrinsic nature of bashfulness, moral fear is established in the intrinsic nature of fear" - here, however, "bashfulness" means the manner of being ashamed; shame is established in that intrinsic nature. "Fear" means fear of the realms of misery; moral fear is established in that intrinsic nature. Both of those are obvious in the avoidance of evil. For just as a certain son of good family, while defecating and urinating and so on, having seen someone before whom one ought to be ashamed, might become ashamed and scorned, just so, having entered upon the sense of shame internally, he does not commit an evil deed. A certain person, having become frightened by fear of the realms of misery, does not commit an evil deed. Herein this is the simile - Just as among two iron balls, one might be cool and smeared with dung, and one hot and blazing. Therein a wise person, being disgusted because of its being smeared with dung, does not take the cool one, and the other because of fear of burning. Therein, just as the not taking of the cool one smeared with dung through disgust, so should be understood the non-performance of evil through entering upon the sense of shame internally; just as the not taking of the hot one through fear of burning, so should be understood the non-performance of evil through fear of the realms of misery.

"Shame has the characteristic of deference, moral fear has the characteristic of seeing danger in faults with timid fear" - this pair too is obvious in the avoidance of evil itself. For a certain person, through reviewing the greatness of birth, reviewing the greatness of the Teacher, reviewing the greatness of the inheritance, and reviewing the greatness of fellow practitioners of the holy life - by these four reasons, having aroused shame characterised by deference, does not do evil. A certain person, through fear of self-censure, fear of censure by others, fear of punishment, and fear of an unfortunate realm - by these four reasons, having aroused moral fear characterised by seeing danger through fear of faults, does not do evil. Therein, reviewing the greatness of birth and so on, and fear of self-censure and so on, should be expounded in detail. Their detail is stated in the Commentary on the Aṅguttara Nikāya.

"Established in bright qualities" - the wholesome mental states to be accomplished beginning with this very shame and moral fear are called bright qualities; by the method of all-inclusive classification, they are the mundane and supramundane mental states of the four planes. The meaning is: established in them, endowed with them. "Peaceful good persons in the world" - peaceful through the stilling of bodily action and so on; good persons because they are resplendent persons through gratitude and thankfulness. "World," however, is of many kinds: the world of activities, the world of beings, the world of space, the world of aggregates, the world of sense bases, and the world of elements. Therein, "one world - all beings are sustained by nutriment" etc. "eighteen worlds - the eighteen elements" - here the world of activities is stated. The world of aggregates and so on are included within that itself. But in such passages as "this world, the world beyond, the heavenly world, the human world" and so on, the world of beings is stated.

"As far as the moon and sun revolve, shining and illuminating the directions;
Over a thousandfold world, there your authority extends."

Here the world of space is spoken of. Among these, here the world of beings is intended. For in the world of beings, whatever good persons are of such a nature, they are called "those with divine qualities."

Therein, "gods" means conventional gods, rebirth gods, and purification gods - threefold. Among these, from the time of Mahāsammata onwards, because they are regarded by the world as "gods," kings, princes, and so on are called conventional gods. Those arisen in the heavenly world are called rebirth gods. Those who have eliminated the mental corruptions are called purification gods. And this too was said -

"Conventional gods are kings, queens, and princes. Rebirth gods are the gods from the terrestrial gods and above. Purification gods are Buddhas, Individually Enlightened Ones, and those who have eliminated the mental corruptions."

The qualities of these gods are divine qualities. "Vuccare" means "are said." For wholesome mental states rooted in shame and moral fear, because they are the cause of accomplishment of family, of rebirth in the heavenly world, and of the state of purification, in the meaning of cause they are the qualities of all three kinds of those gods - thus "divine qualities"; and persons endowed with those divine qualities are also "those with divine qualities." Therefore, showing those qualities by way of a teaching with persons as the foundation, he said "Peaceful good persons in the world are called 'those with divine qualities'."

The demon, having heard this proclamation of the Teaching, with a confident mind, said to the Bodhisatta - "Wise one, I am pleased with you; I give you one brother. Which one shall I bring?" "Bring the youngest." "Wise one, you merely know the divine virtues, but you do not practise them." "Why?" "Because, setting aside the elder and having the younger brought, you do not perform the act of respect towards the elder." "I both know the divine virtues, demon, and I practise them. For it is in dependence on him that we entered this forest. For it was for his sake that his mother requested the kingdom from our father; but our father, not granting that boon, allowed dwelling in the forest for the purpose of our protection. That prince, having conformed, came together with us. Even if it were said "A demon devoured him in the forest," no one would believe it; therefore I, frightened by the fear of reproach, have that very one brought. "Excellent, excellent, wise one, you both know the divine virtues and you practise them" - the pleased demon, having given applause to the Bodhisatta, having brought both brothers, gave them.

Then the Bodhisatta said to him - "My dear, you, having been reborn as a demon who devours the flesh and blood of others through evil deeds done by yourself in the past, even now you do only evil; this evil deed of yours will not give you the opportunity to be freed from hell and so on; therefore, from now on, having abandoned evil, do what is wholesome." And he was indeed able to tame him. He, having tamed that demon, with protection arranged by him, dwelling right there, one day having observed the stars, having known the state of his father's death, having taken the demon, having gone to Bārāṇasī, having taken the kingdom, having given the viceroyalty to Prince Canda and the position of general to Prince Sūriya, having had a shrine built for the

demon in a delightful place, he acted in such a way that he received the finest garlands, the finest flowers, and the finest food. He, having exercised the kingdom righteously, went according to his actions.

The Teacher, having brought this proclamation of the Teaching and having shown it, made known the truths; at the conclusion of the truths, that monk became established in the fruition of stream-entry. The Perfectly Enlightened One too, having told the two stories, having made the connection, connected the Jātaka - "At that time the water-sprite was the monk with many possessions, Prince Sūriya was Ānanda, Prince Canda was Sāriputta, but the eldest brother, Prince Mahiṃsa, was myself."

The commentary on the Devadhamma Jātaka is sixth.

7. Commentary on the Kaṭṭhahāri Jātaka

"I am your son, great king" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Vāsabhakhattiyā. The story of Vāsabhakhattiyā will become manifest in the Bhaddasāla Jātaka in the Book of Twelves. It is said that she was the daughter of Mahānāma the Sakyan, born in the womb of a slave woman named Nāgamuṇḍā, and was the chief queen of the king of Kosala. She gave birth to a son for the king. But the king, afterwards having known her status as a slave woman, reduced her position, and reduced the position of her son Viṭaṭṭubha as well. Both of them lived within the inner dwelling itself. The Teacher, having known that reason, in the earlier period of the day, surrounded by five hundred monks, having gone to the king's dwelling, having sat down on the prepared seat, said "Great king, where is Vāsabhakhattiyā?" The king reported that reason. Great king, whose daughter is Vāsabhakhattiyā? "Of Mahānāma, venerable sir." "When she came, to whom did she come?" "To me, venerable sir." Great king, she is a king's daughter, she came to a king himself, and dependent on a king himself she obtained a son. For what reason is that son not the owner of his father's own kingdom? Formerly kings, having obtained a son even in the womb of a wife for the moment, a firewood gatherer, gave the kingdom to the son. The king requested the Blessed One for the purpose of making manifest the meaning of that matter; the Blessed One made known the reason concealed by another existence.

In the past, in Bārāṇasī, King Brahmadatta, having gone to the park with great pomp, while wandering about there out of desire for flowers and fruits, having seen in the park jungle thicket a certain woman who was singing and gathering firewood, with his mind bound in love, lived together with her. At that very moment the Bodhisatta took conception in her womb; at that very instant her womb became heavy as if filled with a thunderbolt. She, having known the established state of the embryo, said "An embryo, Sire, has been established in me." The king, having given a signet ring, having said "If it is a daughter, having given up this, you should raise her; if it is a son, you should bring him together with the signet ring to my presence," departed.

She too, when the embryo was fully matured, gave birth to the Bodhisatta. At the time when he was running about and roaming around, while he was playing at the playground, those who spoke thus said "We have been struck by a fatherless one." Having heard that, the Bodhisatta, having gone to his mother's presence, asked "Mother, who is my father?" "Dear son, you are the son of the king of Bārāṇasī."

"Mother, but is there any witness?" Dear son, the king, having given this signet ring, having said "If it is a daughter, having given up this, you should raise her; if it is a son, you should bring him together with the signet ring," has gone. "Mother, this being so, why do you not take me to my father's presence?" She, having known her son's intention, having gone to the king's gate, had the king informed. And having been summoned by the king, having entered, having paid homage to the king, she said "This is your son, Sire." The king, even though knowing, out of shame in the midst of the assembly, said "He is not my son." "This is your signet ring, Sire; do you recognise this?" "This too is not my signet ring." "Sire, now apart from a declaration of truth, there is no other witness for me. If this boy was born dependent on you, let him remain in the sky; if not, let him fall to the ground and die" - having taken the Bodhisatta by the feet, she threw him into the sky. The Bodhisatta, having folded his legs cross-legged in the sky, seated, with a sweet voice, expounding the Teaching to his father, spoke this verse -

- 7.** "I am your son, great king, support me, O lord of people;
The king supports others too, why not the king his own offspring?"

Therein, "I am your son" means "I am your son." And a son is fourfold: one born from oneself, one born in the field, a pupil, and an adopted son. Therein, one born dependent on oneself is called one born from oneself. One produced on the back of a bed, on a divan, on the chest, and so on, is called one born in the field. One who learns a craft in one's presence is called a pupil. One given for the purpose of supporting and caring for is called an adopted son. But here "son" is said with reference to one born from oneself. He who delights the people by the four ways of supporting others is a king; a great king is a great king. Addressing him, he said "great king." "Support me, O lord of people" means: O lord of people, O chief of the multitude, you support me, maintain me, nurture me. "The king supports others too" means the king supports others too - people such as elephant keepers and so on, and many beings gone to the animal realm such as elephants, horses, and so on. "Why not the king his own offspring" - here "why not" is an indeclinable particle in the sense of reproach and in the sense of encouragement. By saying "The king does not support his own offspring, his own son, me," he censures; by saying "He supports many other people," he encourages. Thus the Bodhisatta, both censuring and encouraging, said "Why not the king his own offspring?"

The king, having heard the Bodhisatta sitting in the sky and thus expounding the Teaching, stretched out his hand saying "Come, dear son," and saying "I myself shall support you, I myself shall support you," stretched out a thousand hands. The Bodhisatta, without descending into the hand of another, descended into the hand of the king himself and sat on his lap. The king, having given him the viceroyalty, made his mother the queen-consort. He, upon the passing of his father, having become the king known as the Firewood-cart King, having exercised the kingdom righteously, went according to his actions.

The Teacher, having brought this proclamation of the Teaching for the king of Kosala, having shown the two stories, having made the connection, connected the Jātaka - "At that time the mother was Mahāmāyā, the father was the great King Suddhodana, but the Firewood-cart King was myself."

8. The Commentary on the Gāmaṇi Jātaka

"Even being unhurried" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a monk who had given up energy. But in this Jātaka, the present story and the past story will become manifest in the Saṃvara Jātaka in the Book of Elevens. For the story in that one and in this one is exactly alike, but the verses are different. The young Gāmaṇi, having stood firm in the Bodhisatta's exhortation, even though being the youngest of a hundred brothers, surrounded by the hundred brothers, seated on an excellent divan beneath the white parasol, having looked at his own achievement of fame, satisfied, thinking "This achievement of fame of mine belongs to our teacher," uttered this inspired utterance -

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

Therein, "api" is merely a particle. "Ataramānānaṃ" means of those who, standing firm in the exhortation of the wise, without hurrying, without haste, do the work by means of skill. "Phalāsāva samijjhati" means the hope for the desired fruit succeeds indeed through the accomplishment of that fruit. Or alternatively, "phalāsā" means the fruit of hope; the meaning is that the desired fruit succeeds indeed.

"Vipakkabrahmacariyosmi" - here the four ways of supporting others, because of being the foremost conduct, are called the holy life; and that, because of being attained through the achievement of fame rooted in it, is called ripened. Or whatever fame was produced by him, that too, in the sense of being foremost, is called the holy life. Therefore he said "I am one whose holy life has ripened." "Evaṃ jānāhi gāmaṇī" - in some places a village man too or a village elder too is called a headman. But here he said with reference to himself as the chief of all people. Hey headman, you should know this reason thus - in dependence on the teacher, having surpassed the hundred brothers, I have attained this great kingdom - thus he uttered an inspired utterance.

But when he had attained the kingdom, after the elapse of seven or eight days, all the brothers too went to their own respective dwelling places. The Gāmaṇi king, having exercised the kingdom righteously, went according to his actions; the Bodhisatta too, having performed meritorious deeds, went according to his actions.

The Teacher, having brought this proclamation of the Teaching and having shown it, made known the truths; at the conclusion of the truths, the monk who had given up energy became established in arahantship. The Teacher, having told the two stories, having made the connection, connected the Jātaka - "At that time the young Gāmaṇi was the monk who had given up energy, but the teacher was myself."

The commentary on the Gāmaṇi Jātaka is eighth.

9. Commentary on the Maghadeva Birth Story

"Hairs growing on my head" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the great renunciation. That has already been told below in the introduction. But at that time the monks sat praising the renunciation of the One of Ten Powers. Then the Teacher, having come to the Teaching hall, seated on the

Buddha's seat, addressed the monks: "What discussion were you having as you sat together here, monks?" When it was said "Venerable sir, not any other talk, but we were seated praising your renunciation," he said "Not only now, monks, has the Truth-finder gone forth into renunciation; in the past too he went forth." The monks requested the Blessed One for the purpose of making manifest the meaning of that matter; the Blessed One made known the reason concealed by another existence.

In the past, in the Videha country, in Mithilā, there was a king named Maghadeva, a righteous king of righteousness. He played the amusements of a boy for eighty-four thousand years, likewise exercised viceroyalty, likewise having exercised the great kingdom, having spent a long course of time, one day addressed the barber: "When you, my dear barber, should see grey hairs on my head, then you should inform me." The barber too, having spent a long course of time, one day, having seen just one grey hair among the king's collyrium-coloured head hairs, reported: "Sire, one grey hair of yours is seen." When it was said "Then, my dear, having pulled out that grey hair, place it on my palm," having pulled it out with golden tweezers, he placed it on the king's palm. At that time the king had eighty-four thousand years of life remaining. Even this being so, having seen the grey hair, regarding himself as if the King of Death had come and was standing nearby, and as if he had entered a blazing leaf-hut, having been stirred with a sense of urgency, he thought: "Foolish Maghadeva, even up to the arising of grey hair you were not able to give up these defilements."

As he was thus reflecting on the manifestation of the grey hair, an inner burning arose, sweat was released from his body, and his cloaks reached a state where they needed to be wrung out and removed. He, thinking "This very day it is fitting for me to go forth and go into homelessness," having given the barber an excellent village yielding a hundred thousand, having had his eldest son summoned, said: "Dear son, grey hair has become manifest on my head; I have become old. Human sensual pleasures have been enjoyed by me; now I shall seek divine sensual pleasures. It is the time for renunciation for me. You take charge of this kingdom; but I, having gone forth, dwelling in the Maghadeva mango grove park, shall practise the ascetic duty." The councillors, having approached him who thus wished to go forth, asked: "Sire, what is the reason for your going forth?" The king, having taken the grey hair in his hand, spoke this verse to the councillors -

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

Therein, "hairs on the head" means head-hairs. For head-hairs, because they grow on the head, the highest of all limbs such as hands, feet, and so on, are called "hairs on the head." "These have arisen as snatchers of life" means see, dear ones, because of the carrying away of the three stages of life through the manifestation of grey hair, these have arisen as snatchers of life. "Have appeared" means have arisen. "Divine messengers" means "deva" means Death, "his messengers" thus "divine messengers." For when grey hairs have appeared on the head, one is as if standing near the King of Death; therefore grey hairs are called "messengers of the god of Death." "Messengers like gods" also means divine messengers. For just as when an adorned and prepared deity, having stood in space, declares "On such and such a day

you will die," that happens just so; in the same way, when grey hairs have appeared on the head, it is just like a deity's declaration; therefore grey hairs are called "messengers similar to gods." "Messengers of the gods of purification" also means divine messengers. For all Bodhisattas, having seen the aged, the diseased, the dead, and the one gone forth, having attained a sense of urgency, depart and go forth. As he said -

"Having seen one aged and one afflicted with disease, and having seen one dead, gone to the exhaustion of life;
And having seen one wearing the ochre robe, one gone forth, therefore I have gone forth, O king."

By this method, grey hairs are called "divine messengers" because of being messengers of the gods of purification. "It is time for my going forth" shows that it is time for me for the taking up of the ascetic's mark, which has received the name "going forth" in the sense of departing from the lay state.

He, having said thus, on that very day, having abandoned the kingdom, having gone forth in the going forth of sages, dwelling in that very Maghadeva mango grove, having developed the four divine abidings for eighty-four thousand years, established in meditative absorption not fallen away from, having died, having been reborn in the Brahma world, again having passed away from there, having become a king named Nimi in Mithilā itself, having united his declining lineage, having gone forth right there in the mango grove, having developed the divine abidings, he again went to the Brahma world itself.

The Teacher too, having brought and shown this proclamation of the Teaching: "Not only now, monks, has the Truth-finder gone forth in the great renunciation; in the past too he went forth indeed," made known the four truths. At the conclusion of the truths, some became stream-enterers, some once-returners, some non-returners. Thus the Blessed One, having told these two stories, having made the connection, connected the Jātaka: "At that time the barber was Ānanda, the son was Rāhula, but King Maghadeva was myself."

The commentary on the Maghadeva Jātaka is ninth.

10. Commentary on the Sukhavihāri Jātaka

"Whom others do not protect" - this the Teacher spoke while dwelling in dependence on the town of Anupiya, in the Anupiya mango grove, referring to the Elder Bhaddiya who dwelt in happiness. The Elder Bhaddiya who dwelt in happiness went forth as the seventh with Upāli at the assembly of the six warriors. Among them, the Elder Bhaddiya, the Elder Kimila, the Elder Bhagu, and the Elder Upāli attained arahantship; the Elder Ānanda became a stream-enterer; the Elder Anuruddha became one with the divine eye; Devadatta became an obtainer of meditative absorption. But the story of the six warriors up to the town of Anupiya will become manifest in the Khaṇḍahāla Jātaka. But the Venerable Bhaddiya, recollecting both the arrangement of protection for himself during the time of kingship and the arising of fear in himself even while rolling about on a great bed on the excellent upper terrace of the mansion while being guarded by so many guards, and now, having attained arahantship, the disappearance of fear in himself even while dwelling anywhere in the forest and so

on, uttered the inspired utterance "Oh, what happiness! Oh, what happiness!" Having heard that, the monks reported to the Blessed One: "The Venerable Bhaddiya declares the final liberating knowledge." The Blessed One said: "Not only now, monks, is Bhaddiya one who dwells in happiness; in the past too he was one who dwelt in happiness indeed." The monks requested the Blessed One for the purpose of making manifest the meaning of that matter. The Blessed One made known the reason concealed by another existence.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been a wealthy brahmin of northern origin, having seen the danger in sensual pleasures and the benefit in renunciation, having abandoned sensual pleasures, having entered the Himalayas, having gone forth in the going forth of sages, produced the eight attainments; and his retinue too was great - five hundred hermits. He, during the rainy season, having departed from the Himalayas, surrounded by a group of hermits, wandering on a journey in villages, market towns and so on, having reached Bārāṇasī, in dependence on the king, made his dwelling in the royal garden. There, having dwelt for the four months of the rainy season, he asked permission of the king. Then the king requested him: "You, venerable sir, are old; what use is the Himalayas to you? Having sent your pupils to the Himalayas, dwell right here." The Bodhisatta, having entrusted the five hundred hermits to the chief pupil, having dismissed them saying "Go, you dwell in the Himalayas together with these; but I shall dwell right here," himself made his dwelling right there.

Now that chief pupil of his had gone forth from royalty; having abandoned a great kingdom, having gone forth, having performed the preliminary work on a circular meditation object, he was an obtainer of the eight attainments. He, dwelling in the Himalayas together with the hermits, one day, wishing to see the teacher, having addressed those hermits, saying "You dwell right here without discontent; I, having paid homage to the teacher, shall return," having gone to the teacher's presence, having paid homage, having exchanged friendly greetings, having spread out a wooden mat, lay down right near the teacher. And at that time the king, having gone to the park thinking "I shall see the hermit," having paid homage, sat down to one side. The pupil-hermit, having seen the king, did indeed not rise; but lying down just as he was, he uttered the inspired utterance "Oh, what happiness! Oh, what happiness!" The king, displeased thinking "This hermit, even having seen me, did not rise," said to the Bodhisatta - "Venerable sir, this hermit must have eaten whatever he wished; uttering an inspired utterance, he just enjoys a comfortable sleeping place." Great king, this hermit was formerly a king like you; he, thinking "Formerly, during my time as a householder, while experiencing the splendour of sovereignty, even though being guarded by many with weapons in hand, I did not obtain such happiness," utters this inspired utterance concerning his own happiness of going forth and happiness of meditative absorption. And having said thus, the Bodhisatta, in order to give a talk on the Teaching to the king, spoke this verse -

- 10.** "Whom others do not protect, and who does not protect others;
He indeed, O king, sleeps happily, without expectation towards sensual pleasures."

Therein, "whom others do not protect" means whatever person many other persons do not protect. "And who does not protect others" means and whoever, thinking "I alone exercise kingship," does not protect many other people. "He indeed, O king, sleeps happily" means great king, that person, alone, without a companion, secluded, endowed with bodily and mental happiness, sleeps happily. And this is merely the heading of the teaching. But not only does he sleep; such a person goes happily, stands happily, sits happily, lies down happily - in all postures he is one who has attained happiness. "Without expectation towards sensual pleasures" means devoid of expectation towards object-sensuality and defilement-sensuality, with desire and lust gone, free from craving, such a person dwells happily in all postures, great king.

The king, having heard the proclamation of the Teaching, with a satisfied mind, having paid homage, went to his own dwelling; the pupil too, having paid homage to the teacher, went to the Himalayas itself. But the Bodhisatta, dwelling right there, with his meditative absorption not fallen away, having died, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching and having shown it, having told the two stories, having made the connection, connected the Jātaka - "At that time the pupil was the Elder Bhaddiya, but the leader of the group was myself."

The commentary on the Sukhavihāri Jātaka is tenth.

The Chapter on the Incontrovertible Ground is first.

Its summary:

Unmistakable, Sandy Waste, Seriva and Junior Millionaire;
Rice-grain and Divine Virtues, Firewood-carrier and Village Headman;
Maghadeva and Dweller - combined, ten Jātakas.

2. The Chapter on Morality

11. Commentary on the Lakkhaṇamiga Jātaka

"There is benefit for those of good conduct" - this the Teacher spoke while dwelling at the Bamboo Grove in dependence on Rājagaha, referring to Devadatta. The story of Devadatta up to the employment of the murderous assault will become manifest in the Khaṇḍahāla Jātaka, up to the releasing of Dhanapālaka will become manifest in the Cūḷahaṃsa Jātaka, and up to the entering into the earth will become manifest in the Samuddavāṇija Jātaka in the Book of Twelves.

For on one occasion Devadatta, having requested the five cases and not obtaining them, having split the Community, having taken five hundred monks, was dwelling at Gayāsīsa. Then the knowledge of those monks reached maturity. Having known that, the Teacher addressed the two chief disciples: "Sāriputta, five hundred monks who are your dependants, having approved of Devadatta's view, have gone together with him. But now their knowledge has reached maturity. You, having gone there together with many monks, having expounded the Teaching to them, having awakened those monks with the path and fruition, having taken them, come back." They, having gone in just that way, having expounded the Teaching to them, having awakened them with the path and fruition, on the following day at the time of the break of dawn,

having taken those monks, came to the Bamboo Grove itself. And having come, while the Elder Sāriputta was standing having paid homage to the Blessed One, the monks, having praised the elder, said to the Blessed One - "Venerable sir, our elder brother, the General of the Teaching, surrounded by five hundred monks, coming, shines exceedingly; but Devadatta has become one whose retinue has fallen away." "Not only now, monks, does Sāriputta shine coming surrounded by a company of relatives; in the past too he shone just so. Devadatta too has not only now fallen away from the group; in the past too he had fallen away just so." The monks requested the Blessed One for the purpose of making manifest the meaning of that matter; the Blessed One made known the reason concealed by another existence.

In the past, in the country of Magadha, in the city of Rājagaha, a certain king of Magadha exercised kingship. At that time the Bodhisatta, having taken conception in the womb of a deer, having come of age, attended by a retinue of a thousand deer, dwelt in the forest. He had two sons, named Lakkhaṇa and Kāḷa. He, in his old age, saying "Dear sons, I am now old; you should look after this herd," entrusted five hundred deer each to each son. Thenceforth those two looked after the herd of deer. And in the country of Magadha, at the time of the ripening of crops, when the corn was thick, there was danger for the deer in the forest. People, for the purpose of killing the deer that ate the crops, dug pitfalls here and there, planted stakes, set up stone-traps, laid snares such as concealed traps and so on; many deer came to destruction. The Bodhisatta, having known the time when the corn was thick, having had his two sons summoned, said - "Dear sons, this is the time when the corn is thick; many deer come to destruction. We who are old shall pass the time in one place by whatever means; you, having taken your herds of deer, having entered the foot of a mountain in the forest, should come back when the crops have been harvested." They, having heard their father's word saying "Good," together with their retinues, departed. But people knew their route of travel: "At this time the deer ascend the mountain, at this time they descend." They, hidden in concealed places here and there, having shot many deer, killed them.

The dark deer, because of his own stupidity, not knowing "one should go at this time, one should not go at this time," having taken the herd of deer, goes by the village entrance in the forenoon, in the evening, at nightfall, and towards break of dawn. People, standing openly and hidden here and there, brought many deer to destruction. Thus he, because of his own stupidity, having brought many deer to destruction, entered the forest with only a few deer. The deer Lakkhaṇa, however, being wise, experienced, and clever in resources, knows "one should go at this time, one should not go at this time." He does not go by the village entrance, he does not go by day, he does not go at nightfall, he does not go towards break of dawn; having taken the herd of deer, he goes at the very time of midnight. Therefore, without having destroyed even one deer, he entered the forest. They, having dwelt there for four months, when the crops had been removed, descended from the mountains.

Kāḷa, even when coming back, bringing the remaining deer to destruction in the former method itself, came back alone. Lakkhaṇa, however, without having destroyed even one deer, surrounded by five hundred deer, came to the presence of his mother and father. The Bodhisatta, having seen both sons coming, consulting together with the herd of deer, gave rise to this verse -

- 11.** "There is benefit for those of good conduct, for those whose practice is friendly welcome;
See Lakkhaṇa coming, honoured by the congregation of kinsmen;
Then see this dark one, quite bereft of kinsmen, indeed."

Therein, "of good conduct" means of those who are virtuous through pleasant morality, accomplished in good conduct. "Benefit" means growth. "For those whose practice is friendly welcome" means hospitality with the teaching and hospitality with material things are their practice, thus they are those whose practice is friendly welcome; of those whose practice is friendly welcome. And here, hospitality with the teaching should be understood by way of warding off evil, exhortation, and instruction; and hospitality with material things should be understood by way of providing food resort, material gain, attendance on the sick, and righteous protection. This is what is meant - for those accomplished in good conduct who are established in these two kinds of friendly welcome, for the wise ones, there is indeed what is called growth. Now, as if addressing the mother of the son in order to show that growth, he said beginning with "See Lakkhaṇa." Therein this is the meaning in brief - See one's own son, accomplished in good conduct and friendly welcome, without having destroyed even one deer, honoured by the congregation of kinsmen, surrounded, coming. But then see this dark one, bereft of that accomplishment of good conduct and friendly welcome, of slow wisdom, without leaving even one kinsman remaining, quite bereft of kinsmen indeed, coming alone. Thus, having rejoiced in his son, the Bodhisatta, having remained as long as life lasted, went according to his actions.

The Teacher too said: "Not only now, monks, does Sāriputta shine surrounded by a congregation of kinsmen; in the past too he shone just so. And Devadatta has not only now fallen away from the group; in the past too he had fallen away just so." Having shown this proclamation of the Teaching, having told the two stories, having made the connection, he connected the Jātaka - "At that time Kāḷa was Devadatta, and his assembly was Devadatta's assembly itself, Lakkhaṇa was Sāriputta, and his assembly was the Buddha's assembly, the mother was Rāhulamātā, but the father was myself."

The commentary on the Lakkhaṇamiga Jātaka is first.

12. The Exposition of the Nigrodha-Deer Jātaka

"One should resort to the banyan tree" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the mother of the Elder Kumārakassapa. She, it is said, was the daughter of a millionaire of great wealth in the city of Rājagaha, with abundant wholesome roots, with activities fully mastered, a being in her last existence; like a lamp inside a pot, the decisive support for arahantship burned in her heart. She, from the time of knowing herself, being without delight in the house, wishing to go forth, said to her mother and father - "Mother and father, my mind does not delight in the household life. I wish to go forth in the Buddha's Dispensation which leads to liberation. Give me the going forth." "Dear daughter, what are you saying? This family is of great wealth, and you are our only daughter. It is not allowable for you to go forth." She, even though entreating again and again, not obtaining the going forth from her mother and father, thought: "So be it, having gone to my husband's family, having pleased my husband, I shall go forth." She, having come of age, having gone

to her husband's family, having become a devoted wife, moral, of good character, dwelt in the house.

Then, in the course of their living together, an embryo was established in her womb. She did not know the established state of the embryo. Then in that city they proclaimed a festival, all the inhabitants of the city celebrated the festival, and the city was decorated and prepared like the city of the gods. But she, even though a grand festival celebration was taking place, did not anoint her own body nor adorn herself, but went about in her natural appearance only.

Then her husband said to her - "Dear lady, the whole city is devoted to the festival, yet you do not look after your body." Master's son, my body is filled with thirty-two loathsome things; what is the use of adorning it? For this body is indeed not created by gods, not created by Brahmā, not made of gold, not made of jewels, not made of yellow sandalwood, not arisen from the womb of white lotuses, water lilies, or blue lotuses, not filled with the deathless medicine; rather, it is born in a carcass, originating from mother and father, subject to impermanence, to rubbing, massaging, breaking up and destruction, increasing the cemetery, grasped by craving, the source of sorrows, the basis of lamentations, the resort of all diseases, the receptacle of labours, rotten inside, constantly oozing outside, the dwelling of families of worms, destined for the charnel ground, having death as its end, even though existing within the range of vision of all the world -

"Bound together by bones and sinews, plastered with skin and flesh;
The body is concealed by the outer skin, it is not seen as it really is.

"Full of intestines, full of stomach, of the liver, of the container, of the bladder;
Of the heart, of the lungs, of the kidneys, and of the spleen.

"Of mucus, of spittle, of sweat and of fat;
Of blood, of synovial fluid, of bile and of grease.

"Then from its nine streams, impurity flows always;
From the eye, eye-filth, from the ear, ear-filth.

"And snot from the nose, and sometimes one vomits through the mouth;
One vomits bile and phlegm, and from the body sweat and dirt.

"Then its hollow head, filled with brain;
The fool imagines it as beautiful, led on by ignorance.

"The body has endless dangers, comparable to a poisonous tree;
The residence of all diseases, a heap of suffering alone.

"If the inside of this body were the outside,
Surely having taken a stick, one would keep away crows and dogs.

"Foul-smelling, impure is the body, a carcass comparable to a rubbish heap;
Blamed by those possessing right understanding, the body is delighted in by fools.

"Covered with moist skin, a great wound with nine doors;
It oozes all around, impure and foul-smelling."

Master's son, having adorned this body, what shall I do? Is not the adorning of this like the making of paintings on the outside of a pot full of excrement? The merchant's son, having heard her words, said "Dear lady, you, seeing these faults of this body, why do you not go forth?" "Master's son, if I were to obtain the going forth, I would go forth this very day." The merchant's son, having said "Good, I shall give you the going forth," having carried on a great giving, having made great honour, having led her with a great retinue to the nuns' quarters, giving her the going forth, gave her the going forth in the presence of nuns who were supporters of Devadatta. She, having obtained the going forth, with fulfilled thoughts, was delighted.

Then, as her pregnancy was reaching maturity, having seen the alteration of her faculties, the thickness of her hands, feet, and back, and the largeness of her stomach lining, the nuns asked her "Lady, you appear to be pregnant; what is this?" "Lady, I do not know 'this is the reason'; but my morality is complete." Then those nuns, having led her to the presence of Devadatta, asked Devadatta "Venerable sir, this daughter of a good family, having with difficulty pleased her husband, obtained the going forth; but now her pregnancy is apparent; we do not know whether this pregnancy was obtained during her time as a laywoman or during her time as one gone forth; what shall we do now?" Devadatta, due to his own lack of enlightenment and due to the absence of patience, friendliness, and compassion, thought thus "A nun of Devadatta's faction carries an embryo in her womb, and Devadatta just looks on with indifference - thus reproach will arise against me; it is fitting for me to turn this one out of the Order." He, without even investigating, as if rolling a stone ball, having leaped forward, said "Go, turn this one out of the Order." They, having heard his word, having risen, having paid homage, went to the dwelling.

Then that young nun said to those nuns - "Ladies, the Elder Devadatta is not a Buddha, nor is my going forth in his presence; but my going forth is in the presence of the foremost person in the world, the Perfectly Enlightened One, and that was obtained by me with difficulty. Do not cause it to disappear. Come, having taken me, go to the Teacher's presence, to Jeta's Grove." They, having taken her, having traversed the road of forty-five yojanas from Rājagaha, gradually having reached Jeta's Grove, having paid homage to the Teacher, reported that matter. The Teacher thought - "Although the embryo was established in her during her time as a laywoman, even this being so, there will be an opportunity for the sectarians to say 'The ascetic Gotama goes about taking up what was abandoned by Devadatta.' Therefore it is fitting to cut short this talk and to judge this legal case in the midst of an assembly including the king." On the following day, having had King Pasenadi of Kosala, Mahā-Anāthapiṇḍika, Cūḷa-Anāthapiṇḍika, Visākhā the great female lay follower, and other well-known great families summoned, in the evening time, when the four assemblies had gathered together, he addressed the Elder Upāli: "Go, you purify the case of this young nun in the midst of the fourfold assembly." "Good, venerable sir," the Elder, having gone to the midst of the assembly, having sat down on the seat prepared for him, having had the female lay follower Visākhā summoned before the king, entrusted this legal case to her: "Go, Visākhā, having known as true 'This young woman went forth in such and such a month, on such and such a day,'

find out whether this embryo was obtained before or after." The female lay follower, having accepted saying "Good," having had a screen set up around, inside the screen having examined the ends of the hands, feet, navel, belly and so on of the young nun, having calculated the month-days, having known as true that the embryo was obtained while in the lay state, having gone to the Elder's presence, reported that matter. The Elder declared that nun pure in the midst of the fourfold assembly. She, having become pure, having paid homage to the community of monks and the Teacher, went to the nuns' quarters together with the nuns. She, in the course of the ripening of the pregnancy, gave birth to a son of great majesty, whose aspiration had been wished for at the feet of the Buddha Padumuttara.

Then one day, the king, while going near the nuns' quarters, having heard the sound of a child, asked the councillors. The councillors, having known that reason, said "Sire, the young nun has given birth to a son; that is the sound." "For nuns, my good man, the tending of a child is indeed an impediment; we shall look after him" - the king, having given that child to the dancing women, had him raised with the care of a prince. And on the name-giving day they gave him the name Kassapa. Then, because he was raised with the care of a prince, they recognised him as Kumārakassapa. He, at the age of seven, having gone forth in the presence of the Teacher, having completed the rains retreat, having obtained full ordination, as time went on and on, became a brilliant speaker among the speakers of the Teaching. Then the Teacher established him in the foremost position thus: "This is the foremost, monks, of my disciples who are monks, of brilliant speakers, that is to say, Kumārakassapa." He afterwards attained arahantship in the Vammika Sutta. His mother too, the nun, having developed insight, attained the highest fruition. The Elder Kumārakassapa became well-known in the Buddha's Dispensation like a full moon in the midst of the sky.

Then one day, the Truth-finder, after the meal, having returned from his alms round, having given exhortation to the monks, entered the perfumed chamber. The monks, having taken the exhortation, having spent the daytime in their own respective night-quarters and day-quarters, in the evening time, having assembled in the Teaching hall, sat praising the virtues of the Buddha: "Friends, by Devadatta, through his own lack of Buddhahood and through the absence of patience, friendliness and so on, the Elder Kumārakassapa and the elder nun were both removed; but the Perfectly Enlightened One, through his own sovereignty as King of the Teaching and through the accomplishment of patience, friendliness and compassion, became a condition for both of them." The Teacher, having come to the Teaching hall with the Buddha's grace, having sat down on the prepared seat, asked "What discussion were you having as you sat together here, monks?" "Venerable sir, about your virtues indeed" - they reported everything. "Not only now, monks, has the Truth-finder become a condition and support for these two; in the past too he was indeed." The monks requested the Blessed One for the purpose of making manifest the meaning of that matter. The Blessed One made known the reason concealed by another existence.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta took conception in the womb of a deer. He, having come forth from his mother's womb, was golden in colour; his eyes were like jewel-globes, his horns were silver in colour, his face was the colour of a heap of red woollen blankets, the ends of his

hands and feet were as if treated with lac-colouring, his tail was like that of a yak, and his body was large, the size of a colt. He, with a retinue of five hundred deer, made his dwelling in the forest; by name he was the Nigrodha deer-king. Not far from him, another too with a retinue of five hundred deer, named Sākha the deer, dwelt; he too was golden in colour.

At that time the king of Bārāṇasī was devoted to deer-slaying, he did not eat without meat, and having caused the interruption of people's work, having convoked all the townspeople and country folk, he went hunting daily. The people thought - "This king causes the interruption of our work. What if we, having sown fodder for the deer in the park, having prepared drinking water, having driven many deer into the park, having closed the gate, were to hand them over to the king." They all, having planted fodder grasses for the deer in the park, having prepared water, having fitted a gate, having taken nets, with clubs and various other weapons in hand, having entered the forest, searching for deer, thinking "We shall catch the deer standing in the middle," having encircled a place of about a yojana in extent, closing in, having made the dwelling place of the Nigrodha deer and the Sākha deer the centre, they surrounded them. Then, having seen that herd of deer, striking the trees, bushes and so on and the ground with clubs, having driven the herd of deer out from the thicket, having brandished weapons such as swords, spears, bows and so on, roaring a great roar, having driven that herd of deer into the park, having closed the gate, having approached the king, having informed the king saying "Sire, by constantly going hunting you destroy our work; deer have been brought by us from the forest and your park has been filled; from now on eat their meat," they departed.

The king, having heard their words, having gone to the park, while looking at the deer, having seen two golden deer, gave them safety. From then on, however, sometimes going himself, having shot one deer, he brings it; sometimes his cook, having gone, having shot one, brings it. The deer, having seen the bow, frightened by the fear of death, fled; having received two or three blows, they became weary, they became sick, and they even met death. The herd of deer reported that incident to the Bodhisatta. He, having summoned Sākha, said - "My dear, many deer are perishing. Since they must certainly die, from now on let them not be shot with arrows; let there be a turn for the deer at the place of the block of execution. One day let the turn reach my assembly, one day your assembly. The deer whose turn has come, having gone, having placed his neck on the block of execution, should lie down. This being so, the deer will not become weary." He accepted, saying "Very well." Thenceforth, the deer whose turn had come, having gone, having placed his neck on the block of execution, lies down; the cook, having come, having taken the one lying there, goes.

Then one day, the turn reached a pregnant doe in the assembly of the Sākha deer. She, having approached Sākha, said "Master, I am pregnant. Having given birth to my young one, the two of us will take our turn. Let my turn be passed over." He said "It is not possible to make your turn reach others. You yourself will know your own turn. Go!" She, not obtaining assistance from him, having approached the Bodhisatta, reported that matter. He, having heard her words, saying "So be it, go you; I shall pass over your turn," having gone himself, having placed his head on the block of

execution, lay down. The cook, having seen him, thinking "The deer-king who was granted safety is lying on the block of execution; what indeed is the reason?" having gone quickly, informed the king.

The king, at that very moment, having mounted a chariot, having come with a great retinue, having seen the Bodhisatta, said "My dear deer-king, was not safety given to you by me? Why are you lying here?" Great king, a pregnant doe, having come, said "Make my turn reach another." But it is not possible for me to cast the suffering of death of one upon another. So I, having given my own life to her, having taken upon myself the death belonging to her, am lying here. Do not suspect anything else, great king. The king said - "Master, golden-coloured deer-king, one so endowed with patience, friendliness, and compassion has not been seen before by me even among human beings. Therefore I am pleased with you. Rise up! I give safety to both you and her." "When safety has been obtained for two, what will the rest do, lord of men?" "I give safety to the rest also, master." "Great king, even so, only the deer in the park will obtain safety. What will the rest do?" "I give safety to them also, master." "Great king, let the deer obtain safety for now. What will the remaining quadrupeds do?" "I give safety to them also, master." "Great king, let the quadrupeds obtain safety for now. What will the flocks of birds do?" "I give safety to them also, master." "Great king, let the flocks of birds obtain safety for now. What will the fish dwelling in the water do?" "I give safety to them also, master." Thus the Great Being, having begged the king for safety for all beings, having risen, having established the king in the five precepts, having expounded the Teaching to the king with the Buddha's grace, saying "Practise the Teaching, great king; practising the Teaching towards mothers and fathers, towards sons and daughters, towards brahmins and householders, towards townspeople and country folk, practising the Teaching, practising righteously, upon the body's collapse at death, you will go to a fortunate destination, to a heavenly world," having dwelt in the park for a few days, having given exhortation to the king, surrounded by the herd of deer, he entered the forest. That doe too indeed gave birth to a son resembling a flower's pericarp. He, while playing, goes to the presence of the Sākha deer. Then his mother, having seen him going to his presence, exhorting him saying "Son, from now on do not go to his presence; you should go to the presence of Nigrodha alone," spoke this verse -

- 12.** "One should resort to the banyan tree, one should not dwell with a branch;
Death in the banyan tree is better, than life in a branch."

Therein, "one should resort to the banyan tree" means dear son, you or anyone else desiring one's own welfare should resort to, should associate with, should approach the banyan tree. "One should not dwell with a branch" means but one should not dwell with the monkey, having approached one should not live together, one should not make a livelihood in dependence on him. "Death in the banyan tree is better" means even death at the feet of the Nigrodha king is better, excellent, supreme. "Than life in a branch" means but whatever life near Sākha, that is neither better, nor excellent, nor supreme - this is the meaning.

And from then on, the deer that had obtained safety ate the crops of the people. The people, thinking "These deer have obtained safety," did not dare either to strike or to drive away the deer. They, having assembled in the royal courtyard, reported that

matter to the king. The king said: "A boon was given by me, being confident, to the Nigrodha deer-king. I would give up the kingdom, but I do not break that acknowledgment. Go - no one in my realm is permitted to strike the deer." The Nigrodha deer, having heard that news, having assembled the herd of deer, having exhorted the deer "From now on you shall not be permitted to eat the crops of others," had the people informed: "From now on, let the people who cultivate crops not make fences for the purpose of protecting the crops, but let them encircle the fields and tie leaf-markers." Thenceforth, it is said, the sign of tying leaves arose in the fields. Thenceforth there was no deer that transgressed the leaf-markers. This, it is said, was the exhortation received by them from the Bodhisatta. Having thus exhorted the herd of deer, the Bodhisatta, having remained as long as life lasted, went together with the deer according to his actions. The king too, having stood firm in the Bodhisatta's exhortation, having performed meritorious deeds, went according to his actions.

The Teacher, having brought this proclamation of the Teaching: "Not only now, monks, am I a support for the elder nun and Kumārakassapa; in the past too I was indeed a support," having unravelled the proclamation of the Teaching of the four truths, having told the two stories, having made the connection, connected the Jātaka: "At that time the branch-deer was Devadatta, and his assembly was Devadatta's assembly itself, the doe was the elder nun, the son was Kumārakassapa, the king was Ānanda, but the Nigrodha deer-king was myself."

The commentary on the Nigrodhamiga Jātaka is second.

13. Commentary on the Kaṇḍi Jātaka

"Shame on the arrow with a shaft" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. That will become manifest in the Indriya Jātaka in the Book of Eights. But the Blessed One said this to that monk: "Monk, in the past too, in dependence on this woman, having reached the destruction of life, you were cooked on embers from which the flames had died down." The monks requested the Blessed One for the purpose of making manifest the meaning of that matter; the Blessed One made known the reason concealed by another existence. From here onwards, however, without mentioning the monks' request and the concealment by another existence, we shall say only this much: "He brought up the past." Even though only this much is said, both the request and the state of the reason being concealed by another existence, by the simile of extracting sandalwood from the interior of a rain cloud - all this should be understood by connecting it in accordance with the method already stated above.

In the past, in the country of Magadha, in Rājagaha, a king of Magadha exercised kingship. At the time of the crops, the deer were a great danger to the inhabitants of Magadha. They entered the foot of a mountain in the forest. There, a certain forest-dwelling mountain deer, having made intimacy with a certain young doe dwelling near a village, at the time when those deer, having descended from the foot of the mountain, were again descending towards the edge of the village, because of his mind being bound in love with the young doe, descended together with them. Then she said to her - "You indeed, sir, are a mountain deer, a foolish deer; the edge of a village is dangerous and perilous. Do not descend together with us." He, because of

his mind being bound in love with her, without turning back, went together with her. The inhabitants of Magadha, having known "Now is the time for the deer to descend from the foot of the mountain," stood in concealed porches along the path. On the path of approach of those two as well, a certain hunter stood in a concealed porch. The young doe, having smelled the human scent, thinking "A certain hunter must be standing there," having put that foolish deer in front, herself remained behind. The hunter felled the deer right there with a single arrow-strike. The young doe, having known his state of being shot, having leapt up, fled swift as the wind. The hunter, having come out from the porch, having descended upon the deer, having made a fire, having cooked the sweet meat on embers from which the flames had died down, having eaten, having drunk water, having taken the remainder on a carrying pole with drops of blood dripping from it, delighting the children, went home.

At that time the Bodhisatta had been reborn as a tree-spirit in that jungle thicket. He, having seen that matter, thought: "The death of this foolish deer was not in dependence on his mother, not in dependence on his father, but rather in dependence on sensuality. For on account of sensuality, beings reach suffering such as cutting off of hands and so on in a fortunate world, and manifold suffering such as the fivefold bondage and so on in an unfortunate realm; even the causing of the suffering of death to others is indeed blameworthy in this world. Whatever province a woman administers and instructs, that province led by a woman is also blameworthy indeed. Whatever beings come under the control of a woman, they too are blameworthy indeed" - thus having shown three grounds for reproach in a single verse, while the forest deities gave applause and were venerating with scents, flowers and so on, resounding throughout that jungle thicket with a sweet voice, he expounded the Teaching with this verse -

- 13.** "Shame on the arrow with a shaft, that deeply pierces a man;
Shame on that country, where a woman is the leader;
And those beings too are despised, who have come under the control of women."

Therein, "shame on" (*dhiratthu*) is an indeclinable particle in the sense of reproach; here it should be seen as reproach by way of fright and alarm. For the Bodhisatta, being frightened and alarmed, spoke thus. "That which has a shaft" (*kaṇḍamassa atthi*) is "shafted" (*kaṇḍī*); that is "with a shaft" (*kaṇḍinaṃ*). But that shaft, in the sense of penetrating, is called a "dart" (*salla*); therefore "the dart with a shaft" (*kaṇḍinaṃ sallaṃ*) here means "the dart-shafted" (*sallakaṇḍinaṃ*) - this is the meaning. Or alternatively, "that which has a dart" (*sallaṃ vā assa atthi*) is also "a dart" (*sallo*); that is "the dart" (*sallaṃ*). "That which, making a large wound opening, delivering a powerful blow, pierces deeply" is "one that pierces deeply" (*gāḷhavedhī*); that is "the one that pierces deeply" (*gāḷhavedhinaṃ*). "Shame on the man endowed with a shaft of various kinds, with a dart that goes straight with a flat blade shaped like a white water lily petal, and that pierces deeply" - this is the meaning here. "Leader" (*pariṇāyikā*) means sovereign, one who manages. "Despised" (*dhikkita*) means reproached. The remainder here is clear in meaning. From here onwards, however, without saying even this much, whatever is obscure, that alone we shall

explain. Thus, having shown three grounds for reproach in a single verse, the Bodhisatta, making the forest resound, expounded the Teaching with the grace of a Buddha.

The Teacher, having brought this proclamation of the Teaching, made known the truths; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. The Teacher, having told the two stories, having made the connection, connected the Jātaka. From here onwards, however, without saying "having told the two stories," we shall say only this much: "having made the connection"; but even what is not stated should be understood by connecting it in accordance with the method already stated above.

At that time the mountain deer was the dissatisfied monk, the young doe was the former wife, but the deity who expounded the Teaching showing the danger in sensual pleasures was myself.

The commentary on the Kaṇḍi Jātaka is third.

14. The Commentary on the Vātamiga Jātaka

"There is surely nothing worse than flavours" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Elder Cūḷapiṇḍapātikatissa. It is said that while the Teacher was dwelling at the Bamboo Grove in dependence on Rājagaha, a prince named Tissa, the son of a millionaire's family of great wealth, one day having gone to the Bamboo Grove, having heard the Teacher's proclamation of the Teaching, being desirous of going forth, having requested the going forth, being rejected because of not being permitted by his mother and father, having made a break in meals for seven days, like the Elder Raṭṭhapāla, having obtained permission from his mother and father, went forth in the presence of the Teacher. The Teacher, having given him the going forth, having dwelt at the Bamboo Grove for about a fortnight, went to Jeta's Grove. There this son of good family, having taken upon himself the thirteen ascetic practices, walking for almsfood successively in Sāvatthī, spent his time; when it was said "The Elder Cūḷapiṇḍapātikatissa by name," he became well-known and recognised in the Buddha's Dispensation like a full moon in the sky.

At that time, while a festival celebration was taking place in Rājagaha, the elder's mother and father, having placed the ornamental goods that he had had during his time as a householder in a jewelled casket, having placed it on their chests, having said "At other festival celebrations our son, adorned with this ornament, would celebrate the festival; having taken that only son of ours, the ascetic Gotama has gone to the city of Sāvatthī; where now is he seated, where is he standing?" they wept.

Then a certain courtesan, having gone to that family, having seen the merchant's wife weeping, asked "Why then, lady, are you weeping?" She reported that matter. "But what, lady, does the master's son hold dear?" "Such and such and such and such." "If you give me all the authority in this house, I shall bring back your son." The merchant's wife, having accepted saying "Good," having given expenses, dispatched her with a great retinue: "Go, by your own power bring back my son." She, seated in a covered vehicle, having gone to Sāvatthī, having taken up residence on the elder's alms-round street, without showing the people who had come from the millionaire's

family to the elder, surrounded only by her own retinue, from the very beginning giving a ladleful of rice gruel and delicious almsfood to the elder when he had entered for almsfood, having bound him by craving for flavour, gradually having caused him to sit down in the house, and while giving almsfood, having known that he had come under her control, having shown a pretence of illness, she lay down in the inner room. The elder too, at the time for the alms round, walking successively, came to the house door. The attendants, having taken the elder's bowl, caused the elder to sit down in the house. The elder, having sat down, asked "Where is the female lay follower?" "She is sick, venerable sir; she wishes to see you." He, bound by craving for flavour, having broken his own undertaking of an ascetic vow, entered the place where she was lying down. She, having told the reason for her coming, having enticed him, having bound him by craving for flavour, having caused him to leave the Order, having placed him under her control, having seated him in a vehicle, went with a great retinue to Rājagaha itself. That incident became well-known.

The monks, seated together in the Teaching hall, raised up a discussion: "It is said that a certain courtesan, having bound the Elder Cūḷapiṇḍapātikatissa with craving for flavour, having taken him, has gone." The Teacher, having gone to the Teaching hall, having sat down on the decorated Teaching-seat, said "What discussion were you having as you sat together here, monks?" They told him that occurrence. Having said "Not only now, monks, has this monk, being bound by craving for flavour, come under her control; in the past too he came under her control indeed," he brought up the past.

In the past, in Bārāṇasī, King Brahmadatta had a park keeper named Saṅjaya. Then a certain wind-deer, having come to that park, having seen Saṅjaya, ran away; and Saṅjaya too did not frighten it and drive it out. He, coming again and again, roamed about in the park itself. The park keeper, having taken various kinds of flowers and fruits in the park, brought them to the king day after day. Then one day the king asked him "My dear park keeper, do you see anything wonderful in the park?" "Sire, I do not see anything else, but a certain wind-deer, having come, roams about in the park; this I see." "But will you be able to catch it?" "If I obtain a little honey, I shall be able to bring it even inside the king's abode, Sire." The king had honey given to him. He, having taken that, having gone to the park, having smeared grasses with honey at the place where the wind-deer roamed, hid himself. The deer, having come, having eaten the honey-smeared grasses, bound by craving for flavour, without going elsewhere, kept coming to the park itself. The park keeper, having known his state of being enticed by the honey-smeared grasses, gradually showed himself. He, having seen him, having fled for a few days, seeing him again and again, having come to trust, gradually began to eat the grasses placed in the park keeper's hand.

He, having known the state of his having come to trust, having enclosed the street with mats as far as the king's abode, having dropped broken branches here and there, having hung a honey gourd on his shoulder, having placed a bundle of grass under his armpit, scattering honey-smeared grasses in front and in front of the deer, went right inside the king's abode. When the deer had entered inside, they closed the door. The deer, having seen the people, trembling, frightened by the fear of death, ran to and fro in the courtyard inside the dwelling. The king, having descended from the mansion, having seen it trembling, began a proclamation of the Teaching with

this verse: "A wind-deer by nature does not go for a week to a place where it has seen human beings, and does not go for life to a place where it has been frightened; that such a wind-deer, dependent on the thicket, bound by craving for flavour, has now come to such a place - there is indeed nothing, friends, in the world worse than craving for flavour" -

- 14.** "There is surely nothing worse than flavours, or than residences or intimacies; Sañjaya brought under his control with flavours the wind-deer dwelling in the thicket."

Therein, "kira" is an indeclinable particle in the sense of oral tradition. "With flavours" means with those cognisable by the tongue, such as sweet, sour, and so on. "Worse" means more evil. "Or than residences or intimacies" means for indeed desire and lust regarding residences, reckoned as permanent dwelling places, and regarding intimacies with friends, is itself evil; but compared to those residences or intimacies with friends that are enjoyed with desire and lust, flavours that are enjoyed with desire and lust are a hundredfold, a thousandfold, and a hundred-thousandfold more evil, because of the constant partaking of them and because without food there is no preservation of the life faculty. But the Bodhisatta, having made this matter as if it had come by oral tradition, said "There is surely nothing worse than flavours, or than residences or intimacies." Now, showing their state of being worse, he said beginning with "wind-deer." Therein, "dwelling in the thicket" means dependent on a place in the thicket. This is what is meant - See the state of flavours being worse: this wind-deer, dwelling in the thicket in a forest haunt, Sañjaya the park keeper brought under his own control with sweet flavours; in every way there is nothing else more evil, more inferior than flavours that are enjoyed with desire and lust - thus he spoke of the danger of craving for flavour. And having spoken, he sent that deer back to the forest itself.

The Teacher too, having brought this proclamation of the Teaching: "Not only now, monks, does that courtesan, having bound him by craving for flavour, bring him under her control; in the past too she did just so," having made the connection, connected the Jātaka. "At that time Sañjaya was this courtesan, the wind-deer was the monk who collected little almsfood, but the king of Bārāṇasī was myself."

The commentary on the Vāṭamiga Jātaka is fourth.

15. Commentary on the Kharādiya Jātaka

"The deer with eight hooves, O Kharādiya" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was difficult to admonish. That monk, it is said, was difficult to admonish and did not accept exhortation. Then the Teacher asked him "Is it true, monk, that you are difficult to admonish and do not accept exhortation?" "True, Blessed One." The Teacher, having said "In the past too, through being difficult to admonish, not having accepted the exhortation of the wise, you were bound by a snare and reached the destruction of life," brought up the past.

In the past, when Brahmaddatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a deer, surrounded by a herd of deer, dwelt in the forest. Then his sister-deer, having shown her young one, entrusted him saying "Brother, this is your nephew; have him taught the deer's tricks." He said to that nephew "Come at such

and such a time and learn." He did not come at the stated time. And just as on one day, so for seven days, having passed over seven exhortations, he, without having learnt the deer's tricks, while wandering about, was caught in a snare. His mother too, having approached her brother, asked "Has your nephew, brother, been taught the deer's tricks?" And the Bodhisatta, having said "Do not worry about that one who does not accept exhortation; the deer's tricks have not been learnt by your son," now too, as if not wishing to exhort him, spoke this verse -

- 15.** "The deer with eight hooves, O Kharādiya, with horns bent and very bent;
Having transgressed the time on seven occasions, I do not endeavour to
exhort him."

Therein, "with eight hooves" means eight hooves by way of two each on each foot. "Kharādiya" - he addresses her by name. "Deer" is an all-inclusive term. "With horns bent and very bent" means bent at the base, very bent at the tip, thus bent and very bent; one that has such horns is "one with bent and very bent horns"; that one with bent and very bent horns. "Having transgressed the time on seven occasions" means having transgressed the exhortation on seven occasions of exhortation. "I do not endeavour to exhort him" shows that I do not endeavour to exhort this deer that is difficult to admonish; not even the thought of exhorting him arises in me. Then the hunter, having killed that deer difficult to admonish which was caught in a snare, having taken the meat, departed.

The Teacher too, having brought this proclamation of the Teaching: "Not only now are you difficult to admonish, monk; in the past too you were difficult to admonish indeed," having made the connection, connected the Jātaka. "At that time the nephew deer was the monk difficult to admonish, the sister was Uppalavaṇṇā, but the deer who gave exhortation was myself."

The commentary on the Kharādiya Jātaka is fifth.

16. Commentary on the Tipallattha Deer Jātaka

"The deer tipallattha" - this the Teacher spoke while dwelling at Kosambī in the Badarika Monastery, referring to the Elder Rāhula who was eager to train. For at one time, while the Teacher was dwelling at the Aggāḷava shrine in dependence on the city of Āḷavī, many lay followers, female lay followers, monks, and nuns went to the monastery for the purpose of hearing the Teaching; the hearing of the Teaching took place during the day. But as time went on, the female lay followers and nuns did not go; there were only monks and lay followers. Thenceforth the hearing of the Teaching took place at night. At the conclusion of the hearing of the Teaching, the elder monks went to their own respective dwelling places. The young monks and novices slept in the assembly hall together with the lay followers. Among those who had fallen asleep, some lay down breathing heavily, snoring, gnashing their teeth; some, having slept for a moment, got up. They, having seen that disturbance, reported it to the Blessed One. The Blessed One, having laid down the training rule "Whatever monk should prepare a sleeping place together with one not fully ordained, there is an expiation," went to Kosambī.

There the monks said to the Venerable Rāhula - "Friend Rāhula, a training rule has been laid down by the Blessed One; now you should find your own dwelling place."

But formerly those monks, out of respect for the Blessed One and on account of that venerable one's eagerness to train, treated him who had come to their own dwelling place very kindly, having prepared a small bed and giving a robe for the purpose of making a pillow. But on that day, out of fear of the training rule, they did not even give him a dwelling place. Rāhulabhadda too, without going to the presence of the One of Ten Powers thinking "He is my father," or to the presence of the General of the Teaching thinking "He is my preceptor," or to the presence of Mahāmoggallāna thinking "He is my teacher," or to the presence of the Elder Ānanda thinking "He is my uncle," entered the toilet hut of the One of Ten Powers as if entering a Brahmā mansion, and made his dwelling there. For in the toilet hut of the Buddhas, the door is well shut, the ground is plastered with fragrant substances, strings of scented garlands and strings of flower garlands are hung up, and a lamp burns the whole night. But Rāhulabhadda did not take up dwelling there on account of this splendour of that hut; rather, because the monks had said "Find your own dwelling place," out of respect for exhortation and eagerness to train, he took up dwelling there. For now and then the monks, having seen that venerable one coming from afar, for the purpose of testing him, having thrown outside a fist-broom or a rubbish receptacle, when he had arrived, would say "Friend, who threw this away?" Therein, when some said "Rāhula went by this path," that venerable one, without even saying "I do not know about this, venerable sir," having put it away, having asked forgiveness saying "Forgive me, venerable sir," would go on. Thus he was eager to train.

He took up dwelling there dependent on that very eagerness to train. Then the Teacher, just before dawn, having stood at the toilet door, cleared his throat; that venerable one too cleared his throat. "Who is this?" "I am Rāhula," having come out, he paid homage. "Why are you lying down here, Rāhula?" "Because of the absence of a dwelling place." "Formerly indeed, venerable sir, the monks looked after me; now, out of fear of offence, they do not give a dwelling place. So I, thinking 'This is a place where there is no contact with others,' for this reason have lain down here." Then religious emotion arose in the Blessed One: "When the monks abandon even Rāhula thus, having given the going forth to other sons of good families, what will they do?"

Then the Blessed One, right early, having assembled the monks, asked the General of the Teaching: "But do you know, Sāriputta, where Rāhula has dwelt today?" "I do not know, venerable sir." "Sāriputta, today Rāhula dwelt in the toilet. Sāriputta, you, abandoning Rāhula thus, having given the going forth to other sons of good families, what will you do? For this being so, those gone forth in this Dispensation will have no support. From now on, having made one not fully ordained dwell near you for one or two days, on the third day, having known their dwelling place, lodge them outside." Having made this supplementary regulation, he again laid down the training rule.

At that time, monks seated together in the Teaching hall spoke praise of Rāhula's virtues: "Look, friends, how eager to train indeed is this Rāhula! When told 'Find your own dwelling place,' without retorting to even one monk 'I am the son of the One of Ten Powers; you yourselves leave your lodging,' he made his dwelling in the toilet." Thus, while they were discussing, the Teacher, having gone to the Teaching hall, having sat down on the decorated seat, said "What discussion were you having as you sat together here, monks?" "Venerable sir, about the talk of Rāhula's eagerness

to train, not any other talk." The Teacher, having said "Not only now, monks, is Rāhula eager to train; formerly too, even when born in the animal realm, he was eager to train indeed," brought up the past.

In the past, in Rājagaha, a certain king of Magadha exercised kingship. At that time the Bodhisatta, having been born in the womb of a deer, surrounded by a herd of deer, dwelt in the forest. Then his sister, having brought her young one, said "Brother, train this nephew of yours in the deer's tricks." The Bodhisatta, having agreed saying "Very well," said "Go, dear fellow, come at such and such a time and you should train." He, without transgressing the time stated by his maternal uncle, having approached him, trained in the deer's tricks. One day, while wandering in the forest, he was caught by a snare and cried the cry of the trapped. The herd of deer, having fled, informed his mother "Your son has been caught by a snare." She, having gone to her brother's presence, asked "Brother, has your nephew been trained in the deer's tricks?" The Bodhisatta, having said "Do not fear anything evil for your son; the deer's tricks have been rightly taken by him; now he will come making you rejoice," spoke this verse -

- 16.** "The deer with three lying postures, of many deceits, with eight hooves,
drinking water at midnight;
Breathing on the ground with one nostril, he will outwit with six tricks, dear
sister, the nephew."

Therein, "the deer" means the nephew deer. "With three lying postures": a lying posture is called a sleeping position; by way of lying on both sides and also lying straight - thus a lying posture of his in three ways, or one that has three lying postures is "tipallattho"; that one with three lying postures. "Of many deceits" means of much deceit, much deception. "With eight hooves" means endowed with eight hooves by way of two each on each foot. "Drinking water at midnight" means having passed the first watch, coming from the forest in the middle watch, because of drinking water, he drinks water at midnight, thus one who drinks water at midnight. The meaning is: it drinks water at midnight. I thoroughly taught my nephew deer the deer's tricks. How? Such that breathing on the ground with one nostril, he will outwit with six tricks, dear sister, the nephew. This is what is meant - For I taught your son in such a way that, having suppressed the breath in one upper nostril, breathing right there on the ground with one lower nostril clinging to the earth, he overcomes the hunter with six tricks, he overpowers and deceives with six portions; this is the meaning. Which six? By lying on one side having stretched out the four feet, by digging up grass and soil with the hooves, by putting out the tongue, by making the belly bloated, by releasing excrement and urine, and by suppressing the breath.

Another method - By taking soil with the foot and pulling it towards oneself, by bending back, by moving about on both sides, by throwing the belly upward, by casting it downward - with these six tricks, just as he overcomes, having produced the perception "This one is dead," he deceives; thus it explains that he taught him the deer's tricks.

Another method - I taught him in such a way that, breathing on the ground with one nostril, "with six tricks" means by the six reasons shown in both methods, "with tricks" means he will use tricks, he will deceive the hunter; this is the meaning. "Dear

sister" - he addresses his sister. "The nephew" - thus he points out the nephew who deceives with six reasons. Thus the Bodhisatta, showing the state of having thoroughly learnt the deer's tricks by the nephew, consoles his sister.

That young deer too, caught in the snare, without struggling at all, having stretched out his feet on the ground on the side of the large rib, lying down, having struck with the hooves right at the place near the feet, having uprooted soil and grass, having released excrement and urine, having dropped his head, having put out his tongue, having made his body soiled with spittle, having made his belly bloated by taking in air, having rolled his eyes, causing the breath to move through the lower nostril, having suppressed the breath in the upper nostril, having made his entire body assume a state of rigidity, he displayed the appearance of being dead. Blue flies too surrounded him, and crows settled in various places. The hunter, having come, having struck the belly with his hand, thinking "He must have been caught right at the moment of death, he has become putrid," having released his binding rope, thinking "Right here now, having cut him up, I shall take the meat and go," being without suspicion, he began to gather branches and leaves. The young deer too, having risen, having stood on four feet, having shaken his body, having stretched out his neck, like a cloud torn away by a great wind, with speed went to his mother's presence.

The Teacher too, having brought this proclamation of the Teaching: "Not only now, monks, is Rāhula eager to train; formerly too he was eager to train indeed," having made the connection, connected the Jātaka - "At that time the nephew young deer was Rāhula, the mother was Uppalavaṇṇā, but the uncle deer was myself."

The commentary on the Tipallatthamiga Jātaka is sixth.

17. The Commentary on the Māluta Jātaka

"Whether in the dark fortnight or in the bright": the Teacher, while dwelling at Jeta's Grove, spoke this referring to two senior monks who had gone forth in old age. It is said that they lived in a certain forest residence in the Kosala country. One was named the Elder Kāḷa, one was named the Elder Juṇha. Then one day Juṇha asked Kāḷa: "Venerable sir Kāḷa, at what time is it cold?" He said: "It is cold in the dark fortnight." Then one day Kāḷa asked Juṇha - "Venerable sir Juṇha, at what time is it cold?" He said: "It is cold in the bright fortnight." Both of them, being unable to cut off their own uncertainty, having gone to the Teacher's presence, having paid homage to the Teacher, asked: "Venerable sir, at what time is it cold?" The Teacher, having heard their talk, having said "In the past too, monks, I explained this question to you, but due to the brevity of existences it was not recognised," brought up the past.

In the past, at the foot of a certain mountain, a lion and a tiger, two friends, lived in one and the same cave. At that time the Bodhisatta too, having gone forth in the going forth of sages, was dwelling at that very foot of the mountain. Then one day a dispute arose between those two friends in dependence on cold. The tiger said: "It is cold only in the dark fortnight." The lion said: "It is cold only in the bright fortnight." Both of them, being unable to cut off their own uncertainty, asked the Bodhisatta. The Bodhisatta spoke this verse -

- 17.** "Whether in the dark fortnight or in the bright, whenever the wind blows;
For cold spells are born of wind, you are both undefeated in this matter."

Therein, "whether in the dark fortnight or in the bright" means in the dark fortnight or in the bright fortnight. "Whenever the wind blows" means at whatever time the wind distinguished as eastern and so on blows, at that time it is cold. Why? "For cold spells are born of wind": because cold spells exist only when the wind is present, whether it is the dark fortnight or the bright fortnight is immaterial here - this is what is meant. "You are both undefeated in this matter" means you are both undefeated in this question. Thus the Bodhisatta convinced those friends.

The Teacher too, having brought this proclamation of the Teaching: "Monks, in the past too this question was explained by me to you," made known the truths; at the conclusion of the truths, both elders became established in the fruition of stream-entry. The Teacher, having made the connection, connected the Jātaka: "At that time the tiger was Kāḷa, the lion was Juṇha, but the ascetic who answered the question was myself."

The commentary on the Māluta Jātaka is seventh.

18. Commentary on the Matakabhatta Jātaka

"If beings knew thus": the Teacher, while dwelling at Jeta's Grove, spoke this referring to food offered for the dead. For at that time people, having killed many goats, sheep and so on, give what is called food offered for the dead dedicated to deceased relatives. The monks, having seen those people doing thus, asked the Teacher: "Now, venerable sir, people, having brought many living beings to the destruction of life, give what is called food offered for the dead. Is there indeed, venerable sir, any progress in this?" The Teacher said: "No, monks, even when killing of living beings is done thinking 'We shall give food offered for the dead,' there is no progress whatsoever. Formerly, wise men, having sat down in the sky, having expounded the Teaching, having spoken of the danger in this, caused the inhabitants of the entire Indian subcontinent to abandon this practice. But now, due to the brevity of existences, it has appeared again." Having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, a certain teacher brahmin, one who had gone beyond the three Vedas, world-famed, thinking "I shall give food offered for the dead," having had one goat seized, said to his pupils - "Dear sons, having taken this goat to the river, having bathed it, having placed a garland around its neck, having given it the five-finger mark, having adorned it, bring it back." They, having agreed saying "Very well," having taken it, having gone to the river, having bathed it, having adorned it, placed it on the riverbank. That goat, having seen its own former deed, thinking "Today I shall be freed from such sufferings," filled with joy, laughed a great laugh as if breaking a clay pot, and then again, having aroused compassion towards the brahmin, thinking "This brahmin, having killed me, will obtain the suffering obtained by me," wailed with a loud voice.

Then those young men asked him: "My dear goat, you laughed with a loud voice and also cried; for what reason indeed did you laugh, for what reason did you wail?" "You should ask your teacher this reason about me in his presence." They, having taken him, having gone, reported this reason to the teacher. The teacher, having heard their words, asked the goat: "Why did you laugh, goat, why did you cry?" The goat, having recollected the deed done by himself through the knowledge of remembering

past births, told the brahmin: "I, brahmin, formerly, having been just such a brahmin who studied the sacred hymns, thinking 'I shall give food offered for the dead,' having killed one goat, gave food offered for the dead. Because of having killed that one goat, in four hundred and ninety-nine individual existences I received the cutting off of my head. This is my five hundredth individual existence standing at the end. I, thinking 'Today I shall be freed from such sufferings,' filled with joy, laughed for this reason. But as for crying, 'Having killed just one goat, having undergone the suffering of beheading for five hundred births, today I shall be freed from that suffering; but this brahmin, having killed me, will, like me, receive the suffering of beheading for five hundred births' - out of compassion for you I cried." "Goat, do not fear; I shall not kill you." "Brahmin, what are you saying? Whether you kill me or do not kill me, it is not possible for me to be freed from death today." "Goat, do not fear; I, having taken up your protection, shall go about together with you." "Brahmin, your protection is trifling, but the evil done by me is great and powerful."

The brahmin, having released the goat, saying "I shall not give this goat to anyone to kill," having taken his pupils, wandered together with the goat itself. The goat, as soon as it was released, leaning against the surface of a rock, having raised its neck towards the bushes that had grown there, began to eat the leaves. At that very moment a thunderbolt fell on that rock surface; thereupon one splinter of rock, having broken off, having fallen on the goat's outstretched neck, severed its head. A great multitude gathered together. At that time the Bodhisatta had been reborn as a tree-spirit at that place. He, while that very great multitude was watching, by the power of the deity, having sat down cross-legged in the sky, expounding the Teaching with a sweet voice, thinking "If these beings, knowing thus the fruit of evil, would perhaps not commit the killing of living beings," spoke this verse -

- 18.** "If beings knew thus, that birth and continued existence are suffering;
No living being would kill another living being, for one who destroys life
grieves."

Therein, "if beings knew thus" means if these beings knew thus. How? "That birth and continued existence are suffering" means if they knew that this birth here and there, and the continued existence reckoned as gradual growth of one who is born, are "suffering" because of being the basis of sufferings such as ageing, disease, death, association with the unpleasant, separation from the pleasant, the cutting off of hands and feet, and so on. "No living being would kill another living being" means knowing the state of suffering through the fact that birth and continued existence are the basis of suffering, thus: "One who kills another obtains killing in a future birth, one who oppresses obtains oppression," no living being would kill another living being - the meaning is a being would not kill another being. Why? "For one who destroys life grieves" means because, among the six means beginning with doing it with one's own hand, by whatever means, through the cutting off of the life faculty of another, a person who destroys life, experiencing great suffering in these four realms of misery - namely, in the eight great hells, in the sixteen adjunct hells, in the various kinds of the animal realm, in the sphere of ghosts, and among the titan host - grieves for a long time with sorrow characterised by inward burning. Having known also that just as this goat grieves through fear of death, so too one grieves for a long time, no

living being would kill another living being; no one would commit the action of killing living beings. But those deluded by delusion, blinded by ignorance, not seeing this danger, commit the killing of living beings.

Thus the Great Being, having threatened with the fear of hell, expounded the Teaching. The people, having heard that proclamation of the Teaching, frightened by the fear of hell, abstained from killing living beings. The Bodhisatta too, having expounded the Teaching, having established the great multitude in morality, went according to his actions; the great multitude too, standing firm in the Bodhisatta's exhortation, having performed meritorious deeds such as giving and so on, filled the city of the gods. The Teacher, having brought this proclamation of the Teaching, having made the connection, connected the Jātaka: "I at that time was the tree-spirit."

The commentary on the Matakabhadda Jātaka is eighth.

19. Commentary on the Āyācitabhadda Jātaka

"If you would be free, be free after death" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the oblation of vows to deities. At that time, it is said, people, going on trade, having killed living beings, having made an oblation to deities, having made a vow saying "We, having achieved success of purpose without obstacle, having returned, shall again make an oblation to you," go. Therein, those who had achieved success of purpose without obstacle, having returned, thinking "This has arisen through the power of the deities," having killed many living beings, make an oblation to be freed from the vow. Having seen that, the monks asked the Blessed One: "Is there indeed, venerable sir, any benefit in this?" The Blessed One brought up the past.

In the past, in the Kāsi country, in a certain small village, a householder, having promised an oblation to the deity at a banyan tree standing at the village entrance, having returned without obstacle, having killed many living beings, thinking "I shall be freed from the vow," went to the tree-root. The tree-spirit, having stood on the trunk and branches, spoke this verse -

19. "If you would be free, be free after death, for one becoming free is bound;
Not in this way do the wise become free, freedom is bondage for the fool."

Therein, "if you would be free, be free after death" means my good man, if you would be free, if you wish to be free. "Be free after death" means be free in such a way that you are not bound in the world beyond. "For one becoming free is bound" means but just as you wish to become free by killing a living being, one becoming free in this way is bound by evil action. Therefore, "not in this way do the wise become free" means those who are wise persons, they do not become free by making such a promise. Why? For such freedom is bondage for the fool; this so-called freedom achieved by killing living beings is nothing but bondage for the fool - thus he expounded the Teaching. From then on, people, abstaining from such action of killing living beings, having practised the Teaching, filled the city of the gods.

The Teacher, having brought this proclamation of the Teaching, having made the connection, connected the Jātaka: "I at that time was the tree-spirit."

20. Commentary on the Naḷapāṇa Jātaka

"Having seen the footprint not come back up" - this the Teacher, wandering on a journey among the Kosalans, having reached the village of Naḷapāṇa, while dwelling in a ketaka grove at the Naḷapāṇa pond, spoke referring to reed sticks. At that time, it is said, the monks, having bathed in the Naḷapāṇa pond, having had the novices take reed sticks for the purpose of needle cases, having seen them to be hollow everywhere in every place, having approached the Teacher, asked: "Venerable sir, we have the novices take reed sticks for the purpose of needle cases; they are hollow everywhere in every place from the root up to the top. What indeed is this?" The Teacher, having said "This, monks, is my ancient determination," brought up the past.

Formerly, it is said, that jungle thicket was a forest. In that pond too, a water-sprite ate each and every one who descended. At that time the Bodhisatta, the size of a young red deer, having become a monkey king, surrounded by about eighty thousand monkeys, looking after the troop, dwelt in that forest. He gave an exhortation to the troop of monkeys: "Dear ones, in this forest there are poisonous trees and also ponds occupied by nonhuman spirits. When eating fruits not eaten before or drinking water not drunk before, you should ask me." They, having agreed saying "Very well," one day went to a place not visited before; having wandered there for much of the day, searching for drinking water, having seen a pond, without drinking the water, sat looking for the Bodhisatta's arrival. The Bodhisatta, having come, said "Why, dear ones, do you not drink the water?" "We are looking for your arrival." "Well done, dear ones" - the Bodhisatta, having gone around the pond, examining the footprints, saw only those that had descended, none that had come back up. He, having known "Without doubt this is occupied by a nonhuman spirit," said "Well done by you, dear ones, in not drinking the water; this is occupied by a nonhuman spirit."

The water-sprite too, having known the fact of their not descending, having become one with a blue belly, a white face, deeply red hands and feet, and loathsome to behold, having parted the water in two, having come out, said "Why are you sitting here? Descend and drink the water." Then the Bodhisatta asked him "Are you a water-sprite born here?" "Yes, I am." "Do you get those who descend into the pond?" "Yes, I get them. I release nothing that has descended here, even including a little bird. I shall devour all of you too." "We shall not give ourselves to you to be eaten." "But will you drink the water?" "Yes, we shall drink the water, and we shall not come under your control." "Then how will you drink the water?" But do you think "They will descend and drink"? "For we, without descending, all eighty thousand, each taking a single reed stick, shall drink the water from your pond just as if drinking water through a lotus stalk; thus you will not be able to devour us." Having understood this matter, the Teacher, having fully awakened, spoke the first pair of terms of this verse -

20. "Having seen a footprint not come out, having seen a footprint gone down."

Its meaning is - Monks, that monkey king did not see even one footprint come out of that pond, but he saw only footprints gone down. Thus, having seen a footprint not come out, having seen a footprint gone down, having known "Surely this pond is occupied by a nonhuman spirit," conversing with him, together with his retinue he said -

"We shall drink water with a reed."

Its meaning is - We shall drink drinking water from your pond with a reed. Again the Great Being said -

"You will indeed not kill me."

Thus, even me together with my retinue, drinking drinking water with a reed, you will indeed not kill - this is the meaning.

And having said thus, the Bodhisatta, having had one reed stick brought, having reflected upon the perfections, having made a declaration of truth, blew with his mouth; the reed, without leaving any knot inside, became hollow everywhere in every place. In this manner, having had more and more brought, having blown with his mouth, he gave them. Even this being so, it was not possible to finish; therefore it should not be taken thus. But the Bodhisatta determined: "May all the reeds that have grown surrounding this pond have a single hollow." For Bodhisattas, because of the greatness of their practice of welfare, the determination succeeds. Thenceforth all the reeds that had arisen surrounding that pond became single-hollowed. For in this cosmic cycle there are four wonders lasting for the duration of the cosmic cycle. What are the four? The sign of a hare on the moon will remain for this entire cosmic cycle; the place where fire was quenched in the Quail Jātaka - fire will not burn for this entire cosmic cycle; the dwelling place of Ghaṭikāra will remain sheltered from the rain for this entire cosmic cycle; the reeds that have arisen surrounding this pond will be single-hollowed for this entire cosmic cycle - these are the four wonders lasting for the duration of the cosmic cycle.

The Bodhisatta, having thus determined, having taken one reed, sat down. Those eighty thousand monkeys too, having taken one each, having surrounded the pond, sat down. They too, at the time of drawing up and drinking drinking water with the Bodhisatta's reed, all drank while seated right on the bank. Thus, when the drinking water had been drunk by them, the water-sprite, not having obtained anything, displeased, went to his own dwelling. The Bodhisatta too, together with his retinue, entered the forest itself.

The Teacher, however, having brought this proclamation of the Teaching: "Monks, the single-hollow nature of these reeds is indeed my ancient determination," having made the connection, connected the Jātaka - "At that time the water-sprite was Devadatta, the eighty thousand monkeys were the Buddha's assembly, but the monkey king clever in resources was myself."

The commentary on the Naḷapāna Jātaka is tenth.

The Morality Chapter is second.

Its summary:

Nigrodha, Lakkhaṇa, Kaṇḍi, Vātamiga, Kharādiya;
Tipallattha and Māluta, Matabhatta, Ayācita;
Reed-drinking - these are ten.

3. The Chapter on the Antelope

21. Commentary on the Kuruṅga Deer Jātaka

"This is known to the antelope" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. For on one occasion, monks assembled in the Teaching hall sat speaking of Devadatta's disrepute: "Friends, Devadatta employed archers for the purpose of slaying the Truth-finder, hurled a stone, let loose Dhanapāla, and in every way endeavours for the murder of the One of Ten Powers." The Teacher, having come and seated on the prepared seat, asked "What discussion were you having as you sat together here, monks?" "Venerable sir, Devadatta endeavours for your murder" - we were seated in talk of his faults. The Teacher, having said "Not only now, monks, does Devadatta endeavour for my murder; in the past too he endeavoured for my murder indeed, but he was not able to kill me," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having become a kuruṅga antelope, dwelt in a certain forest haunt eating fruits. He, at a certain time, eats sepaṇṇi fruits at a sepaṇṇi tree accomplished with fruit. Then a certain villager, a platform-hunter, having observed the footprints of deer at the roots of fruit trees, having tied a platform in the upper part of a tree, having sat down there, having pierced with a spear the deer that came and went to eat the fruits, earns his livelihood by selling their meat. One day, having seen the Bodhisatta's footprint at that tree-root, having tied a platform in that sepaṇṇi tree, having eaten right early, having taken a spear, having entered the forest, having climbed that tree, he sat down on the platform. The Bodhisatta too, right early, having departed from his dwelling place, thinking "I shall eat sepaṇṇi fruits," having come, without entering that tree-root hastily, thinking "Sometimes platform-hunters tie platforms in trees; is there indeed such a misfortune?" examining, he stood just outside.

The hunter too, having known the state of the Bodhisatta's not coming, seated just on the platform, having thrown and thrown sepaṇṇi fruits, made them fall in front of him. The Bodhisatta, thinking "These fruits, having come, fall in front of me; is there indeed a hunter above?" looking up again and again, having seen the hunter, as if not seeing him, having said "Hey, tree, formerly you dropped fruits as if swinging a pendulum, but straight down; today, however, your tree-nature has been abandoned; thus, when the tree-nature has been abandoned by you, I too, having approached another tree-root, shall seek my food," spoke this verse -

21. "This is known to the antelope, that you, Sepaṇṇi, lie;
I go to another Sepaṇṇi, your fruit does not please me."

Therein, "known" means become manifest. "This" means this. "Of the antelope" means of the kuruṅga deer. "That you, Sepaṇṇi, lie" means that you, hey Sepaṇṇi tree, dropping fruits in front, lie, scatter, become one whose fruits are scattered - all

that has become manifest to the kuruṅga deer. "Your fruit does not please me" means for one giving fruit in this way, your fruit does not please me; stay you, I shall go elsewhere - thus he went.

Then his hunter, seated just on the platform, having thrown a spear, said "Go, I have missed you now." The Bodhisatta, having turned back and stood, said "Hey man, although you have now missed me, yet the eight great hells, the sixteen subsidiary hells, and the bodily punishments beginning with the fivefold binding - these you have indeed not missed." And having said thus, having fled, he went at his pleasure; the hunter too, having descended, went at his pleasure.

The Teacher too, having brought this proclamation of the Teaching: "Not only now, monks, does Devadatta endeavour for my murder; in the past too he endeavoured indeed, but he was not able to kill me," having made the connection, connected the Jātaka - "At that time the platform-hunter was Devadatta, but the kuruṅga deer was myself."

The commentary on the Kuruṅgamiga Jātaka is first.

22. Commentary on the Dog Jātaka

"Those dogs" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the conduct for the welfare of relatives. That will become manifest in the Bhaddasāla Jātaka in the Book of Twelves. But having established this story, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, dependent on such an action, having been reborn in the womb of a dog, surrounded by many hundreds of dogs, dwelt in a great cemetery. Then one day the king, having mounted a chariot yoked with white Sindh horses and adorned with all ornaments, having gone to the park, having played there for the daytime, when the sun had set, entered the city. They placed that chariot with its straps just as it was bound in the royal courtyard; it became soaked in the night-time when the sky rained. Pedigree dogs, having descended from the upper storey of the palace, chewed its leather and its thongs. On the following day they reported to the king: "Sire, dogs, having entered through the drain opening, chewed the leather and the thongs of the chariot." The king, having become angry with the dogs, said "Kill the dogs wherever they are seen." Thenceforth a great disaster arose for the dogs. They, being killed wherever they were seen, having fled, having gone to the cemetery, went to the presence of the Bodhisatta.

The Bodhisatta asked "You have gathered together in great numbers; what indeed is the reason?" They said "It is said that in the inner palace the leather and thongs of the chariot were chewed by dogs; the angry king commanded the slaughter of dogs; many dogs are perishing; a great fear has arisen." The Bodhisatta thought "In a guarded place there is no opportunity for outside dogs; inside the king's residence it must have been the deed of the pedigree dogs alone. But now there is no fear whatsoever for the culprits; the innocent ones obtain death. What if I, having shown the culprits to the king, were to give the gift of life to the congregation of kinsmen?" He, having consoled his relatives, saying "Do not fear; I shall bring you safety; until I see the king, stay right here," having reflected upon the perfections, having made the

development of friendliness the forerunner, having determined "Let no one dare to throw a clod or a club upon me," alone entered the inner city. Then, having seen him, there was not even a single being who looked at him angrily. The king too, having commanded the slaughter of dogs, was himself seated at the judgment. The Bodhisatta, having gone right there, having leaped forward, went under the king's seat. Then the king's men began to take him out, but the king prevented them.

He, having rested a little, having come out from underneath the seat, having paid homage to the king, asked "Sire, are you having dogs killed?" "Yes, we are having them killed." "What is their offence, lord of men?" "They ate the covering leather and the thongs of my chariot." "Do you know those who ate them?" "We do not know." "Without knowing as true 'These are the leather-eating thieves,' having them killed at every place where they are seen is not proper, Sire." "Because the chariot leather was eaten by dogs, he commanded the slaughter of dogs: 'Kill them all wherever they are seen.'" "But do your people kill all dogs, or are there also some who do not receive death?" "There are; the well-bred dogs in our house do not receive death." Great king, just now you said "Because the chariot leather was eaten by dogs, he commanded the slaughter of dogs: 'Kill them all wherever they are seen,'" but now you say "The well-bred dogs in our house do not receive death." "Is it not the case that, this being so, you are going the way of bias by the power of desire and so on? Going the way of bias is not proper, nor is it the duty of a king. It is fitting for a king to be like a balance, one who seeks the cause. And now the well-bred dogs do not receive death, only the weak dogs receive it. This being so, this is not the slaughter of all dogs; this is called the slaughter of the weak." And having said thus, the Great Being, having uttered a sweet voice, expounding the Teaching to the king, saying "Great king, what you are doing, this is not the principle," spoke this verse -

- 22.** "Those dogs raised in the royal family, of good breed, endowed with beauty and strength;
They are not to be killed, we are to be killed, this is not impartial, it is the slaughter of the weak."

Therein, "those dogs" means those dogs. Just as indeed even urine from a fresh tree is called "cattle-urine," even a jackal born that very day is called "an old jackal," even a soft gaḷocī creeper is called "a rotten creeper," even a body of golden colour is called "a putrid body," just so even a dog of a hundred years is called "a cur." Therefore, even though they are old and endowed with bodily strength, they were spoken of as just "curs." "Raised" means reared. "Of good breed" means born, arisen, and grown up in the royal family. "Endowed with beauty and strength" means accomplished in bodily complexion and bodily strength. "They are not to be killed" means these, having an owner, with protection, are not to be killed. "We are to be killed" means without an owner, without protection, we have become those to be killed. "This is not impartial" means this being so, this is not called impartial without distinction. "It is the slaughter of the weak" means but this is called the slaughter of the weak because of killing only the weak. By kings, thieves should be restrained, not the innocent. But here there is no fear whatsoever for the thieves; the innocent obtain death. Alas, injustice prevails in this world; alas, what is not the Teaching prevails.

The king, having heard the words of the Bodhisatta, said - "Do you know, wise one, that the chariot leather was chewed by such and such?" "Yes, I know." "By whom was it chewed?" "By the well-bred dogs dwelling in your house." "How is the fact of its having been chewed by them to be known?" "I shall show the fact of its having been chewed by them." "Show it, wise one." "Having had the well-bred dogs in your house brought, have a little buttermilk and coarse grasses brought as well." The king did so. Then the Great Being said to him: "Having had these grasses crushed with buttermilk, make these dogs drink it." The king, having done so, made them drink; having drunk, the dogs vomited together with the leather. The king, satisfied, saying "It is like the pronouncement of the Omniscient Buddha," made an offering to the Bodhisatta with the white parasol. The Bodhisatta, having expounded the Teaching to the king with the ten verses on righteous conduct beginning with "Practise the Teaching, great king, towards mother and father, O warrior," which occur in the Tesakuṇa Jātaka, having established the king in the five precepts, saying "Great king, from now on be heedful," gave back the white parasol to the king himself.

The king, having heard the talk on the Teaching of the Great Being, having given safety to all beings, making the Bodhisatta the starting point, having established a regular meal similar to his own food for all dogs, standing firm in the Bodhisatta's exhortation, having performed meritorious deeds such as giving and so on as long as life lasted, having died, was reborn in the heavenly world. The Dog's Counsel lasted for ten thousand years. The Bodhisatta too, having remained as long as life lasted, went according to his actions.

The Teacher, having brought this proclamation of the Teaching: "Not only now, monks, does the Truth-finder work for the welfare of relatives; in the past too he did so indeed," having made the connection, connected the Jātaka - "At that time the king was Ānanda, the remaining assembly was the Buddha's assembly, but the wise dog was myself."

The commentary on the Kukkuṛa Jātaka is second.

23. The Commentary on the Bhojājānīya Jātaka

"Even lying on one side" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk who had given up energy. For at that time the Teacher, having addressed that monk, having said "Monk, formerly the wise, even in an unfavourable situation, exerted energy; even having received blows, they never gave up," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, born in a family of thoroughbred Sindh horses, endowed with all adornments, was the state horse of the king of Bārāṇasī. He ate food of three-year-old fragrant rice endowed with various finest flavours in a golden bowl worth a hundred thousand only, and stood on ground smeared with perfume of four kinds only; that place was enclosed by red woollen curtains, above was a cloth canopy inlaid with golden stars, with garlands of fragrant wreaths and strings of flower garlands brought together, with scented oil lamps never abandoned. But there are no kings who do not desire the kingdom of Bārāṇasī. On one occasion, seven kings, having encircled Bārāṇasī, sent a letter to the king of Bārāṇasī: "Either give us the kingdom or give battle." The

king, having convoked the ministers, having told them that news, asked "Now what shall we do, dear sirs?" "Sire, you should not go to battle from the very beginning; having sent such and such a horseman, have him wage war; if he is unable, we shall decide afterwards." The king, having had him summoned, said "Will you be able, dear son, to wage war together with seven kings?" "Sire, if I obtain the thoroughbred Sindh horse, let the seven kings stand; I shall be able to fight together with the kings of the entire Indian subcontinent." "Dear son, whether it be the thoroughbred Sindh horse or another, having taken whichever you wish, wage war."

He, having said "Very well, Sire," having paid homage to the king, having descended from the mansion, having had the thoroughbred Sindh horse brought, having had it well armoured, himself too fully clad in all armour, having girded on a sword, mounted on the back of the excellent Sindh horse, having gone out from the city, moving like a streak of lightning, having broken through the first fortress, having captured one king alive, having come back, having handed him over to the army in the city, having gone again, having broken through the second fortress, likewise the third - thus having captured five kings alive, having broken through the sixth fortress, at the time of capturing the sixth king, the thoroughbred horse received a blow; blood flowed forth; powerful feelings arose. The horseman, having known its state of being wounded, having caused the thoroughbred Sindh horse to lie down at the king's gate, having loosened the armour, began to harness another horse. The Bodhisatta, while lying on his comfortable side, having opened his eyes, having seen the horseman, thought "This one is harnessing another horse, and this horse will not be able to break through the seventh fortress and capture the seventh king; the deed done by me will be destroyed; the incomparable horseman too will be destroyed; the king too will fall into the hands of the enemy; apart from me, there is no other horse able to break through the seventh fortress and capture the seventh king." While still lying down, having had the horseman summoned, having said "My dear horseman, apart from me, there is no other horse able to break through the seventh fortress and capture the seventh king; I shall not let the deed done by me be destroyed; having raised me up, harness me," he spoke this verse -

23. "Even lying on one side, pierced by darts;
Better than a mare is a thoroughbred, harness me, O charioteer."

Therein, "even lying on one side" means even though lying on one side. "Pierced by darts" means even though pierced by darts. "Better than a mare is a thoroughbred": "a mare" means an inferior horse not born in the Sindh breed. "A thoroughbred" means a thoroughbred Sindh horse of good breed. Thus, even though pierced by darts, a thoroughbred Sindh horse of good breed is better than this mare, excellent, the highest. "Harness me, O charioteer" means: since even in this condition I alone am better, therefore harness me alone, armour me - thus he says.

The horseman, having raised the Bodhisatta up, having bandaged the wound, having well armoured him, having sat on his back, having broken through the seventh fortress, having captured the seventh king alive, handed him over to the king's army; they brought the Bodhisatta too to the king's gate. The king came out for the purpose of seeing him. The Great Being said to the king - "Great king, do not have the seven kings killed; having made them take an oath, release them. The fame that should be

given to me and to the horseman, give it to the horseman alone. Having captured seven kings, it is not proper to destroy a warrior who has given such service. You too give gifts, observe morality, exercise the kingdom righteously and impartially." When the exhortation had thus been given by the Bodhisatta to the king, they removed the Bodhisatta's armour; he ceased just at the very moment the armour was released. The king, having performed the funeral rites for him, having given great fame to the horseman, having made the seven kings take an oath not to rebel against him again, having sent them to their respective places, having exercised the kingdom righteously and impartially, at the end of life went according to his actions.

The Teacher, having said "Thus, monk, formerly the wise exerted energy even in an unfavourable situation; even having received such blows, they did not give up. But you, having gone forth in such a Dispensation leading to liberation, why do you give up energy?" made known the four truths. At the conclusion of the truths, the monk who had given up energy became established in the fruition of arahantship.

The Teacher, having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time the king was Ānanda, the horseman was Sāriputta, but the thoroughbred Sindh horse of good breed was myself."

The commentary on the Bhojājānīya Jātaka is third.

24. The Commentary on the Ājañña Jātaka

"Whenever, whenever": this too the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk who had given up energy. Having addressed that monk, the Teacher, having said "Monk, formerly the wise, even in an unfavourable situation, even having received blows, exerted energy," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in the same manner as before, seven kings surrounded the city. Then a certain chariot warrior, having yoked two brother Sindh horses to a chariot, having gone out from the city, having broken through six fortresses, captured six kings. At that moment the elder horse received a blow. The charioteer, driving the chariot, having come to the king's gate, having released the elder brother from the chariot, having loosened the armour, having caused him to lie down on one side, began to harness another horse. The Bodhisatta, having seen that, having reflected in the same manner as before, having had the charioteer summoned, while still lying down, spoke this verse -

24. "Whenever, wherever, whenever, wherever, whenever, whenever;
The thoroughbred exerts its force, the mares fall behind there."

Therein, "whenever" means at whatever time among the forenoon and so on.

"Where" means in whatever place, on the road or at the head of the battlefield.

"When" means at whatever moment. "Wherever" means in the many battlefields by way of the seven fortresses. "Whenever" means at whatever time, whether at a time of receiving a blow or at a time of not receiving a blow. "The thoroughbred exerts its force" means the thoroughbred, the excellent Sindh horse, whose nature is to understand the task pleasing to the charioteer's mind, exerts force, strives, arouses

energy. "The mares fall behind there" means when that force is being exerted, the others, known as mares, the inferior horses, diminish and decline; therefore he said "Harness me alone to this chariot."

The charioteer, having raised the Bodhisatta up, having yoked him to the chariot, having broken through the seventh fortress, having captured the seventh king, driving the chariot, having come to the king's gate, released the Sindh horse. The Bodhisatta, lying on one side, having given exhortation to the king in the former method itself, ceased. The king, having performed the funeral rites for him, having paid honour to the charioteer, having exercised the kingdom righteously, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, made known the truths; at the conclusion of the truths, that monk became established in arahantship. The Teacher connected the Jātaka: "At that time the king was the Elder Ānanda, the horse was the Perfectly Enlightened One."

The Commentary on the Ājañña Jātaka is the fourth.

25. The Commentary on the Tittha Jātaka

"At different fords" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who had formerly been a goldsmith, the co-resident pupil of the General of the Teaching. For the knowledge of inclinations and underlying tendencies belongs only to the Buddhas, not to others. Therefore the General of the Teaching, due to the absence of the knowledge of inclinations and underlying tendencies in himself, not knowing the inclinations and underlying tendencies of his co-resident pupil, taught only the meditation subject of foulness; that was not suitable for him. Why? It is said that he, in succession, for five hundred births took conception in a goldsmith's house alone; then, because of his familiarity through seeing pure gold for a long time, foulness was not suitable for him. He, being unable to produce even a mere sign therein, spent four months.

The General of the Teaching, being unable to give arahantship to his own co-resident pupil, having thought "Surely this one must be one to be guided by a Buddha; I shall lead him to the Truth-finder's presence," right early, having taken him, went to the Teacher's presence. The Teacher asked: "Why indeed, Sāriputta, have you come bringing one monk?" "I, venerable sir, gave this one a meditation subject, but this one in four months did not produce even a mere sign; so I, having thought 'This one must be one to be guided by a Buddha,' having taken him, have come to your presence." "Sāriputta, but which meditation subject was given by you to the co-resident pupil?" "The meditation subject of foulness, Blessed One." "Sāriputta, there is not in your continuity the knowledge of inclinations and underlying tendencies. Go, you, having come in the evening time, should take your co-resident pupil and go." Thus the Teacher, having dismissed the elder, having had agreeable robes and an inner robe given to that monk, having taken him and entered a village for almsfood, having had superior solid and soft food given, surrounded by the great community of monks, having come again to the monastery, having spent the daytime in the perfumed chamber, in the evening time, having taken that monk, while walking on a monastery

tour, having created a pond in a mango grove, having created there a large lotus plant, and there too having created one large lotus flower, having caused him to sit down saying "Monk, sit looking at this flower," he entered the perfumed chamber.

That monk looked at that flower again and again. The Blessed One caused that flower to reach old age; it, while he was watching, having reached old age, became discoloured. Then, beginning from the edge, the petals falling, in a moment all fell. Thereupon the filaments fell; only the pericarp remained. That monk, seeing that, thought: "This lotus flower was just now lovely and beautiful to behold; then its beauty has matured, the petals and filaments have fallen, only the pericarp alone remains; ageing has reached such a lotus indeed; what will not reach my body? All activities are impermanent" - and he established insight. The Teacher, having known "His mind has ascended to insight," while just seated in the perfumed chamber, having pervaded with radiance, spoke this verse -

"Cut off affection for oneself, like an autumnal white water lily with the hand;
Develop only the path of peace, Nibbāna taught by the Fortunate One."

That monk, at the conclusion of the verse, having attained arahantship, having thought "Indeed I am released from all existences" -

"He who has completed his dwelling, with mind fully perfected, one who has eliminated the mental corruptions, bearing the final body;
Of pure morality, with well-concentrated faculties, like the moon released from Rāhu's mouth.

"The great darkness of delusion spread all over, I dispelled all stain without remainder;
A maker of light and lustre, a light-bringer, like the radiant sun of a thousand rays in the sky."

With these and other verses he uttered an inspired utterance. And having uttered the inspired utterance, having gone, he paid homage to the Blessed One. The Elder too, having come, having paid homage to the Teacher, having taken his own co-resident pupil, departed. This incident became well-known among the monks. The monks sat in the Teaching hall praising the virtues of the One of Ten Powers - "Friends, the Elder Sāriputta, through the absence of the knowledge of inclinations and underlying tendencies, does not know the inclination of his own co-resident pupil; but the Teacher, having known, in just a single day gave him arahantship together with the analytical knowledges. Ah, Buddhas are indeed of great majesty!"

The Teacher, having come, having sat down on the prepared seat, asked "What discussion were you having as you sat together here, monks?" "Not any other talk, Blessed One, but the talk about the knowledge of inclinations and underlying tendencies of your General of the Teaching's co-resident pupil." The Teacher, having said "This is not wonderful, monks; now I, having become a Buddha, know his inclination; in the past too I knew his inclination indeed," brought up the past.

In the past, Brahmadatta exercised kingship in Bārāṇasī. At that time the Bodhisatta instructed that king in what is beneficial and in the teaching. At that time they bathed a certain inferior mare-horse at the king's state horse's bathing place. The state

horse, being led down to the bathing place by the mare-horse, having been disgusted, did not wish to descend. The groom, having gone, informed the king: "Sire, the state horse does not wish to descend to the bathing place." The king sent the Bodhisatta - "Go, wise one, find out for what reason the horse, being led down to the bathing place, does not descend." The Bodhisatta, having said "Very well, Sire," having gone to the riverbank, having looked at the horse, having known its state of being healthy, reflecting "For what reason indeed does this one not descend to this bathing place?" having thought "Another must have been bathed here first; being disgusted on account of that, he does not descend to the bathing place, I think," asked the groom: "Hey, at this bathing place, whom did you bathe first?" "A certain mare-horse, master."

The Bodhisatta, having known his inclination - "This one, being disgusted on account of his Sindh horse nature, does not wish to bathe here; it is fitting to bathe him at another bathing place" - said "My dear groom, even milk-rice prepared with ghee, honey, molasses and so on, for one who eats it again and again, there is satiety. This horse has been bathed many times here at this bathing place; having led him down to another bathing place, bathe him and give him drink" - and having said this, he spoke this verse -

25. "At different fords, charioteer, give the horse to drink;
A person through overeating, even with milk-rice becomes satisfied."

Therein, "at different" means at various different ones. "Give to drink" - this is the heading of the teaching; the meaning is: bathe and give to drink. "Through overeating" - this is the genitive case used in the instrumental sense; the meaning is: through excessive eating, through excessive consumption. "Even with milk-rice becomes satisfied" means he becomes satisfied, contented, with sweet milk-rice prepared with ghee and so on; he is satiated, well-fed, and does not again come to the desire to eat. Therefore this horse too must have reached a surfeit through constant bathing at this ford; bathe him elsewhere.

They, having heard his word, having led the horse down to another ford, gave him to drink and bathed him. The Bodhisatta, having given the horse drinking water to drink, at the time of bathing went to the presence of the king. The king asked: "Well, dear son, has the horse been bathed and given to drink?" "Yes, Sire." "Why did he not wish to at first?" "For such and such a reason" - he told everything. The king, thinking "He knows the disposition even of such an animal; ah, a wise one!" having given great fame to the Bodhisatta, at the end of life went according to his actions. The Bodhisatta too went according to his actions.

The Teacher, having brought this proclamation of the Teaching: "Not only now, monks, do I know the disposition of this one; in the past too I knew it indeed," having made the connection, connected the Jātaka - "At that time the state horse was this monk, the king was Ānanda, but the wise minister was myself."

The Commentary on the Titttha Jātaka is the fifth.

26. Commentary on the Mahiḷāmukha Jātaka

"Having heard the words of the ancient thieves" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. Devadatta, having converted Prince Ajātasattu, produced material gain and honour. Prince Ajātasattu, having had a monastery built for Devadatta at Gayāsīsa, brought day after day five hundred pots of boiled rice of food consisting of three-year-old fragrant rice with various finest flavours. In dependence on material gain and honour, Devadatta's retinue became great; Devadatta together with his retinue stayed right in the monastery. At that time there were two friends who were residents of Rājagaha. Of them, one had gone forth in the presence of the Teacher, one in the presence of Devadatta. They saw each other in various places, and even having gone to the monastery they saw each other.

Then one day Devadatta's adherent said to the other - "Friend, why do you go for almsfood daily with sweat being released? Devadatta, having just sat down at the Gayāsīsa monastery, eats excellent food with various finest flavours. There is no such means for you. Why do you experience suffering? Why is it not proper for you, having come right early to Gayāsīsa, having drunk rice gruel with additional dainty bits, having eaten eighteen kinds of sweet-meats, to eat excellent food with various finest flavours?" He, being told again and again, having become desirous of going, from then on, having gone to Gayāsīsa, having eaten, came back to the Bamboo Grove early in the morning. He was unable to conceal it at all times; before long he became well-known as "Having gone to Gayāsīsa, he eats the food established by Devadatta." Then his friends asked him: "Is it true, friend, that you eat the food established by Devadatta?" "Who says thus?" "Such and such and such and such." "It is true, friend, I go to Gayāsīsa and eat; but Devadatta does not give me food, other people give it." "Friend, Devadatta is an adversary of the Buddhas, immoral; having converted Ajātasattu, he produced material gain and honour for himself not by rule. You, having gone forth in such a Dispensation of the Buddha leading to liberation, eat food arisen not by rule from Devadatta. Come, we shall take you to the Teacher's presence" - having taken that monk, they came to the Teaching hall.

The Teacher, having seen him, asked "Why, monks, have you come having taken this monk who is unwilling?" "Yes, venerable sir, this monk, having gone forth in your presence, eats food arisen not by rule from Devadatta." "Is it true, monk, that you eat food arisen not by rule from Devadatta?" "No, venerable sir, Devadatta does not give to me; other people give, and that I eat." The Teacher, having said "Do not make an excuse here, monk; Devadatta is of inappropriate conduct, immoral. How indeed can you, having gone forth here, while resorting to my Dispensation itself, eat Devadatta's meal? Even constantly, being one of the habit of resorting, you resort to whatever is seen wherever it is seen," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his minister. At that time the king had a state elephant named Mahiḷāmukha, virtuous, accomplished in good conduct, who did not harass anyone. Then one day, immediately after the night period, thieves came near his stable and, seated not far from him, consulted their thieves' counsel: "Thus a tunnel should be broken into, thus the work of breaking through walls should be done; having made the tunnel and the wall-breach like a road, like a ford, disentangled, cleared of thickets, it is proper to carry away the goods; by the one carrying, having killed, it should be carried away; thus he will not be able to rise up; a thief should not be one endowed with morality

and good conduct; one should be hard, harsh, and violent." Having thus consulted and instructed each other, they departed. By this very method, on the following day and the following day too - for many days they came there and consulted. He, having heard their words, with the perception "They are training me," thinking "Now I should be hard, harsh, and violent," became of just such a nature. Right early, having seized the elephant keeper who had come with his trunk, having dashed him on the ground, he killed him. Another too likewise, another too likewise - he killed each and every one who came.

They reported to the king: "Mahiḷāmukha has gone mad; he kills whoever is seen wherever they are seen." The king sent the Bodhisatta: "Go, wise one, find out for what reason he has become corrupt." The Bodhisatta, having gone, having known the healthy state of his body, reflecting "For what reason indeed has this one become corrupt?" having concluded "Surely, having heard the words of some people nearby, with the perception 'These are training me,' he has become corrupt," asked the elephant keepers: "Has anything been spoken by anyone near the elephant stable in the night-time?" "Yes, master, thieves came and spoke." The Bodhisatta, having gone, informed the king: "Sire, there is no other disturbance in the elephant's body; having heard the talk of thieves, he has become corrupt." "Now what is it fitting to do?" "It is fitting to have virtuous ascetics and brahmins seated in the elephant stable and have them speak a talk on morality and good conduct." "Do so, dear son."

The Bodhisatta, having gone, having had virtuous ascetics and brahmins seated in the elephant stable, said "Speak a talk on morality, venerable sirs." They, seated not far from the elephant, spoke a talk on morality: "No one should be touched, no one should be killed; it is fitting to be one accomplished in morality and good conduct, endowed with patience, friendliness, and compassion." He, having heard that, thinking "These are training me; from now on I should be virtuous," became virtuous. The king asked the Bodhisatta: "What, dear son, has he become virtuous?" The Bodhisatta said: "Yes, Sire." Having said "Such a corrupt elephant, in dependence on a wise person, has become established in the ancient Teaching itself," he spoke this verse -

- 26.** "Having heard the words of the ancient thieves, the woman-faced one went about killing;
But having heard the words of the well-restrained, the noble elephant stood firm in all virtues."

Therein, "of the ancient thieves" means of the former thieves. "Having heard" means having heard; the meaning is having first heard the words of the thieves. "Woman-faced" means one whose face is similar to the face of a she-elephant. Just as a woman looks beautiful when looked at from the front, not from behind, so too he looks beautiful when looked at from the front. Therefore they gave him the name "Mahiḷāmukha." "Went about killing" means he went about striking, killing. Or this itself is the reading. "Of the well-restrained" means of those who are well restrained, of the virtuous ones. "The noble elephant" means the best elephant, the state elephant. "Stood firm in all virtues" means established in all the former virtues. The

king, thinking "He knows the disposition even of an animal," gave great fame to the Bodhisatta. He, having remained as long as life lasted, went together with the Bodhisatta according to his actions.

The Teacher, having brought this proclamation of the Teaching: "In the past too, monk, you resorted to whatever was seen wherever it was seen; having heard the words of thieves, you resorted to thieves; having heard the words of the righteous, you resorted to the righteous," having made the connection, connected the Jātaka: "At that time Mahiḷāmukha was the monk who sided with the enemy, the king was Ānanda, but the minister was myself."

The Commentary on the Mahiḷāmukha Jātaka is the sixth.

27. Commentary on the Abhiṇḥa Jātaka

"He was not able to take a mouthful" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain lay follower and an elderly elder. In Sāvattṭhī, it is said, there were two friends. Of them, one, having gone forth, went daily to the other's house. He, having given him almsfood, having himself also eaten, having gone together with him to the monastery, having sat in conversation up until sunset, entered the city; the other too, having followed him up to the city gate, turned back. That intimacy of theirs became well-known among the monks. Then one day the monks sat in the Teaching hall speaking of their intimate friendship. The Teacher, having come, asked "What discussion were you having as you sat together here, monks?" They said "Such and such, venerable sir." The Teacher, having said "Not only now, monks, are these two intimate; in the past too they were indeed intimate," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his minister. At that time a certain dog, having gone to the state elephant's stable, ate grains of boiled rice that had fallen at the state elephant's eating place. He, being nourished by that very food, became an intimate of the state elephant and ate right near the elephant; both were unable to carry on without each other. That elephant, having seized him with his trunk, tossing him back and forth, played with him, and having lifted him up, placed him on his head. Then one day a certain villager, having given money to the elephant keeper, having taken that dog, went to his own village. Thenceforth that elephant, not seeing the dog, neither ate nor drank nor bathed. They reported that matter to the king. The king sent the Bodhisatta: "Go, wise one, find out for what reason the elephant behaves thus."

The Bodhisatta, having gone to the elephant stable, having known the elephant's unhappy state, thinking "No disease is apparent in his body, but he must have had an association with a friend with someone; not seeing that one, this one is, methinks, overcome by sorrow," asked the elephant keepers: "Is there indeed any trust with someone for this one?" "Yes, there is, master, a powerful friendliness with a certain dog." "Where is he at present?" "He was led away by a certain man." "But do you know his dwelling place?" "We do not know, master." The Bodhisatta, having gone to the presence of the king, having said "There is not, Sire, any illness in the elephant; but he has a powerful trust with a certain dog; not seeing that one, he does not eat, methinks," spoke this verse -

- 27.** "He was not able to take a mouthful, nor almsfood, nor kusa grass, nor to be rubbed;
I think from frequent seeing, the elephant developed affection for the dog."

Therein, "nāla" means not able. "Mouthful" means the sharp mouthful given first at mealtime. "Padātave" means paādātave; the elision of the vowel ā should be understood by way of euphonic conjunction; the meaning is "to take." "Nor almsfood" means he was not able to take even a lump of food being served after having been prepared. "Nor kusa grass" means he was not able to take even grasses given for the purpose of eating. "Nor to be rubbed" means while being bathed, he was not able even to rub his body. Thus, having reported to the king all that the elephant was not able to do, while announcing the reason observed by himself for his inability, he said beginning with "I think."

The king, having heard his word, asked "What should be done now, wise one?" It is said that one man has taken the companion dog of our state elephant and gone. In whose house they find that dog, for him such and such is the punishment - have the drum circulated, Sire." The king had it done so. Having heard that news, that man released the dog; the dog, having come swiftly, went to the very presence of the elephant. The elephant, having seized him with his trunk, having placed him on his head, having cried, having lamented, having brought him down from his head, after that one had eaten, afterwards he himself also ate. "He knows the disposition of an animal" - the king gave great fame to the Bodhisatta.

The Teacher, having brought this proclamation of the Teaching: "Not only now, monks, are these two intimate; in the past too they were indeed intimate," having unravelled it with the discourse on the four truths, having made the connection, connected the Jātaka. This unravelling with the discourse on the four truths is indeed present in all Jātakas. But we shall show it only where its benefit is evident.

At that time the dog was the lay follower, the elephant was the elderly elder, the king was Ānanda, but the wise minister was myself.

The Commentary on the Abhiṇḍa Jātaka is the seventh.

28. Commentary on the Nandivīsāla Jātaka

"One should speak only what is pleasant" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the insulting speech of the group of six monks. For at that time the group of six, making disputes, jeered at, scoffed at, and shot at well-behaved monks, and reviled them with the ten grounds for reviling. The monks reported to the Blessed One. The Blessed One, having had the group of six summoned, having asked "Is it true, monks?" when it was said "True," having rebuked them, having said "Monks, harsh speech is disagreeable even to animals; in the past too one animal defeated one who addressed him harshly for a thousand," brought up the past.

In the past, in the Gandhāra country, in Takkaśilā, the king of Gandhāra exercised kingship. At that time the Bodhisatta was born in the womb of a cow. Then a certain brahmin, having obtained him from donors of cow-offerings while he was still a young calf, having given him the name "Nandivīsāla," having placed him in the position of a son, treating him with affection, having given rice gruel, meals and so on, nourished

him. The Bodhisatta, having come of age, thought "I have been looked after by this brahmin with difficulty, and in the whole of Jambudīpa there is no other bull as sweet-natured as me; what if I, having shown my own power, were to give the brahmin a means of livelihood?" One day he said to the brahmin "Go, brahmin, having approached a certain cattle-trading millionaire, having said 'My ox will pull a hundred carts tied together,' make a bet for a thousand." That brahmin, having gone to the millionaire's presence, raised up a discussion: "In this city, whose ox is endowed with strength?" Then the millionaire, having said "Of such and such a one and of such and such a one," said "But in the entire city there is none equal to our oxen." The brahmin said "I have one ox able to pull a hundred carts tied together." The millionaire householder said "Where is such an ox?" The brahmin said "There is one in my house." "If so, make a bet." "Very well, I shall" - and he made a bet for a thousand.

He, having filled a hundred carts with sand, gravel, and stones only, having placed them in succession, having tied all together with an axle-binding string, having bathed Nandivīsāla, having made the five-finger scent-mark, having bedecked a garland on his neck, having yoked him alone to the shaft of the leading cart, having himself sat down at the shaft, having raised the goad, said "Go, cheat, pull, cheat!" The Bodhisatta, thinking "This one addresses me, who am not a cheat, with the word 'cheat'," having made his four feet motionless like pillars, stood still. The millionaire at that very moment had the brahmin pay a thousand. The brahmin, defeated for a thousand, having released the ox, having gone home, overcome by sorrow, lay down. Nandivīsāla, having wandered about and come back, having seen the brahmin overcome by sorrow, having approached, said "Why, brahmin, are you sleeping?" "How could there be sleep for me, defeated for a thousand? Brahmin, by me dwelling in your house for so long a time, has any vessel been broken before, or has anyone been trampled upon before, or has excrement and urine been made in an improper place before?" "There has not, dear son." Then why do you address me with the word 'cheat'? This is your own fault; there is no fault of mine. Go, make a bet with him for two thousand; only do not address me, who am not a cheat, with the word 'cheat.'

The brahmin, having heard his word, having gone and having made a bet for two thousand, having tied together a hundred carts by the former method itself, having adorned Nandivīsāla, yoked him to the shaft of the leading cart. How did he yoke him? Having tied the yoke motionless to the shaft, having yoked Nandivīsāla to one end, having wrapped one end with the shaft-string, and in dependence on the yoke-end and the axle-foot, having placed a bare-tree stick, having tied it motionless with that string, he set it up. For when done thus, the yoke does not go from here or from there; it is possible to pull with just one ox alone. Then the brahmin, having sat down at the shaft, having stroked the back of Nandivīsāla, said "Go, good one, pull, good one!" The Bodhisatta, having pulled the hundred carts tied together with a single burst of speed, placed the cart standing behind in the place of the cart standing in front. The cattle-trading millionaire, defeated, gave two thousand to the brahmin. Other people too gave much wealth to the Bodhisatta; all became the brahmin's alone. Thus he, in dependence on the Bodhisatta, obtained much wealth.

The Teacher, having reproached the group of six monks saying "Monks, harsh speech is not agreeable to anyone," having laid down a training rule, having fully awakened, spoke this verse -

- 28.** "One should speak only what is pleasant, never what is unpleasant;
For one speaking pleasantly, he lifted the heavy burden;
And he obtained wealth for him, thereby he was delighted."

Therein, "one should speak only what is pleasant" means when speaking together with another, one should speak only sweet, agreeable, smooth, soft, endearing words free from the four faults. "He lifted the heavy burden" means the ox Nandivīsāla, not having lifted the burden for one speaking disagreeably, afterwards lifted the heavy burden for the brahmin who was speaking agreeable, endearing words; the meaning is he lifted it, pulled it, and rolled it forward. The letter "da" here serves as a word-connector by way of euphonic conjunction.

Thus the Teacher, having brought this proclamation of the Teaching "one should speak only what is pleasant," connected the Jātaka - "At that time the brahmin was Ānanda, but Nandivīsāla was myself."

The Commentary on the Nandivīsāla Jātaka is the eighth.

29. Commentary on the Kaṇha Jātaka

"Wherever the burden is heavy" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the Twin Miracle. That, together with the descent from the heavenly world, will become evident in the Sarabhamiga Jātaka in the Thirteenth Collection. But when the Perfectly Enlightened One, having performed the Twin Miracle, having dwelt for three months in the heavenly world, at the great invitation ceremony, having descended at the gate of the city of Saṅkassa, had entered Jeta's Grove with a great retinue, monks, having assembled in the Teaching hall, sat speaking of the Teacher's praise: "Friends, the Truth-finder is indeed matchless in burden; there is no one able to bear the burden borne by the Truth-finder. The six teachers, having said 'We ourselves shall perform the wonder, we ourselves shall perform the wonder,' did not perform even one wonder. Ah, the Teacher is matchless in burden!" The Teacher, having come, asked "What discussion were you having as you sat together here, monks?" "We, venerable sir, not any other talk, but such a talk of praise of your virtues indeed." The Teacher, having said "Monks, who now will bear the burden borne by me? Formerly too, even when born in the animal realm, I did not find anyone equal in burden to myself," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta took conception in the womb of a cow. Then his owners, while he was still a young calf, having dwelt in the house of a certain old woman, having deducted it from her lodging wages, gave him to her. She, looking after him with rice gruel, meals and so on, having placed him in the position of a son, reared him. He became known by the name "Grandmother's Blackie." And having come of age, being of the colour of eye ointment, he roamed about together with the village bulls; he was accomplished in morality and good conduct. Village boys hung on, seizing him by the horns, by the ears, and by the neck; they played, seizing him by the tail; and they sat on his back. One day he thought: "My mother is poor; having placed me in the position of a son, she nourished me with difficulty. What if I, having done work for wages, were to free her from this state of poverty?" Thenceforth he went about looking out for work for wages.

Then one day a certain caravan leader's son, having arrived at an uneven ford with five hundred carts, his oxen were unable to pull the carts across; in the five hundred carts, oxen yoked in successive pairs were unable to pull across even one cart. The Bodhisatta too was roaming about nearby there together with the village bulls. The caravan leader's son too was knowledgeable about cattle; he, reflecting "Is there among these cattle a thoroughbred bull able to pull these carts across?" having seen the Bodhisatta, asked the cowherds "This thoroughbred will be able to pull my carts across; who indeed is his owner?" saying "Who indeed, sirs, is the owner of this one? I, having yoked him to the carts, when the carts have been pulled across, shall give wages." They said "Take him and yoke him; there is no owner of this one in this place." He, having tied him by the nose with a rope, while pulling him, was not able even to make him move. The Bodhisatta, it is said, did not go, thinking "I shall go when the wages have been agreed upon." The caravan leader's son, having known his intention, said "Master, when the five hundred carts have been pulled across by you, making the wages two coins for each cart, I shall give a thousand." Then the Bodhisatta went of his own accord. Then the men yoked him to the foremost carts. Then, having lifted it with a single burst of speed, he set it on dry ground. By this method he pulled across all the carts.

The caravan leader's son, making one each for each cart, having made a parcel of five hundred, tied it on his neck. He, thinking "This one does not give me the wages as agreed upon; now I shall not allow him to go," having gone, having blocked the road in front of the very foremost cart, stood there. Even though striving to remove him, they were not able to remove him. The caravan leader's son, thinking "He knows, methinks, the deficiency in his own wages," having made two each on each cart, having tied up a bag containing a thousand, hung it on his neck saying "This is your fee for pulling the carts across." He, having taken the bag containing a thousand, went to his mother's presence. The village boys, saying "What indeed is this on Grandmother's Blackie's neck?" come to the Bodhisatta's presence. He, having chased them away, putting them to flight from afar, went to his mother's presence. However, because of having pulled across five hundred carts, he appeared of a wearied form with reddened eyes. The grandmother, having seen the bag containing a thousand on his neck, having asked the cowherd boys "Dear son, where was this obtained by you?" and having heard that matter, having said "Dear son, do I wish to live by wages earned by you? Why did you undergo such suffering?" having bathed the Bodhisatta with hot water, having smeared his entire body with oil, having given him water to drink, having fed him suitable food, at the end of life she went together with the Bodhisatta according to their actions.

The Teacher, having said "Not only now, monks, is the Truth-finder matchless in burden; in the past too he was matchless in burden indeed," having brought this proclamation of the Teaching, having made the connection, having fully awakened, spoke this verse -

- 29.** "Wherever the burden is heavy, wherever the road is deep;
Then they yoke the black one, and he bears that burden."

Therein, "wherever the burden is heavy" means in whatever place the burden is heavy and weighty, the other oxen are unable to pull it. "Wherever the road is deep" - "they go here" thus it is a road; this is a name for a path; the meaning is in whatever place the road is deep due to the greatness of water and mud, or due to the state of having unevenly cut banks. "Then they yoke the black one" - here "assu" is merely a particle; the meaning is "then they yoke the black one." When the burden is heavy and the road is deep, then having removed the other oxen, they yoke the black one alone - this is what is said. "And he bears that burden" - here too "assu" is merely a particle; the meaning is "he bears that burden."

Thus the Blessed One, having shown "At that time, monks, the black one alone bore that burden," having made the connection, connected the Jātaka - "At that time the old woman was Uppalavaṇṇā, but Grandmother's Blackie was myself."

The Commentary on the Kaṇha Jātaka is the ninth.

30. Commentary on the Munika Jātaka

"Do not envy the sage" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the enticement by a fat girl. That will become evident in the Cūḷanāradakassapa Jātaka in the Thirteenth Collection. The Teacher then asked that monk: "Is it true, monk, that you are dissatisfied?" "Yes, venerable sir." "On account of what?" "The enticement by a fat girl, venerable sir." The Teacher, having said "Monk, she is a causer of harm to you; in the past too, on account of her, on the wedding day, having reached the destruction of life, you reached the state of being additional dainty bits for the public," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta was born in the womb of a cow in the house of a certain householder in a certain small village, by the name "Mahālohita," and his younger brother was named Cūḷalohita. In dependence on those very two brothers, the work burden in that family goes on. But in that family there was a girl; a certain son of good family, a city dweller, asked for her in marriage for his own son. Her mother and father, thinking "She will be additional dainty bits for the guests who come at the time of the girl's wedding," having given rice gruel and food, fattened a pig named Munika. Having seen that, Cūḷalohita asked his brother: "In this family the work burden that goes on depends on us two brothers, yet these people give us only grass and straw and the like, while they feed the pig with rice gruel and food. For what reason indeed does this one receive that?" Then his brother said: "Dear Cūḷalohita, do not envy this one's food; this pig eats a death-meal. For she will be additional dainty bits for the guests who come at the time of this girl's wedding - for this reason these people feed this pig. After a few days those people will come, and then, having seized that pig by the feet, dragging it, having taken it out from under the bed, having brought it to the destruction of life, you will see it being made into lentil curry and vegetables for the guests" - having said this, he spoke this verse -

30. "Do not envy the sage, he eats food for the sick;
Living at ease, eat chaff, this is the characteristic of long life."

Therein, "do not envy the sage" means do not generate envy regarding the sage's food; "this sage eats excellent food" - do not envy the sage; "when indeed might I too

become thus happy" - do not desire the state of being a sage. For this one eats food for the sick. "Food for the sick" means death-food. "Living at ease, eat chaff" means having become without eagerness regarding his food, eat the chaff obtained by oneself. "This is the characteristic of long life" means this is the cause of the state of long life. Thereupon, before long, those people came, and having killed the sage-pig, cooked it in various ways. The Bodhisatta said to Cūḷalohita: "Have you seen the sage, dear son?" "I have seen, brother, the result of the sage's food. A hundredfold, a thousandfold better than his food is our mere grass, straw, and chaff - it is the highest, the blameless, and the characteristic of long life."

The Teacher, having brought this proclamation of the Teaching: "Thus indeed you, monk, in the past too, in dependence on this girl, having reached the destruction of life, became additional dainty bits for the public," made known the truths; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. The Teacher, having made the connection, connected the Jātaka - "At that time the sage-pig was the dissatisfied monk, the fat girl was this very one, Cūḷalohita was Ānanda, but Mahālohita was myself."

The Commentary on the Munika Jātaka is the tenth.

The Kuruṅga Chapter is the third.

Its summary:

Antelope, Dog, and Food, Thoroughbred, and Noble;
Ford, Woman, Face, Frequent, Nandi, Kaṇha, and Sage.

4. The Chapter on the Nest

31. Commentary on the Kulāvaka Jātaka

"Kulāvaka" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a monk who drank drinking water without filtering it. From Sāvatthī, it is said, two young monks who were friends, having gone to the countryside, having dwelt in a comfortable place according to their disposition, thinking "We shall see the Perfectly Enlightened One," having departed from there again, set out towards Jeta's Grove. One had a water strainer in his hand, the other did not. Both together, having filtered drinking water, drank. They one day had a contention. The owner of the water strainer, without giving the water strainer to the other, having filtered drinking water himself, drank; but the other, not obtaining the water strainer, being unable to endure the thirst, drank drinking water without filtering it. Both of them, gradually having reached Jeta's Grove, having paid homage to the Teacher, sat down. The Teacher, having spoken a pleasant talk, asked "Where have you come from?" "Venerable sir, we, having dwelt in a certain small village in the Kosala country, having departed from there, have come for the purpose of seeing you." "But did you come in unity?" The one without a water strainer said: "This one, venerable sir, having quarrelled with me on the road, did not give the water strainer." The other too said: "This one, venerable sir, without even filtering, knowingly drank water containing living beings." "Is it true, monk, that you knowingly drank water containing living beings?" "Yes, venerable sir, I drank unfiltered water." The Teacher, having said "Monk, formerly the wise, while exercising kingship in the city of the gods, defeated in battle, fleeing over

the surface of the ocean, thinking 'In dependence on sovereignty we shall not commit the destruction of life,' having given up so great a fame, having given life to the young supaññas, turned back the chariot," brought up the past.

In the past, in the country of Magadha, in Rājagaha, a certain king of Magadha exercised kingship. At that time the Bodhisatta, just as nowadays Sakka was reborn in a previous existence in the small village of Macala in the country of Magadha, so in that very small village of Macala he was reborn as the son of a great family. And on the name-giving day they gave him the name "the boy Magha." He, having come of age, became known as "the young man Magha." Then his mother and father brought a girl from a family of the same caste. He, prospering with sons and daughters, was a master of giving, and observed the five precepts. And in that village there were only thirty-three families, and those thirty-three families of people, one day, standing in the middle of the village, carried out village work. The Bodhisatta, having cleared away the dust with his feet from the place where he stood, having made that spot delightful, stood there; then another one, having come, stood in that place. The Bodhisatta, having made another place delightful, stood there; there too another stood. The Bodhisatta, yet another and yet another - thus having made the standing place of all delightful, at a later time had a pavilion built in that place; having removed the pavilion too, he had a hall built; there he spread plank-seats and placed a drinking vessel.

At a later time those thirty-three people too became of the same desire as the Bodhisatta. The Bodhisatta, having established them in the five precepts, from that time onwards went about performing meritorious deeds together with them. They too, performing meritorious deeds together with him, having risen early in the morning, with adzes, hatchets, and pestles in hand, at the crossroads and so on, with pestles dislodged and rolled away stones, removed trees that obstructed the axles of vehicles, made the uneven level, laid bridges, dug ponds, built halls, gave gifts, and observed the precepts. Thus for the most part the entire village inhabitants, standing firm in the Bodhisatta's exhortation, observed the precepts.

Then their village head-man thought "Formerly, when these people were drinking liquor and committing killing of living beings and so on, I obtained wealth by way of jar-coins and so on and by way of fines and taxes; but now the young man Magha causes them to observe morality, he does not allow them to commit killing of living beings and so on; now I shall stop them from observing the five precepts." Angry, having approached the king, he said "Sire, many thieves go about committing the sacking of villages and so on." The king, having heard his word, said "Go, bring them." He, having gone, having bound them all and brought them, informed the king "The thieves have been brought, Sire." The king, without even investigating their case, said "Have them trampled by an elephant." Thereupon they had them all lie down in the royal courtyard and brought an elephant. The Bodhisatta gave them exhortation "Reflect upon your precepts, and towards the slanderer, towards the king, towards the elephant, and towards your own bodies, develop friendliness exactly alike." They did so. Then they brought an elephant for the purpose of trampling them. Even though being led forward, it did not approach; having cried out with a great uproar, it ran away. They brought one elephant after another; they too ran away in just the same way.

The king, having thought "There must be some medicine in their hands," said "Search them." Searching but not finding, they said "There is nothing, Sire." "In that case they must be reciting some charm; ask them 'Do you have a protective charm?'" The king's men asked; the Bodhisatta said "There is." The king's men reported "There is indeed, Sire." The king, having summoned them all, said "Tell us your charm." The Bodhisatta said "Sire, we have no other charm; but we, thirty-three people, do not kill living beings, do not take what is not given, do not practise sexual misconduct, do not speak falsehood, do not drink intoxicants; we develop friendliness, we give gifts, we level roads, we dig ponds, we build halls. This is our charm and our protection and our growth." The king, pleased with them, having made all the household property of the slanderer and him too a slave and given them to those very ones, gave that elephant too and the village to those very ones.

They, thenceforth, performing meritorious deeds according to their liking, having summoned a carpenter, thinking "We shall have a great hall built at the crossroads," began the hall. But due to the absence of desire towards women, they did not give women a share in that hall. Now at that time there were four women in the Bodhisatta's house: Sudhammā, Cittā, Nandā, and Sujā. Among them, Sudhammā, having joined together with the carpenter, having said "Brother, make me the chief of this hall," gave a bribe. He, having accepted saying "Very well," first of all, having dried a kaṇṇikāra tree, having planed it, having pierced it, having completed the house-top, having wrapped it in cloth, placed it aside. Then, having completed the hall, at the time of raising the house-top, he said "Alas, sirs, we did not remember one thing." "What is it, friend?" "It is proper to obtain a house-top." "So be it, shall we bring one?" "Now it cannot be made from a freshly cut tree; it is proper to obtain a house-top that has been previously cut, planed, pierced, and set aside." "Now what should be done?" "If in anyone's house there is a finished and stored house-top for sale, that should be sought." They, searching, having seen one in Sudhammā's house, did not obtain it for a price. When it was said "If you make me a partner in the hall, I shall give it," they said "We do not give a share to women."

Then the carpenter said to them "Sirs, what are you saying? Apart from the Brahma world, there is no place devoid of women. Take the house-top. This being so, our work will reach completion." They, saying "Very well," having taken the house-top, having completed the hall, having spread seat-planks, having placed drinking-water vessels, arranged a regular supply of rice gruel and food. Having enclosed the hall with a wall, having fitted a door, having strewn sand within the wall, they planted rows of palm trees outside the wall. Cittā too had a park made at that place; there was no saying "Such and such a tree bearing flowers or bearing fruit is not here." Nandā too had a pond made at that very place, covered with lotuses of five colours, delightful. Sujā did nothing.

The Bodhisatta, having fulfilled these seven vows - attendance upon mother, attendance upon father, the practice of honouring the elders in the family, truthful speech, non-harsh speech, non-slandering speech, and removal of stinginess -

"A being who supports his mother and father, who honours the elders in the family;
Smooth, of kindly conversation, one who has abandoned slander.

"Devoted to the removal of stinginess, truthful, a man who overcomes wrath; Him indeed the gods of the Thirty-three have called a good person." -

Having thus attained a state worthy of praise, at the end of life he was reborn as Sakka, the king of gods, in the realm of the Thirty-three; and his companions too were reborn right there. At that time the titans dwelt in the realm of the Thirty-three. Sakka, the king of gods, thinking "What use is a kingdom shared with these?" having made the titans drink a celestial beverage, when they were intoxicated, having had them seized by the feet, had them thrown down to the foot of Mount Sineru. They reached the titan realm itself.

The titan realm is on the lower level of Sineru, equal in extent to the Tāvātimsa god realm; there, like the coral tree of the gods, there is a tree lasting for the cosmic cycle named the Variegated Trumpet-flower. They, when the Variegated Trumpet-flower bloomed, knew "This is not our heavenly world, for in the heavenly world the coral tree blooms." Then they, thinking "The old Sakka, having made us intoxicated, having thrown us onto the surface of the great ocean, seized our city of the gods; we shall fight together with him and seize our city of the gods," like ants climbing a pillar, traversing along Sineru, rose up. Sakka, having heard "The titans, it is said, have risen up," having gone forth right over the surface of the ocean, fighting, defeated by them, began to flee over the top of the southern ocean in the Vejayanta chariot measuring one hundred and fifty yojanas. Then his chariot, going with speed over the surface of the ocean, entered the silk-cotton tree forest; on its path of travel, the silk-cotton tree forest, breaking apart and breaking apart like a reed thicket, fell onto the surface of the ocean. The young supaṇṇas, falling about on the surface of the ocean, cried out with a great uproar. Sakka asked Mātali "My dear Mātali, what is this sound? An exceedingly pitiful cry is going on." "Sire, as the silk-cotton tree forest is being crushed by the speed of your chariot and falling, the young supaṇṇas, frightened by the fear of death, are crying out with a single cry."

The Great Being, having said "My dear Mātali, let not these suffer on account of us; we do not perform the act of killing living beings on account of sovereignty; but for their sake, we, having given up our life, shall give it to the titans; turn back this chariot," spoke this verse -

31. "The nests, Mātali, in the silk-cotton tree, avoid them with the chariot-pole; We would rather give up our lives among the titans, than that my twice-born birds should become nestless."

Therein, "nests" means young supaṇṇas. "Mātali" means he addressed the charioteer. "In the silk-cotton tree" shows: see these, standing hanging in the silk-cotton trees. "Avoid them with the chariot-pole" means avoid these so that they are not killed by the chariot-pole of this chariot. "We would rather give up our lives among the titans" means if, when we give up our lives to the titans, there is well-being for these, we would rather - definitively we give up our lives among the titans. "Than that my twice-born birds should become nestless" means but let not these twice-born birds, these young garuḷas, become nestless through the destruction and crushing of their nests; do not cast our suffering upon them; turn back, turn back the chariot. The charioteer Mātali, having heard his word, having turned the chariot back, directed it by another

path towards the heavenly world. But the titans, having seen it turning back, thinking "Certainly Sakkas are coming from other world-circles too; having obtained reinforcements, the chariot must have turned back," frightened by the fear of death, having fled, entered the titan realm itself.

Sakka too, having entered the city of the gods, surrounded by the host of gods in the two heavenly worlds, stood in the middle of the city. At that moment, having split the earth, the Vejayaṇṭa mansion, a thousand yojanas in height, arose. Because it arose at the time of victory, they gave it the name "Vejayaṇṭa." Then Sakka again established a guard at five places for the purpose of preventing the return of the titans. With reference to which it was said -

"Between two unconquerable cities, a fivefold protection was established; Serpents, karoṭi, and the carrier of milk, those joined with intoxication, and four great ones."

The two cities became known as unconquerable cities because of the impossibility of capturing them by battle - the city of the gods and the city of the titans. For when the titans are powerful, then having fled from the gods, having entered the city of the gods, when the gates are closed, even a hundred thousand titans are unable to do anything. When the gods are powerful, then having fled from the titans, having entered the city of the titans, when the gates are closed, even a hundred thousand Sakkas are unable to do anything. Thus these two cities are called unconquerable cities. Between them, at these five places beginning with serpents, a guard was established by Sakka. Therein, by the word "serpent," nāgas are meant. They are powerful in water; therefore on the first terrace of Sineru is their guard. By the word "karoṭi," supaṇṇas are meant. It is said that their drink and food is called karoṭi; by that they obtained that name. On the second terrace is their guard. By the word "carrier of milk," kumbhaṇḍas are meant. They are indeed titan demons. On the third terrace is their guard. By the word "joined with intoxication," demons are meant. They are indeed of unrighteous conduct, addicted to battle. On the fourth terrace is their guard. "And four great ones" means the four great kings are spoken of. On the fifth terrace is their guard. Therefore if the titans, angered and with agitated minds, approach the city of the gods, whatever is the first encircling terrace of the mountain among the fivefold, that the serpents ward off and stand guard. Likewise the rest at the remaining terraces.

Now, having established protection at these five places, while Sakka, the lord of the gods, was experiencing divine success, Sudhammā, having passed away, was reborn as his very wife. As the outcome of the pericarp she had given, for her a divine assembly hall named Sudhammā, five hundred yojanas in extent, arose, where, seated on a golden divan of one yojana in extent beneath a divine white parasol, Sakka, the lord of the gods, performs the duties that must be done for gods and humans. Cittā too, having passed away, was reborn as his very wife. As the outcome of making a park, for her a park named Cittalatā grove arose. Nandā too, having passed away, was reborn as his very wife. As the outcome of a pond, for her a pond named Nandā arose.

But Sujā, because of not having done wholesome action, was reborn as a crane in a cave in a certain forest. Sakka, reflecting "Sujā is not apparent; where indeed has she been reborn?" having seen her, having gone there, having taken her, having come to the heavenly world, having shown her the delightful city of the gods, the Sudhammā divine assembly hall, the Cittalatā grove, and the Nandā pond, having exhorted her thus: "These, having done wholesome deeds, were reborn as my wives; but you, not having done wholesome deeds, were reborn in the animal realm; from now on keep morality," having established her in the five precepts, having led her back to that very place, he released her. She too, from then on, kept morality. Sakka, after the lapse of a few days, having gone thinking "Is she able to keep morality?" in the form of a fish, lying on his back, lay down in front of her. She, with the perception "A dead fish," seized it by the head. The fish wagged its tail. Then she, thinking "It is alive, methinks," released it. Sakka, having said "Good, good, you will be able to keep morality," departed. She, having passed away from there, was reborn in a potter's house in Bārāṇasī.

Sakka, having known her state of being reborn there, thinking "Where indeed has she been reborn?" having filled a small carriage with golden cucumbers, having sat down in the middle of the village in the guise of an old man, proclaimed "Take cucumbers, take cucumbers!" People came and said "Give us some, father." "I give to those who keep morality; do you keep morality?" "We do not even know what morality is; sell them for a price." "I have no need of a price; I give only to those who keep morality." The people, saying "Who is this cucumber fellow?" departed. Sujā, having heard that news, having thought "It will have been brought for me," having gone, said to him "Give me some, father." "Do you keep morality, dear daughter?" "Yes, I keep it." "This was brought by me for your very purpose," and having placed it together with the carriage at the house-gate, he departed.

She too, having kept morality for life, having passed away from there, was reborn as the daughter of Vepacitti, the lord of titans. Through the benefit of morality, she was lovely. He, when she had come of age, assembled the titans, saying "Let my daughter choose a husband agreeable to her own mind." Sakka, looking to see "Where indeed has she been reborn?" having known her state of being reborn there, thinking "Sujā, choosing a husband agreeable to her own mind, will choose me," having created the appearance of a titan, went there. Having adorned Sujā and having brought her to the place of assembly, they said "Choose a husband agreeable to your own mind." She, looking around, having seen Sakka, with affection arisen through the force of former affection, her heart being submerged as if by a great flood, having said "This is my husband," having thrown a garland of flowers upon him, seized him. The titans, being ashamed, saying "Our king, not finding one suitable for his daughter for so long a time, has now found one; this old man, older than his daughter's grandfather, is suitable for her," departed. He, having brought her to the city of the gods, having made her the chief of two and a half crores of dancing girls, having remained as long as life lasted, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having reproached that monk thus: "Thus, monk, formerly the wise, while exercising kingship in the city of the gods, even though giving up their own lives, did not commit the killing of living beings; yet you, having gone forth in such a Dispensation leading to liberation, would

drink unfiltered water containing living beings," having made the connection, connected the Jātaka - "At that time the charioteer Mātali was Ānanda, but Sakka was myself."

The Commentary on the Kulāvaka Jātaka is the first.

32. Commentary on the Nacca Jātaka

"A delightful cry" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk with many goods. The story is exactly the same as that told below in the Devadhamma Jātaka. The Teacher asked that monk: "Is it true, monk, that you have many goods?" "Yes, venerable sir." "For what reason have you become a monk with many goods?" He, having heard just that much, angered, having thrown away his inner and outer robes, thinking "I shall now conduct myself in this manner," stood naked before the Teacher. People said "Fie! Fie!" He, having fled from there, returned to the lower life. The monks, seated together in the Teaching hall, spoke of his faults, saying "He would do such a thing before the Teacher!" The Teacher, having come, asked the monks: "What discussion were you having as you sat together here, monks?" "Venerable sir, that monk, having abandoned shame and moral fear in the midst of the fourfold assembly before you, having stood naked like a village boy, being loathed by people, having returned to the lower life, has fallen away from the Dispensation" - we were seated in talk of his faults. The Teacher, having said "Not only now, monks, has that monk fallen away from the Jewel Dispensation through the absence of shame and moral fear; formerly too he had fallen away even from the attainment of the jewel of a woman," brought up the past.

In the past, in the first cosmic cycle, the quadrupeds made the lion their king, the fish made Ānanda-fish their king, and the birds made the golden swan their king. Now the daughter of that golden swan king was a young swan, lovely in appearance. He gave her a boon, and she asked for a husband agreeable to her own mind. The swan king, having given her the boon, had all the birds in the Himalayas assembled; flocks of birds of many kinds - swans, peacocks, and so on - having come together, gathered on one great rock surface. The swan king had his daughter summoned, saying "Let her come and take a husband agreeable to her own mind." She, looking over the assembly of birds, having seen a peacock with a jewel-coloured neck and variegated tail-feathers, announced "Let this one be my husband." The assembly of birds, having approached the peacock, said "My dear peacock, this king's daughter, choosing a husband among so many birds, has given rise to her preference for you." The peacock, thinking "Even now she does not yet see my power," through excessive delight, having broken through shame and moral fear, having spread his wings in the midst of that great assembly of birds, began to dance; while dancing, he became uncovered.

The golden swan king, ashamed, saying "This one has neither internally originated shame, nor externally originated moral fear; I shall not give my daughter to this one whose shame and moral fear are broken," spoke this verse in the midst of the assembly of birds -

- 32.** "Your cry is delightful and your back is beautiful, and your neck resembles the colour of lapis lazuli;

And your tail-feathers are a fathom in length, but because of your dancing we do not give you our daughter."

Therein, "a delightful cry" - the letter "da" has been substituted for the letter "ta"; the cry is agreeable, the call is sweet: this is the meaning. "And your back is beautiful" means your back too is variegated and resplendent. "Resembling the colour of lapis lazuli" means similar to the colour of a lapis lazuli gem. "A fathom in length" means of the measure of one fathom. "Tail-feathers" means peacock feathers. "Because of your dancing we do not give you our daughter" means having broken through shame and moral fear, by the very fact of your dancing, we do not give our daughter to you, one of such a kind, a shameless one - having said thus, the swan king, in that very midst of the assembly, gave the daughter of his own nephew, the young swan, to him. The peacock, not having obtained the young female swan, being ashamed, having flown up from that very place, fled. The swan king too went to his own dwelling place.

The Teacher, having brought this proclamation of the Teaching: "Not only now, monks, has this one, having broken through shame and moral fear, fallen away from the Jewel Dispensation; formerly too he had fallen away even from the attainment of the jewel of a woman," having made the connection, connected the Jātaka - "At that time the peacock was the monk with many goods, but the swan king was myself."

The Commentary on the Nacca Jātaka is the second.

33. Commentary on the Sammodamāna Jātaka

"Being joyful" - this the Teacher spoke while dwelling near Kapilavatthu at the Nigrodha Monastery, referring to the dispute over the water-pad. That will become evident in the Kuṇḍāla Jātaka. At that time, however, the Teacher, having addressed his relatives, having said "Great kings, strife among relatives is indeed not proper; for even animals, formerly, in the time of unity, having overcome their enemies, attained safety; when they fell into contention, then they reached great destruction," being requested by the royal families of relatives, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the quail realm of existence, surrounded by a retinue of many thousands of quails, dwelt in the forest. At that time a certain quail-hunter, having gone to their dwelling place, having made the quail call, having known their state of having gathered together, having cast a net over them, crushing them at the edges, having brought them all together, having filled a basket, having gone home, having sold them, earns his livelihood by that price. Then one day the Bodhisatta said to those quails - "This fowler brings our relatives to destruction. I know one means; by this he will not be able to catch us. From now on, when by him a net has been merely cast over you, each one, having placed his head in each mesh of the net, having lifted up the net, having carried it to a desired place, drop it on a thorn bush; this being so, we shall escape below from place to place." They all promised "Good!" On the second day, when the net was cast over them, they, in the very manner stated by the Bodhisatta, having lifted up the net, having thrown it on a thorn bush, themselves escaped from here and there by the lower part. While the fowler was freeing the net from the bush, it became the improper time; he went away empty-handed.

From the following day onwards too the quails do the same thing. He too, freeing the

net up until sunset, not having obtained anything, goes home empty-handed. Then his wife, having become angry, said "You come home day after day empty-handed; you have another place to be maintained outside, methinks." The fowler, having said "Dear lady, I have no other place to be maintained; but those quails, having become united, go about together; as soon as the net is cast by me, having taken the net, having thrown it on a thorn bush, they go; but these will not dwell being joyful at all times; do not worry; when they fall into contention, then having taken them all, I shall come making your face smile," spoke this verse to his wife -

33. "Being joyful they go, the birds having taken up the net;
When they quarrel, then they will come under my control."

Therein, "when they quarrel" means at whatever time those quails, having become of different views and different grasps, quarrel, will make a dispute - this is the meaning. "Then they will come under my control" means at that time all of them will come under my control. "Then I, having taken them, shall come making your face smile" - thus he consoled his wife.

But after the lapse of just a few days, one quail, descending to the feeding ground, without observing, stepped on the head of another; the other was angry, saying "Who stepped on my head?" Even though it was said "I stepped without observing, do not be angry," he was angry indeed. They, speaking again and again, saying "It is you, methinks, who lifts up the net," made a contention with one another. While they were quarrelling, the Bodhisatta thought: "For those who quarrel there is no safety; now they will not lift up the net; thereupon they will meet with great destruction; the fowler will get his opportunity; it is not possible for me to dwell in this place." He, having taken his own following, went elsewhere. The fowler too, having come after the lapse of a few days, having uttered the quail call, cast a net over them as they had assembled together. Then one quail said: "It is said that when you were lifting up the net, the hairs on your head fell out; now you lift it up." Another said: "It is said that when you were lifting up the net, the feathers on both your wings fell out; now you lift it up." Thus, even while they were saying "You lift it up, you lift it up," the fowler, having lifted up the net, having brought them all together, having filled a basket, making his wife smile, went home.

The Teacher, having brought this proclamation of the Teaching: "Thus, great king, quarrel among relatives is indeed not proper; quarrel is the very root of destruction," having made the connection, connected the Jātaka - "At that time the unwise quail was Devadatta, but the wise quail was myself."

The Commentary on the Sammodamāna Jātaka is the third.

34. Commentary on the Fish Jātaka

"Neither cold nor heat afflicts me" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. For then the Teacher asked that monk: "Is it true, monk, that you are dissatisfied?" "True, Blessed One." "By what have you been made dissatisfied?" "My former wife, venerable sir, is sweet of hand and flavour; I am not able to give her up." Then the Teacher, having said to him

"Monk, this woman is a causer of harm to you; in the past too, in dependence on her, while reaching death, having come to me, you were freed from death," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his chaplain. At that time fishermen cast a net in the river. Then a certain great fish, driven by delight, came along sporting with his own she-fish. His she-fish, going in front, having smelled the odour of the net, avoiding the net, went past. But he, greedy for sensual pleasure, the greedy fish, entered right into the belly of the net. The fishermen, having known that he had entered the net, having lifted up the net, having taken the fish, without killing him, having thrown him on the sandy surface, saying "Let us cook this one on embers and eat it," make embers and whittle a spit. The fish, lamenting, spoke this verse: "This scorching on embers or piercing on a spit or any other suffering does not weary me; but that this she-fish thinks 'He has surely gone to another for delight' and feels displeasure towards me - that alone afflicts me"

34. "Neither cold nor heat afflicts me, nor the snaring in the net;
But that the she-fish imagines me gone to another for delight."

Therein, "neither cold nor heat afflicts me" means when fish are taken out from the water, it is cold; when that has passed, it is hot; with reference to both of those, he laments "neither cold nor heat afflicts me." Also with reference to whatever suffering there will be from being roasted on embers, he laments "nor heat afflicts me." "Nor the snaring in the net" means whatever affliction there was for me in the net, that too does not afflict me - thus he laments. In "but that" and so on, this is the summarised meaning - That she-fish, not knowing that I who have fallen into the net have been caught by these fishermen, not seeing me, thinks "That fish must have now gone to another she-fish for the delight of sensual pleasure" - that thought of hers, arrived at displeasure, afflicts me - thus lying on the sandy surface, he laments.

At that time the chaplain, surrounded by servants, came to the riverbank for the purpose of bathing. He was one who understood the cries of all creatures. Therefore, having heard the lamentation of the fish, this occurred to him: "This fish laments under the power of mental defilements; thus with a sick mind, this one dying will be reborn in hell itself; I shall be a support for him" - having gone to the presence of the fishermen, he said "Hey, you do not give us a fish even for one day for the purpose of a curry." The fishermen said "What do you say, master? Take a fish that pleases you and go." "We have no business with another; give us this very one." "Take it, master." The Bodhisatta, having taken it with both hands, having sat down on the riverbank, having exhorted it "Hey, fish, if I had not seen you today, you would have reached the destruction of life; now, from this point onwards, do not be one under the power of mental defilements" - having released it in the water, having bathed, he entered the city.

The Teacher, having brought this proclamation of the Teaching, made known the truths; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. The Teacher too, having made the connection, connected the Jātaka - "At that time the she-fish was the former wife, the fish was the dissatisfied monk, but the chaplain was myself."

35. Commentary on the Quail Jātaka

"There are wings, but unable to fly" - this the Teacher, while wandering on a journey among the Magadhans, spoke referring to the extinguishing of a forest fire. For on one occasion the Teacher, while wandering on a journey among the Magadhans, having walked for almsfood in a certain Magadhan village, after the meal, having returned from his alms round, surrounded by a company of monks, set out on the road. At that time a great conflagration arose; in front and behind many monks were seen; that fire too, having become one mass of smoke and one mass of flame, came spreading over. There some worldling monks, frightened by the fear of death, saying "Let us set a counter fire; the other fire will not spread over the place burnt by that" - having taken out fire-sticks, make a fire. Others said "Friends, what indeed are you doing? Like those standing on the shore of the ocean not seeing the disc of the moon standing in the middle of the sky, the orb of the sun rising from the eastern world system adorned with a thousand rays, or standing in dependence on Sineru not seeing Sineru - without looking at the Perfectly Enlightened One, the foremost person in the world with its gods, going together with yourselves, you say 'Let us set a counter fire'; you do not know the power of a Buddha. Come, let us go to the Teacher's presence." Those going in front and behind, all having come together, went to the presence of the One of Ten Powers. The Teacher, surrounded by the great community of monks, stood at a certain spot. The forest fire came as if overpowering, roaring. Having come and reached the place where the Truth-finder stood, having reached an area of about sixteen karīsas all around that spot, it was extinguished like a grass torch immersed in water; from the circumference it was unable to spread over an area of about thirty-two karīsas.

The monks began a talk of praise of the Teacher - "Alas, the virtues of the Buddhas indeed! This unconscious fire indeed is unable to spread over the place where the Buddhas stood; it is extinguished like a grass torch in water. Alas, the power of the Buddhas indeed!" The Teacher, having heard their talk, said "Not, monks, is this my power at present, that having reached this piece of land this fire is extinguished. But this is my ancient power of truth. For in this region, even for this entire cosmic cycle, fire will not burn; this is called a wonder lasting for the duration of the cosmic cycle." Then the Venerable Ānanda prepared the double robe folded in four for the purpose of the Teacher's sitting; the Teacher sat down, folding his legs crosswise. The community of monks too, having paid homage to the Truth-finder, having surrounded him, sat down. Then the Teacher, requested by the monks saying "This much, venerable sir, is well-known to us; the past is concealed; make that known to us" - brought up the past.

In the past, in the country of Magadha, in that very region, the Bodhisatta, having taken conception in the quail realm of existence, born from his mother's womb, having burst open the egg shell, at the time of emerging was a young quail the size of a large ball. Then his mother and father, having laid him down in the nest, bringing food with their beaks, nourished him. He had neither the power of going through the sky by spreading his wings nor the power of going on dry ground by lifting his feet. And that region, year after year, a forest fire seizes; at that time too, roaring with a

great roar, it seized that region. Flocks of birds, having come out from their own nests, frightened by the fear of death, crying aloud, fled. The Bodhisatta's mother and father too, frightened by the fear of death, having abandoned the Bodhisatta, fled. The Bodhisatta, while still lying in the nest, having raised his neck, having seen the fire approaching and spreading over, thought: "If I had the power of going through the sky by spreading my wings, having flown up, I would go elsewhere. If I had the power of going by lifting my feet, I would go elsewhere step by step. My mother and father too, frightened by the fear of death, having abandoned me alone, protecting themselves, have fled. Now there is no other refuge for me; I am without shelter, without refuge. What indeed is it fitting for me to do today?"

Then this occurred to him: "In this world there is the virtue of morality, there is the virtue of truth; there are those called omniscient Buddhas who, having fulfilled the perfections in the past, having sat down at the foot of the Bodhi tree, having fully awakened, are accomplished in morality, concentration, wisdom, liberation, and the knowledge and vision of liberation, endowed with truth, sympathy, compassion and patience, whose development of friendliness proceeds equally towards all beings; and there are the qualities of the Teaching penetrated by them; and in me too there is one truth, one phenomenon of intrinsic nature that exists is evident; therefore, having reflected upon the Buddhas of the past and the qualities penetrated by them, having taken hold of the truth, the phenomenon of intrinsic nature existing in me, having made a declaration of truth, having made the fire retreat, today it is fitting for me to bring about the safety of both myself and the remaining birds." Therefore it was said -

"There is in the world the virtue of morality, truth, purity and compassion;
By that truth I will make an unsurpassed declaration of truth.

"Having reflected on the power of the Dhamma, having remembered the
former conquerors;
Relying on the power of truth, I made a declaration of truth."

Then the Bodhisatta, having reflected upon the virtues of the Buddhas who had attained final Nibbāna in the past, referring to the intrinsic nature of truth existing in himself, making a declaration of truth, spoke this verse -

35. "There are wings, but unable to fly, there are feet, but unable to walk;
Mother and father have departed, fire, go back."

Therein, "there are wings, but unable to fly" means my wings are present, they are found, but it is not possible to fly up with them, to go through space - thus "unable to fly." "There are feet, but unable to walk" means my feet too exist, but it is not possible to walk with them, to go by stepping one foot after another - thus "unable to walk." "Mother and father have departed" means those who would carry me elsewhere, they too, my mother and father, have departed out of fear of death. "Jātaveda" - he addresses the fire. For it is felt as soon as it is born, it becomes known; therefore it is called "jātaveda." "Go back" - he commands the fire, saying "go back, turn away."

Thus the Great Being, while lying right there in the nest, made a declaration of truth: "If the existence of my wings, and the state of being unable to fly having spread them in the sky, the existence of my feet, and the state of being unable to walk having lifted them, and the state of my mother and father having fled abandoning me right there in the nest - are indeed true, of the nature of intrinsic reality, O fire, by this truth, you go back from here." Together with his declaration of truth, the fire went back at a place measuring sixteen karīsas. And while going back, it did not go elsewhere still burning, but was extinguished right there, like a torch immersed in water. Therefore it was said -

"When truth was made by me, the greatly blazing fire;
Avoided sixteen karīsas, like fire having reached water."

That place, however, because it cannot be overcome by fire even in this entire cosmic cycle, became known as the wonder lasting for the cosmic cycle. Thus the Bodhisatta, having made a declaration of truth, at the end of life went according to his actions.

The Teacher, having brought this proclamation of the Teaching: "Not, monks, is the non-spreading of fire over this forest my power at present; but this is an ancient power of truth, from the time when I was a quail chick, my own power of truth indeed," made known the truths. At the conclusion of the truths, some became stream-enterers, some once-returners, some non-returners, some attained arahantship. The Teacher too, having made the connection, connected the Jātaka - "At that time the mother and father were the mother and father at present, and the quail king was myself."

The Commentary on the Vaṭṭaka Jātaka is the fifth.

36. The Commentary on the Bird Jātaka

"Whereby dependent" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a monk whose hermitage had been burnt. A certain monk, it is said, having taken a meditation subject in the presence of the Teacher, having gone out from Jeta's Grove, in dependence on a borderland village among the Kosalan, dwelt in a certain forest lodging. Then in the very first month his hermitage was burnt. He told the people "My hermitage has been burnt; I am living with difficulty." The people, citing one task after another - "Now our field is dried up; having irrigated the paddy field we shall do it," when that was irrigated, "having sown the seed," when the seed was sown, "having made the fence," when the fence was made, "having threshed, having reaped, having trampled" - thus spent the three months. That monk, living with difficulty in the open air for three months, having developed the meditation subject, was unable to produce a distinction. But having celebrated the invitation ceremony, having gone to the Teacher's presence, having paid homage, he sat down to one side. The Teacher, having exchanged friendly welcome with him, asked "Did you, monk, spend the rains retreat in comfort? Has your meditation subject reached its summit?" He, having related that news, said "Due to the absence of suitable lodging for me, the meditation subject has not reached its summit." The Teacher, having said "Formerly, monk, even animals knew what was suitable and unsuitable for themselves; why did you not recognise it?" brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta,

having been born in the realm of birds, surrounded by a flock of birds, dwelt in dependence on a great tree endowed with branches and boughs in a forest haunt. Then one day, as the branches of that tree were rubbing against each other, powder fell and smoke arose. Having seen that, the Bodhisatta thought "These two branches, rubbing together thus, will give off fire; that, having fallen, will catch the old leaves; thenceforth it will burn this tree too; it is not possible for us to live here; it is fitting to flee from here and go elsewhere." He spoke this verse to the flock of birds -

36. The tree upon which the birds depended, that itself emits fire;
Seek the directions, O crooked-limbed ones, fear has arisen from the refuge.

Therein, "jagatiruha": "jagati" is called the earth; because of being born there, a tree is called "jagatiruha." "Vihaṅgamā": "viha" is called space; because of going there, birds are called "vihaṅgamā." "Disā bhajatha" means having released this tree, fleeing from here, seek the four directions. "Vakkaṅgā" - he addresses the birds. For they sometimes bend their head, the neck, crooked; therefore they are called "vakkaṅgā." Or, crooked wings have arisen on both their sides - thus "vakkaṅgā." "Jātaṃ saraṇato bhayaṃ" means fear has arisen from our very support-tree; come, let us go elsewhere.

The wise birds, obedient to the Bodhisatta's word, having flown up all at once together with him, went elsewhere. But those who were unwise, thinking "This one sees crocodiles in a mere drop of water," not accepting his word, dwelt right there. Thereupon, before long, in just the manner thought of by the Bodhisatta, fire arose and seized that tree. When smoke and flames had arisen, the birds, blinded by smoke, were unable to go elsewhere; falling again and again into the fire, they met with destruction.

The Teacher, having brought this proclamation of the Teaching: "Thus, monk, formerly even animals dwelling on treetops knew what was suitable and unsuitable for themselves; why did you not recognise it?" made known the truths. At the conclusion of the truths, that monk became established in the fruition of stream-entry. The Teacher too, having made the connection, connected the Jātaka - "At that time the birds obedient to the Bodhisatta's word were the Buddha's assembly, but the wise bird was myself."

The Commentary on the Sakuṇa Jātaka is the sixth.

37. Commentary on the Tittira Jātaka

"Ye vuḍḍhamapacāyanti" - this the Teacher, while going to Sāvathī, spoke referring to the obstruction of the Elder Sāriputta's lodging. For when Anāthapiṇḍika had had the monastery built and had sent messengers, the Teacher, having departed from Rājagaha, having arrived at Vesālī, having dwelt there as long as he liked, set out on the road thinking "I shall go to Sāvathī." Now at that time the pupils of the group of six, going ahead again and again, while the lodgings of the elders had not yet been taken, obstructed the lodgings saying "This lodging is for our preceptor, this is for our teacher, this will be for ourselves." The elders who came afterwards did not obtain lodgings. The pupils of the Elder Sāriputta too, seeking a lodging for the elder, did not obtain one. The elder, not obtaining a lodging, at a certain tree-root not far from the

Teacher's lodging, spent the night by sitting and by walking. The Teacher, having come out towards the break of dawn, cleared his throat; the elder too cleared his throat. "Who is this?" "I, venerable sir, am Sāriputta." "Sāriputta, what are you doing here at this hour?" He told him that news. The Teacher, having heard the elder's word, as he was reflecting "Even now, while I am still living, the monks dwell disrespectful and without deference towards one another; when I have attained final Nibbāna, what indeed will they do?" - religious emotion arose in him.

He, when the night became light, having assembled the community of monks, asked the monks: "Is it true, monks, that the group of six monks, going ahead again and again, obstruct the lodgings of the elder monks?" "True, Blessed One." Thereupon, having reproached the group of six, having given a talk on the Teaching, he addressed the monks: "Who now indeed, monks, deserves the best seat, the best water, the best almsfood?" Some said "One gone forth from a family of the warrior caste," some "One gone forth from a brahmin family, from a householder family," others "An expert in monastic discipline, a speaker of the Teaching, an obtainer of the first meditative absorption, of the second, the third, the fourth meditative absorption." Others said "A stream-enterer, a once-returner, a non-returner, a Worthy One, a possessor of the threefold true knowledge, a possessor of the six higher knowledges." Thus, when those monks had spoken of those deserving the best seat and so on according to each one's own preference, the Teacher said - "No, monks, in my Dispensation, having obtained the best seat and so on, one gone forth from a family of the warrior caste is not the measure, nor one gone forth from a brahmin family, nor one gone forth from a householder family, nor an expert in monastic discipline, nor one versed in the discourses, nor one versed in the higher teaching, nor obtainers of the first meditative absorption and so on, nor stream-enterers and so on are the measure. Rather, monks, in this Dispensation, paying respect, rising up in respect, salutation with joined palms, and doing the proper duties should be done according to seniority; the best seat, the best water, and the best almsfood should be received according to seniority. This is the measure here. Therefore a more senior monk is suitable for these. But now, monks, Sāriputta, my chief disciple, the one who sets in motion the wheel of the Teaching in conformity with the Teaching, deserves to receive the lodging next to mine; he, not obtaining a lodging this night, spent the time at the foot of a tree. You, even now, are thus disrespectful and not deferential; as time goes on and on, how will you dwell?" Then, for the purpose of giving them exhortation, having said "Formerly, monks, even animals, having thoroughly investigated thus: 'It is not proper for us that we should dwell disrespectful, not deferential, and not courteous towards one another; having known which among us is older, we shall pay respect and so on to him,' having known 'This one is our elder,' having paid respect and so on to him, went filling the path to the heavenly world," he brought up the past.

In the past, in the Himalayan region, three friends dwelt in dependence on a great banyan tree - a partridge, a monkey, and an elephant. They were disrespectful, not deferential, and not courteous towards one another. Then this occurred to them: "It is not proper for us to dwell thus. What if we, paying respect and so on to whichever of us is older, were to dwell thus?" Thinking "But who among us is older?" one day, thinking "There is this means," all three persons too, having sat down at the foot of the banyan tree, the partridge and the monkey asked the elephant: "My dear

elephant, from how long ago do you know this banyan tree?" He said: "My dears, when I was a young calf, I used to walk straddling this banyan shrub between my thighs; and when it had grown up and was standing, its topmost branch touched my navel. Thus I have known it from the time it was a shrub." Again both the others asked the monkey in the former method itself. He said: "My dears, when I was a young monkey, sitting on the ground, without even raising my neck, I used to eat the topmost shoots of this banyan sapling. Thus I have known it from the time it was small." Then the other two asked the partridge in the former method itself. He said: "My dears, formerly in such and such a place there was a great banyan tree. I, having eaten its fruits, dropped excrement in this place. From that this tree was born. Thus I have known it from the time before it was born. Therefore I am older than you by birth."

When this was said, the monkey and the elephant said to the wise partridge: "My dear, you are older than us. From now on we shall show you honour, respect, esteem, homage, and veneration, and also paying respect, rising up in respect, salutation with joined palms, and doing the proper duties. We shall stand firm in your exhortation. But you, from now on, should give us exhortation and instruction." From then on the partridge gave them exhortation, established them in the precepts of morality, and himself too undertook the precepts. Those three persons too, having established themselves in the five precepts, having become respectful, deferential, and courteous towards one another, at the end of life were heading for the heavenly world. The undertaking of those three was called the partridge holy life.

Those indeed, monks, being animals, dwelt respectful and deferential towards one another. You, having gone forth in such a well-proclaimed Teaching and discipline, why do you dwell disrespectful and not deferential towards one another? I allow, monks, henceforth for you paying respect, rising up in respect, salutation with joined palms, and doing the proper duties according to seniority; the best seat, the best water, and the best almsfood according to seniority. And henceforth a more senior monk should not be obstructed from a lodging by a younger one; whoever should obstruct, it is an offence of wrong-doing. Thus the Teacher, having brought this proclamation of the Teaching, having fully awakened, spoke this verse -

37. "Those men who honour the senior, skilled in the Teaching;
Praiseworthy in this very life, and a fortunate realm in the future state."

Therein, "those who honour the senior" - there are three kinds of seniors: senior in birth, senior in age, and senior in virtue. Among them, one accomplished in birth is called senior in birth, one established in age is called senior in age, one accomplished in virtue is called senior in virtue. Among them, one accomplished in virtue and advanced in age is intended as "senior" in this instance. "Honour" means they venerate by the act of paying homage to elders. "Skilled in the Teaching" means skilled and proficient in the principle of respect to the elders. "In this very life" means in this very individual existence. "Praiseworthy" means worthy of praise. "And a fortunate realm in the future state" means in the world beyond, which is to be reached after leaving this world, for them there is indeed a fortunate destination. Now here this is the summarised meaning - Monks, whether they be warriors or brahmins or merchants or workers or householders or those gone forth or animals, whatever

beings are clever and skilled in the act of paying homage to elders, who show esteem to those advanced in age and accomplished in virtue, they in this very individual existence receive praise, commendation, and acclaim as those who pay homage to elders, and upon the body's collapse they are reborn in heaven.

Thus the Teacher, having spoken of the virtue of the act of paying homage to elders, having made the connection, connected the Jātaka - "At that time the noble elephant was Moggallāna, the monkey was Sāriputta, but the wise partridge was myself."

The Commentary on the Tittira Jātaka is the seventh.

38. Commentary on the Baka Jātaka

"One wise in fraud does not perpetually" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a robe-augmenting monk. A certain monk dwelling at Jeta's Grove, it is said, whatever work was to be done regarding robes - cutting, pressing, examining, sewing and so on - in that he was very skilful. He, by that skilfulness, augmented robes; therefore he became known as "the robe-augmenter." But what does he do? Having applied manual labour to old rags, having made a soft and agreeable robe, at the conclusion of the dyeing, having dyed it with rice-water, having rubbed it with a conch shell, having made it bright and delightful, he puts it aside. Monks not knowing how to do robe-making, having taken new cloths, having come to his presence, say "We do not know how to make a robe; make a robe for us and give it." He, having brought out and shown it, says "A robe being made takes a long time to finish, friend; there is a robe already made by me; having left these cloths, take that and go." They, having seen only the beauty of its colour, not knowing the inside, with the perception "It is firm," having given the new cloths to the robe-augmenter, take that and go. When that, after being slightly soiled, is being washed by them with hot water, it reveals its own nature; here and there the worn places become apparent; they become remorseful. Thus, deceiving each one who came and went with rags, that monk became well-known everywhere.

And just as this one at Jeta's Grove, so too in a certain small village another robe-augmenter deceives people. Monks who were his companions informed him "Venerable sir, at Jeta's Grove, it is said, a certain robe-augmenter thus deceives people." Then this occurred to him "Come, I shall deceive that city-dweller" - having made a rag-robe extremely agreeable, having dyed it well-dyed, having put it on, he went to Jeta's Grove. The other, having seen it, having aroused greed, asked "Venerable sir, was this robe made by you?" "Yes, friend." "Venerable sir, give this robe to me; you will obtain another." "Friend, we are village-dwellers with requisites difficult to obtain; having given this to you, what shall I myself wear?" "Venerable sir, I have new cloths in my possession; take those and make your robe." "Friend, I have applied manual labour here; but when you speak thus, what can be done? Take it then" - having given him the rag-robe, having taken the new cloths, having deceived him, he departed. The Jeta's Grove dweller too, having put on that robe, after a few days, while washing it with hot water, having seen its state of being old rags, ashamed, "The Jeta's Grove dweller has been deceived, it is said, by the village-dwelling robe-augmenter" - thus the fact of his having been deceived became well-known in the midst of the Community.

Then one day the monks sat in the Teaching hall speaking of that discussion. The Teacher, having come, asked "What discussion were you having as you sat together here, monks?" They reported that matter to him. The Teacher said "Not only now, monks, does the robe-mender dwelling in Jeta's Grove deceive others; in the past too he deceived indeed. Nor was this robe-mender dwelling in Jeta's Grove deceived by the village-dweller only now; in the past too he was deceived indeed," and brought up the past.

In the past, in a certain forest haunt, the Bodhisatta was reborn as a tree deity in a varaṇa tree standing in dependence on a certain lotus lake. At that time, in a certain not very large lake, in the hot season, the water was little, and there were many fish therein. Then a certain heron, having seen those fish, thinking "By some means, having deceived these fish, I shall devour them," having gone, sat down at the water's edge, reflecting. Then the fish, having seen him, asked "What are you thinking about as you sit, sir?" "I am sitting thinking about you." "What are you thinking about us, sir?" "In this lake the water is little, the food resort is meagre, and the drought is great; what indeed will these fish do now?" - thinking about you, I am sitting." "Then what shall we do, sir?" "If you would do as I say, I, having taken you one by one with my beak, having led you to a great lake covered with lotuses of five colours, would release you." "Sir, from the first aeon onwards there has been no heron who thinks about fish. You wish to eat us one by one." "I will not eat you who believe in me." "But if you do not believe me about the existence of the lake, send one fish together with me to see the lake." The fish, having believed him, thinking "This one is capable both in water and on land," gave him one large black fish, saying "Take this one and go." He, having taken it, having led it, having released it in the lake, having shown it the whole lake, having brought it back again, released it near those fish. He described to those fish the splendour of the lake. They, having heard his talk, having become desirous of going, said "Very well, sir, take us and go."

The heron, first having taken that very large black fish, having led it to the bank of the lake, having shown it the lake, having hidden behind a varaṇa tree growing on the bank of the lake, having thrust it into a fork of the branches, piercing it with his beak, having brought about the destruction of its life, having eaten the flesh, having dropped the bones at the foot of the tree, having gone again, saying "That fish has been released by me; let another come" - by this method, having taken them one by one, having eaten all the fish, having come back again, he did not see even one fish. But one crab remained there. The heron, having become desirous of eating it too, said "My dear crab, all those fish have been led by me and released in a great lake covered with lotuses. Come, I shall take you there too." "How will you hold me while carrying me?" "I shall hold you by gripping with my beak." "You, carrying me thus, will drop me. I shall not go together with you." "Do not fear. I shall carry you, having taken you with a firm grip." The crab thought "There is certainly no releasing of fish by this one, having led them to a lake. But if he will release me in the lake, that is wholesome. If he will not release me, having cut off his neck, I shall take his life."

Then he said to him thus: "My dear heron, you will surely not be able to take a firm grip; but our grip is a firm grip. If I can grasp your neck with my claws, having made a firm grip on your neck, I shall go together with you." He, not knowing "This one wishes to deceive me," accepted saying "Very well." The crab, having made a firm

grip on his neck with its own claws like a smith's pincers, said "Now go." He, having led it and shown the lake, set out towards the varaṇa tree. The crab said "Maternal uncle, this lake is here; but where are you taking me from here?" The heron, having said "I am not your maternal uncle; you are certainly not my sister's son," said "You perceive, methinks, 'This one, having lifted me up and going about, is my slave.' Look at this heap of thorns at the root of the varaṇa tree; just as all those fish have been eaten by me, I shall eat you too in the same way." The crab said "Those fish were eaten by you through their own foolishness; but I shall not allow you to eat me; rather, I shall bring you yourself to destruction. For you, through foolishness, do not know the state of having been deceived by me; if we die, we shall both die; I shall cut off your head and hurl it to the ground" - having said this, he squeezed his neck with his claws like a smith's pincers. He, with mouth wide open, with tears streaming from his eyes, frightened by the fear of death, said "Master, I shall not eat you; give me my life." "If so, having descended, release me in the lake." He, having turned back, having descended into the lake itself, placed the crab on the mud surface at the edge of the lake; the crab, as if trimming a white water-lily stalk with scissors, having trimmed his neck, entered the water.

Having seen that marvel, a deity dwelling in the varaṇa tree, giving applause, making the forest resound, spoke this verse with a sweet voice -

38. "One wise in fraud does not perpetually thrive in happiness through fraud;
One wise in fraud obtains, like a heron with a crab."

Therein, "one wise in fraud does not perpetually thrive in happiness through fraud": fraud (nikati) is called deception (vañcanā); one wise in fraud means a person wise in deception; by that fraud, by that deception, he does not perpetually thrive in happiness; he is not able to become established in happiness at all times; but he definitely reaches destruction. This is the meaning. "Obtains" means receives. "One wise in fraud" means an evil person whose wisdom is trained in deceitfulness obtains, receives, gains the fruit of the evil done by himself. This is the meaning. How? Like a heron with a crab; just as a heron receives the cutting of its neck from a crab, so an evil person obtains, receives fear either in the present life or in the future state from the evil done by himself. Making known this meaning, the Great Being, making the forest resound, expounded the Teaching.

The Teacher, having brought this proclamation of the Teaching: "Not only now, monks, was this one deceived by the village-dwelling robe-augmenter; in the past too he was deceived indeed," having made the connection, connected the Jātaka - "At that time the heron was the robe-augmenter dwelling in Jeta's Grove, the crab was the village-dwelling robe-augmenter, but the tree-spirit was myself."

The Commentary on the Baka Jātaka is the eighth.

39. Commentary on the Nanda Jātaka

"Methinks a heap of golden things": this the Teacher, while dwelling at Jeta's Grove, spoke referring to the co-resident pupil of the Elder Sāriputta. That monk, it is said, was compliant and willing to do what others bid, and he rendered support to the elder with great endeavour. Then on one occasion the elder, having asked permission of the Teacher, wandering on a journey, went to the Southern Hill Country. That monk,

at the time of going there, having become stubborn in conceit, did not heed the elder's word; when told "Friend, do such and such a thing," he became the elder's opponent. The elder did not know his disposition. He, having wandered on a journey there, came back again to Jeta's Grove. That monk, from the time of the elder's arrival at the Jeta's Grove monastery, became just the same again. The elder reported to the Truth-finder: "Venerable sir, one co-resident pupil of mine, in one place, is like a slave bought for a hundred, but in another place, having become stubborn in conceit, when told 'Do such and such a thing,' becomes an opponent." The Teacher said: "This monk, Sāriputta, is not of such character only now; in the past too, having gone to one place, he is like a slave bought for a hundred. Having gone to another place, he becomes an opponent, an enemy." Having said thus, being requested by the elder, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta took conception in a certain householder's family. One friend of his, a householder, was himself old, but his wife was young. She, in dependence on him, obtained a son. He thought: "This woman, because of her youth, after my passing, having taken some man, would destroy this wealth and would not give it to my son. What if I were to put this wealth underground?" Having taken from the house a slave named Nanda, having gone to the forest, having deposited that wealth in a certain place, having told him, having exhorted him saying "Dear Nanda, after my passing, you should tell my son about this wealth, and do not abandon him," he died.

His son too gradually came of age. Then his mother said to him - "Dear son, your father, having taken the slave Nanda, deposited wealth; having had it brought, establish the household." One day he said to Nanda - "Maternal uncle, is there any wealth deposited by my father?" "Yes, master." "Where was it deposited?" "In the forest, master." "Then let us go." Having taken a spade and basket, having gone to the place of the treasure, he said "Where is the wealth, maternal uncle?" Nanda, having climbed up and stood on top of the treasure, in dependence on the treasure having aroused conceit, reviles the boy: "Hey, slave-woman's son, servant, where is there wealth for you in this place?" The boy, having heard his harsh speech, as if not hearing, having taken him saying "Then let us go," having turned back, again after two or three days had passed, went there; Nanda reviled him in just the same way. The boy, without even speaking a harsh word to him, having turned back, thinking "This slave, from this point onwards, goes saying 'I shall tell about the wealth,' but having gone, he reviles me; I do not know the reason for that. But there is my father's friend, a householder; having asked him, I shall know" - having gone to the Bodhisatta's presence, having reported all that incident, asked "What indeed, dear sir, is the reason?"

The Bodhisatta, having said "Dear son, at whatever place Nanda stands and reviles you, right there is your father's own wealth; therefore, when Nanda reviles you, then having dragged him away saying 'Come here, slave, why do you revile?' having broken open that place, having taken out the wealth belonging to the family, having had the slave removed, bring the wealth," spoke this verse -

39. "Methinks a heap of golden things, and a golden wreath, and Nandaka;
Where the slave, born a slave, standing, roars rough words."

Therein, "methinks" means thus I know. "Golden things" - "beautiful is the colour of these" thus "golden things." What are they? Jewels such as silver, gems, gold, coral and so on. For in this instance all of these are intended as "golden things"; a heap of those is "a heap of golden things." "And a golden wreath" means I think your father's golden wreath too is right here. "Nandaka where the slave" means in whatever place the slave Nandaka stands. "Born a slave" means the son of a slave woman reckoned as a "yes-slave," one who entered into slavery saying "Yes, I am your slave woman." "Standing, roars rough words" means "in whatever place he stands and speaks rough, harsh words, right there is your family's wealth; thus I think of it" - the Bodhisatta told the boy the means of obtaining the wealth.

The boy, having paid homage to the Bodhisatta, having gone home, having taken Nanda, having gone to the place of the treasure, having proceeded in accordance with the instruction, having brought that wealth, having established the household, standing firm in the Bodhisatta's exhortation, having performed meritorious deeds such as giving and so on, at the end of life went according to his actions.

The Teacher, having said "In the past too this one was of such character indeed," having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time Nanda was the co-resident pupil of Sāriputta, but the wise householder was myself."

The Commentary on the Nanda Jātaka is the ninth.

40. Commentary on the Khadiraṅgāra Jātaka

"I would rather fall into hell" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Anāthapiṇḍika. For Anāthapiṇḍika, having given up, having scattered, fifty-four hundred million in wealth in the Buddha's Dispensation for the monastery alone, setting aside the Three Jewels, without producing the perception of a jewel in anything else, while the Teacher was dwelling at Jeta's Grove, daily went to three great attendances. Right early he goes once, after the morning meal once, in the evening once. There were also other attendances in between. And while going, thinking "Have I brought something? Novices or young monks might look at my hand," he had never gone empty-handed. Going right early, he goes having had rice gruel taken along; after the morning meal, ghee, butter, honey, molasses and so on too; in the evening time, with scents, garlands, cloth and so on in hand. Thus for him giving day after day, there was no measure to his giving.

Many who lived by trade, having put it on promissory notes, took from his hand wealth amounting to eighteen hundred million as a debt; the great millionaire did not have it collected. Another eighteen hundred million belonging to his family, deposited and stored on a riverbank, when the Aciravatī's water broke the riverbanks, entered the great ocean; those iron pots, with their seals just as they were closed, roll about in the belly of the deep, wandering. In his house there was always a regular meal for five hundred monks. For the millionaire's house was like a pond dug at a crossroads for the community of monks, standing in the place of mother and father for all monks. Therefore even the Perfectly Enlightened One went to his house, and the eighty great elders too went indeed. But of the remaining monks, both going and coming, there was no measure. That house was of seven storeys, adorned with seven gateways; at

its fourth gateway one deity of wrong view dwelt; she, when the Perfectly Enlightened One entered the house, was unable to remain in her own mansion, and having taken her children, having descended, stood on the ground. When the eighty great elders too and the remaining elders too entered and departed, she did likewise. She thought: "When the ascetic Gotama and his disciples enter this house, there is no happiness for me; I shall not be able to keep descending again and again and standing on the ground constantly. It is fitting for me to act so that these do not enter this house." Then one day, having gone to the presence of the chief steward who had just retired to sleep, having pervaded with radiance, she stood. And when it was said "Who is here?" she said "I am the deity arisen at the fourth gateway." "Why have you come?" "Do you not see the millionaire's conduct? Without looking to his future, having taken out wealth, he venerates only the ascetic Gotama; he does not engage in trade, he does not set up business activities. You should exhort the millionaire so that he attends to his own business activities. And act so that the ascetic Gotama together with his disciples does not enter this house." Then he said to her: "Foolish deity, the millionaire, in distributing wealth, distributes it in the Buddha's Dispensation which leads to liberation. If he were to seize me by the topknot and sell me, I would not say anything. Go away." She, on another day, having approached the millionaire's eldest son, exhorted him in the same way; he too threatened her in the former method itself. But she was not able even to speak with the millionaire.

As the millionaire was continuously giving gifts and not conducting business, when his income had become weak, his wealth went to utter exhaustion. Then, as he had gradually reached poverty, even his cloths for use, bedding, and food were not like the former ones. Even being in such a state, he gave gifts to the community of monks, but was not able to make them superior and give. Then one day, the Teacher asked him who had paid homage and was seated: "Is a gift being given in your family, householder?" He said: "It is being given, venerable sir, but that is porridge of broken rice with vinegar as a second." Then the Teacher said to him: "Householder, do not let your mind contract thinking 'I am giving a coarse gift.' For when the mind is superior, a gift given to Buddhas, Individually Enlightened Ones, and disciples of the Buddha is never coarse. Why? Because of the greatness of the result," he said. That there is no gift called coarse for one who is able to make the mind superior - this should be understood thus:

"There is not, when the mind is devoted, an offering called small;
Or towards the Truth-finder, the Enlightened by himself, or towards his
disciples.

"There is surely no service among those of supreme vision, among the
Buddhas, that is insignificant;
With dry and unsalted, see the fruit of a lump of flour food."

Furthermore, he said to him: "Householder, you, while giving a coarse gift, gave to the eight noble persons. I, in the time of Velāma, having made the entire Indian subcontinent ploughless, giving the seven treasures, conducting a great gift as if filling the five great rivers with a single flood, did not obtain even one who had gone

to the three refuges or one who observed the five precepts. Those worthy of offerings are indeed so rare. Therefore do not let your mind contract thinking 'My gift is coarse.'" And having said thus, he related the Velāma Discourse.

Then that deity, being unable even to speak with the millionaire during the time of prosperity, thinking "Now this one, because of his fallen state, will accept my word," at the time of midnight, having entered the royal bedchamber, having pervaded with light, stood in the sky. The millionaire, having seen her, said: "Who is this?" "I am the deity dwelling at the fourth gateway, great millionaire." "For what purpose have you come?" "Having wished to tell you an exhortation, I have come." "Then speak." Great millionaire, you do not think of the future, you do not look after your sons and daughters; much wealth has been scattered in the Dispensation of the ascetic Gotama. You, by excessive disposal of wealth or by non-performance of business activities and the like, in dependence on the ascetic Gotama, have become destitute. Even being in such a state, you do not release the ascetic Gotama; even today the ascetics enter your house. Whatever has been taken away by them, that is not possible to have brought back; let what has been taken remain just taken. But henceforth, do not yourself go to the presence of the ascetic Gotama, and do not allow his disciples to enter this house; without even looking back at the ascetic Gotama, having conducted your business and trade, establish your family. Then he said to her thus: "Is this the exhortation to be given by you to me?" "Yes, sirs." I have been made unshakeable by the One of Ten Powers, even by a hundred, even by a thousand, even by a hundred thousand of such deities. For my faith is unshakeable and well established like Sineru; by me wealth has been disposed of in the Dispensation of the Jewel leading to liberation. What is inappropriate has been said by you; a blow has been struck at the Buddha's Dispensation. There is no business of dwelling together with you - one of such misconduct, immoral, a wretch - in one house with me. Quickly depart from my house and go elsewhere.

She, having heard the word of the stream-enterer noble disciple, being unable to remain, having gone to her own dwelling place, having taken her children by the hand, departed. Having departed, but not finding a dwelling place elsewhere, having thought "Having asked forgiveness of the millionaire, I shall dwell right there," having gone to the presence of the young god who was the guardian of the city, having paid homage to him, she stood there. When it was said "For what purpose have you come?" she said: "I, master, through my own foolishness, without consideration, spoke with the millionaire Anāthapiṇḍika. He, having become angry with me, drove me out from my dwelling place. Having led me to the millionaire's presence, having asked forgiveness, give me a dwelling place." "But what was said by you to the millionaire?" "Henceforth do not attend upon the Buddha, do not attend upon the Community; do not allow the ascetic Gotama entry into the house." "Thus was he spoken to by me, master." What is inappropriate has been said by you; a blow has been struck at the Dispensation. "I do not venture to take you and go to the millionaire's presence." She, not having obtained assistance from him, went to the presence of the four great kings.

Rejected by them too in the same way, having approached Sakka the king of the gods, having told that incident, she earnestly requested "I, Sire, not finding a dwelling place, taking my children by the hand, wander about helpless; by your splendour,

grant me a dwelling place." He too said to her "What was done by you is inappropriate, a blow has been struck at the Conqueror's Dispensation; I too, in dependence on that, am not able to speak together with the millionaire, but I shall tell you one means for obtaining the millionaire's forgiveness." "Very well, Sire, tell me." There is wealth numbering eighteen crores taken by people having placed promissory notes from the great millionaire's hand; you, having taken the appearance of his agent, having made someone known as the reason, having taken those promissory notes, surrounded by several young demons, having taken a promissory note in one hand and a pen in the other, having gone to their houses, standing in the middle of the house, having frightened them by your own demonic power, having shown your own demonic power saying "This is your promissory note; our millionaire, during his time of prosperity, said nothing to you; now he has become destitute; give back the coins taken by you," having collected all those eighteen crores of gold, having filled the millionaire's empty storerooms; there is other wealth deposited on the bank of the Aciravatī river which, when the riverbank was broken, entered the ocean; that too, having brought by your own power, having filled the empty storerooms; also at such and such a place there is ownerless wealth amounting to exactly eighteen crores; that too having brought, fill the empty storerooms; with these fifty-four crores, having performed this punishment of filling the empty storerooms, ask forgiveness of the great millionaire.

She, having accepted his word saying "Very well, Sire," having brought all the wealth in the very manner stated, having filled the storerooms, at the time of midnight, having entered the millionaire's royal bedchamber, having pervaded with radiance, stood in the sky. When it was said "Who is this?" - "I am, great millionaire, the blind and foolish deity dwelling at your fourth gateway porch; by me, deluded by great delusion, not knowing the virtues of the Buddha, something was spoken together with you in former days; forgive me that fault. For by the word of Sakka the king of the gods, having cleared your debts - eighteen crores, eighteen crores that had gone to the ocean, eighteen crores of ownerless wealth at various places - having brought fifty-four crores, the punishment has been performed by filling the empty storerooms; all the wealth that had gone to utter elimination on account of the Jeta's Grove monastery has been collected together; not finding a dwelling place, I am weary; without paying attention to what was spoken by me through ignorance, forgive me, great millionaire."

Anāthapiṇḍika, having heard her words, thought "This deity says 'The punishment has been done by me,' and acknowledges her own fault; the Teacher, having trained her, will cause her to know his own virtues; I shall show her to the Perfectly Enlightened One." Then he said to her "Mother, O deity, if you wish to ask my forgiveness, ask my forgiveness in the presence of the Teacher." "Very well, I shall do so; but take me and go to the Teacher's presence." He, having said "Very well," when the night became light, right early, having taken her, having gone to the Teacher's presence, reported to the Truth-finder everything done by her. The Teacher, having heard his words, said "Here, householder, even an evil person, as long as evil does not ripen, sees good things. But when his evil ripens, then he sees only evil. Even a good person, as long as good does not ripen, sees evil things. But when his good ripens, then he sees only good" - having said this, he spoke these two verses in the Dhammapada:

"Even the evil one sees good, as long as evil does not ripen;
But when evil ripens, then the evil one sees evil things.

"Even the good one sees evil, as long as good does not ripen;
But when good ripens, then the good one sees good things."

And at the conclusion of these verses, that deity became established in the fruition of stream-entry. She, having fallen at the Teacher's feet marked with wheels, having asked forgiveness of the Teacher saying "By me, venerable sir, infatuated with lust, corrupted by hate, deluded by delusion, blinded by ignorance, not knowing your virtues, an evil word was spoken; forgive me that," asked forgiveness of the great millionaire too.

At that time, Anāthapiṇḍika spoke of his own virtue before the Teacher: "Venerable sir, this deity, even though trying to prevent me saying 'Do not perform attendance upon the Buddha and so on,' was not able to prevent me; even though being hindered by her saying 'Gifts should not be given,' I gave gifts indeed; surely this, venerable sir, is my virtue." The Teacher said "You indeed, householder, are a stream-enterer, a noble disciple, of unshakeable faith, of purified vision; that you were not prevented by this deity of little influence trying to prevent you is not marvellous. But that formerly wise men, standing with immature knowledge when a Buddha had not arisen, even though prevented by Māra, the lord of the sensual-sphere of existence, who, standing in the sky, having shown a pit of burning charcoal eighty cubits deep, saying 'If you give a gift, you will be cooked in this hell,' saying 'Do not give a gift,' standing in the middle of a lotus pericarp, gave gifts - this is marvellous" - having said this, being requested by Anāthapiṇḍika, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the family of the millionaire of Bārāṇasī, being reared like a divine prince with various kinds of instruments of happiness, gradually having attained discretion, at the very age of sixteen years attained accomplishment in all crafts. He, upon the passing of his father, standing in the position of millionaire, having had six alms-halls built - four at the four city gates, one in the middle of the city, and one at the door of his own dwelling - gives a great gift, observes morality, and performs the Observance practice.

Then one day, at the time for the morning meal, when delightful food of various excellent flavours was being brought to the Bodhisatta, a certain Individually Enlightened One, having emerged from cessation after the elapse of seven days, having observed the time for the alms round, thinking "Today it is fitting for me to go to the house-gate of the millionaire of Bārāṇasī," having chewed a betel-creeper wooden toothbrush, having washed his face at Lake Anotatta, standing on the red arsenic slab, having dressed, having tied a waistband resembling a streak of lightning, having put on his robe, having taken a clay bowl created by supernormal power, having come through the sky, just when the food was being brought to the Bodhisatta, stood at the house-gate. The Bodhisatta, having seen him, having risen from his seat, having shown the act of prostration, looked at the attendant who makes preparations. When it was said "What shall I do, master?" he said "Bring the noble one's bowl." At that very moment, Māra the Evil One, trembling, having risen,

thinking "This Individually Enlightened One obtained food seven days ago; today, not obtaining it, he will perish; and I shall destroy him, and I shall create an obstacle to the millionaire's giving," at that very moment, having come, created a pit of burning charcoal eighty cubits in extent in the inner compound. It, filled with acacia-wood charcoal, blazing, aglow, appeared like the great hell of Avīci. Having created that, he himself stood in the sky. The man going for the purpose of bringing the bowl, having seen that, overcome with great fear, turned back. The Bodhisatta asked "Why, dear son, did you turn back?" "Master, in the inner compound there is a great pit of burning charcoal, blazing, aglow." Then another, then another - thus, those who came one after another, all overcome with fear, fled with speed.

The Bodhisatta thought "Today the wielding power Māra must have been energetic, desirous of creating an obstacle to my giving; but he does not know my state of being immovable even by a hundred Māras or a thousand Māras. Today now I shall know whether mine or Māra's is the greatness of power, the greatness of splendour" - having taken that food bowl just as it was prepared, by himself, having gone out from the house, having stood at the edge of the charcoal pit, having looked up at the sky, having seen Māra, he said: "Who are you?" "I am Māra." "Was this charcoal pit created by you?" "Yes, by me." "For what purpose?" "For the purpose of creating an obstacle to your giving and for the purpose of destroying the life of the Individually Enlightened One." The Bodhisatta, having said "I shall indeed not allow you to create an obstacle to my own giving, nor an obstacle to the life of the Individually Enlightened One. Today now I shall know whether mine or yours is the greatness of power, the greatness of splendour," having stood at the edge of the charcoal pit, having said "Venerable sir, Individually Enlightened One, even falling head-downwards into this charcoal pit, I shall not turn back; only accept the food given by me," spoke this verse -

40. "I would rather fall into hell, feet upward, head downward;
I will not do what is ignoble, come, accept the almsfood."

Therein, this is the summarised meaning - Venerable sir, excellent Individually Enlightened One, if by giving you almsfood I definitively fall into this hell, feet upward, head downward, even so, that which, because of not being done by the noble ones and being done by the ignoble ones, is called "ignoble" - namely, non-giving and immorality - "I will not do that ignoble thing; come, accept this almsfood being given by me." And here, "come" (handā) is an indeclinable particle used in the sense of release.

Having said thus, the Bodhisatta, with firm undertaking, having taken the food bowl, sprang forth over the top of the charcoal pit. At that very moment, from the bottom of the charcoal pit eighty cubits deep, a single great lotus, grown up higher and higher, blooming with a hundred petals, having risen up, received the Bodhisatta's feet. Thereupon, pollen the size of a great gourd, having risen up, having settled on the Great Being's head, made his entire body as if sprinkled with gold powder. He, standing on the pericarp of the lotus, placed food of various excellent flavours in the Individually Enlightened One's bowl. He, having accepted it, having given thanksgiving, having tossed the bowl into the sky, while the great multitude was watching, himself too having risen up into the sky, as if trampling upon rows of clouds

of various kinds, went to the Himalayas itself. Māra too, defeated, having reached displeasure, went to his own dwelling place. But the Bodhisatta, while still standing on the pericarp of the lotus, having expounded the Teaching to the great multitude by way of praising giving and morality, surrounded by the great multitude, having entered his own dwelling, having performed meritorious deeds such as giving and so on for as long as life lasted, went according to his actions.

The Teacher, having brought this proclamation of the Teaching: "This is not marvellous, householder, that you, thus accomplished in vision, were not shaken by the deity at present; what was done formerly by the wise alone is marvellous," having made the connection, connected the Jātaka: "At that time the Individually Enlightened One attained final Nibbāna right there; but the millionaire of Bārāṇasī who, having defeated Māra, standing on the pericarp of the lotus, was the giver of almsfood to the Individually Enlightened One, was myself."

The Commentary on the Khadiraṅgāra Jātaka is the tenth.

The Kulāvaka Chapter is the fourth.

Its summary:

Nest and Dancing, Delight, Fish, Quail;
Bird, Partridge, Heron, Nanda and Acacia-Charcoal.

5. The Chapter on the Well-wisher

41. Commentary on the Losaka Jātaka

"For one who wishes for the welfare" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the elder monk named Losaka Tissa. But who was this elder monk named Losaka Tissa? In the Kosala country, a certain fisherman's son, a destroyer of his own family, a non-obtainer monk. It is said that he, having passed away from the place of his rebirth, took conception in the womb of a certain fisherwoman in a fishermen's village where a thousand families dwelt in the Kosala country. On the day of his taking conception, that thousand families, with nets in hand, searching for fish in rivers and lakes and so on, did not obtain even one small fish. And from then on, those fishermen only declined. For while he was still gone into the womb, their village was burnt by fire seven times, and punished by the king seven times. Thus gradually they became destitute. They thought: "Formerly there was nothing of this sort for us, but now we are declining; there must be a wretch among us; let us become two groups" - and five hundred families each joined together. Then, whichever group his mother and father were in, that very group declined, while the other prospered. They divided that group too in two, that too in two - thus, until that very family alone remained, having divided, having known their state of being wretches, having beaten them, they drove them out.

Then his mother, living with difficulty, when the embryo was fully matured, gave birth in a certain place. A being in the last existence cannot be destroyed; like a lamp inside a pot, the decisive support for arahantship burns in his heart. She, having looked after that child, at the time when he was running about and roaming around, having placed a small bowl in his hand, having sent him saying "Son, enter this

house," fled. He, from then on, being alone, having sought almsfood here and there, sleeps in one place, does not bathe, does not look after his body, and like a dust-sprite, earns his livelihood with difficulty. He, gradually having become seven years old, at the doorway of a certain house, at the place where pot-washings were discarded, like a crow, picking up each grain of boiled rice, eats.

Then the General of the Teaching, walking for almsfood in Sāvatthī, having seen him, having cultivated a mind of friendliness towards him, thinking "This being has reached an extreme state of pitifulness, from which village is he indeed?" said "Come, sir." He, having come, having paid homage to the elder, stood there. Then the elder asked him: "From which village are you, or where are your mother and father?" "I, venerable sir, am without support; my mother and father, in dependence on me, saying 'We are wearied,' having abandoned me, fled." "But would you go forth?" "Venerable sir, I would indeed go forth, but who will give the going forth to a miserable one like me?" "I will give you the going forth." "Good, venerable sir, give me the going forth." The elder, having given him solid and soft food, having led him to the monastery, having bathed him with his own hand, having given him the going forth, when his rains retreats were complete, gave him full ordination. He, in old age, became known as "the Elder Losaka Tissa," of little merit, of little material gain. It is said that even at an incomparable gift, he had never previously obtained a bellyful; he obtains only just enough to sustain life. For when even one ladleful of rice gruel was given into his bowl, the bowl appeared as if filled to the brim. Then people, thinking "This one's bowl is full," give rice gruel below. They also say that at the time of giving rice gruel into his bowl, the rice gruel in the people's vessel disappears. In the case of sweet-meats and so on too, the same method applies.

He, at a later time, having developed insight, even though established in the highest fruition, arahantship, was still of little material gain. Then, as his life activities gradually declined, the day of final Nibbāna arrived. The General of the Teaching, reflecting, having known of his attainment of final Nibbāna, thinking "This Elder Losaka Tissa will attain final Nibbāna today; today it is fitting for me to give him food as much as he likes," having taken him, entered Sāvatthī for almsfood. The elder, in dependence on him, even in Sāvatthī with its many people, having stretched out his hand, did not obtain even so much as a salutation. Then the elder, having dismissed him saying "Go, friend, sit down in the hall with sitting accommodation," went. When he had just come, people, saying "The noble one has come," having caused him to sit down on a seat, fed him. The elder too sent the food he had obtained, saying "Give this to Losaka." Those who had taken it, having gone, without remembering the Elder Losaka Tissa, ate it themselves. Then, at the time of the elder's rising to go to the monastery, the Elder Losaka Tissa, having come, paid homage to the elder; the elder, having turned back and standing right there, asked "Have you obtained food, friend?" "We shall get some, shall we not, venerable sir?" The elder, struck with a sense of urgency, looked at the time; the proper time had passed. The elder, having caused the Elder Losaka to sit down in the hall with sitting accommodation, saying "Stay here, friend, sit right here," went to the dwelling of the king of Kosala. The king, having had the elder's bowl taken, saying "It is not the proper time for a meal," had a bowlful of the four sweets given. The elder, having taken that and gone, having said "Come, friend Tissa, eat this four sweets," having taken the bowl, stood there. He, being ashamed out of respect for the elder, did not eat. Then the elder said to him:

"Come, friend Tissa, I shall stand right here holding this bowl; you, having sat down, eat. If I were to release the bowl from my hand, nothing would remain." Then the Venerable Elder Losaka Tissa, while the chief disciple, the General of the Teaching, stood holding the bowl, ate the four sweets. That, through the elder's power of noble supernormal power, did not come to utter exhaustion. Then the Elder Losaka Tissa, having made a bellyful as much as he liked, ate; and on that very day he attained final Nibbāna through the Nibbāna element without residue of clinging. The Perfectly Enlightened One, having stood near, had the laying down of the body performed; having taken the relics, they built a shrine.

At that time the monks, having assembled in the Teaching hall, sat speaking: "Friends, alas, the Elder Losaka Tissa was of little merit, of little gains; how indeed was the noble teaching obtained by one of such little merit and little gains?" The Teacher, having gone to the Teaching hall, asked "What discussion were you having as you sat together here, monks?" They reported "Such and such, venerable sir." The Teacher said: "Monks, this monk made both his own state of being a non-obtainer and his state of being an obtainer of the noble teaching by himself. For previously, having created an obstacle to the material gain of others, he became one of little gains; through the power of the state of being engaged in insight as 'impermanent, suffering, non-self,' he became an obtainer of the noble teaching" - having said this, he brought up the past.

In the past, it is said, in the time of the Perfectly Enlightened One Kassapa, a certain monk, in dependence on a certain householder, dwelt in a village residence, regular, moral, properly engaged in insight. Then a certain elder who had eliminated the mental corruptions, dwelling the righteous dwelling, gradually arrived at the dwelling village of that monk's supporting householder. The householder, having gained confidence in the elder's very deportment, having taken his bowl, having ushered him into the house, having carefully fed him, having heard a little talk on the Teaching, having paid homage to the elder, said "Venerable sir, go to our neighbouring monastery; we, having come in the evening time, shall see you." The elder, having gone to the monastery, having paid homage to the resident elder, having asked permission, sat down to one side. He too, having exchanged friendly welcome with him, asked "Did you obtain almsfood, friend?" "Yes, I obtained it." "Where was it obtained?" "At the householder's house in your neighbouring village." And having said thus, having asked about his lodging, having attended to it, having put away his bowl and robes, he sat spending his time in the happiness of meditative absorption and the happiness of fruition.

That householder too, in the evening, having had scents, garlands, and material for lighting brought, having gone to the monastery, having paid homage to the resident elder, asked "Venerable sir, there is a certain visiting elder; has he come?" "Yes, he has come." "Where is he now?" "In such and such a lodging." He, having gone to his presence, having paid homage, having sat down to one side, having heard a talk on the Teaching, at the cool time having venerated both the shrine and the Bodhi tree, having lit lamps, having invited both persons, departed. The resident elder too, thinking "This householder has been won over; if this monk dwells in this monastery, he will not reckon me in anything," having fallen into displeasure towards the elder, thinking "It is fitting for me to make it so that this one does not dwell in this

monastery," did not speak anything with him who had come at the time of attendance. The elder who had eliminated the mental corruptions, having known his disposition, thinking "This elder does not know my state of being unhindered in either family or group," having gone to his own dwelling place, spent his time in the happiness of meditative absorption and the happiness of fruition.

The resident monk too, on the following day, having struck the gong with the back of his nail, having knocked on the door with his nail, went to the householder's house. He, having taken his bowl, having caused him to sit on the prepared seat, asked "Where is the visiting elder, venerable sir?" "I do not know the doings of your family attendant; even striking the gong, even knocking on the door, I was not able to awaken him. Having eaten sumptuous food at your house yesterday, being unable to digest it, he must have just fallen into sleep now. You, being pleased, are pleased in just such places" - he said. The elder who had eliminated the mental corruptions too, having observed the time for the alms round, having attended to his body, having taken his bowl and robes, having flown up into the sky, went elsewhere. That householder, having fed the resident elder milk-rice prepared with ghee, honey, and sugar, having rubbed the bowl with scented powder, having filled it again, saying "Venerable sir, that elder will be wearied by the road; take this to him," gave it. The other, without refusing, having taken it and going, thought: "If that monk drinks this milk-rice, even being seized by the neck and dragged out, he will not go. If however I show this milk-rice to people, my deed will become known. If I float it in water, the ghee will be visible on the surface of the water. If I throw it on the ground, it will become known by the gathering of crows. Where indeed should I throw this away?" - reflecting thus, having seen a burnt field, having cleared away the embers, having put it in there, having covered it over with embers, having gone to the monastery, not seeing that monk, he thought "Surely that monk, being one who has eliminated the mental corruptions, having known my disposition, must have gone elsewhere. Alas, an inappropriate thing was done by me for the sake of my belly" - at that very moment great displeasure arose in him. And from that point on, having become a human ghost, before long, having died, he was reborn in hell.

He, having been tormented in hell for many hundreds of thousands of years, by the remainder of the ripened result, in succession, having become a demon in five hundred births, did not obtain even for one day a bellyful of food. But one day he obtained a bellyful of afterbirth. Again in five hundred births he was a dog. Then too one day he obtained a bellyful of vomited food, but at other times a bellyful of food had never been obtained by him. But having passed away from the dog realm, he was reborn in a poor family in a certain village in the Kāsi country. From the time of his rebirth, that family became extremely poor; from birth onwards he did not obtain even as much as rice-gruel made with water. His name was Mittavindaka. His mother and father, being unable to endure the suffering of famine, having beaten him saying "Go, you wretch!" drove him out. He, without refuge, wandering about, went to Bārāṇasī. At that time the Bodhisatta, having become a world-famed teacher in Bārāṇasī, was teaching crafts to five hundred young men. At that time the residents of Bārāṇasī, having given expenses to the poor, had them trained in crafts. This Mittavindaka too was learning a craft in the presence of the Bodhisatta. He was

harsh, intolerant of exhortation, going about striking this one and that one; even when being exhorted by the Bodhisatta, he did not accept the exhortation. In dependence on that, his income too became meagre.

Then he, having quarrelled with the young men, not accepting the exhortation, having fled from there, wandering about, having reached a certain borderland village, lived by working for wages. He there lived together with a certain poor woman of another religion. She, in dependence on him, gave birth to two boys. The villagers, having given wages to Mittavindaka saying "You should report to us what is well-governed and what is ill-governed," made him dwell in a hut at the village entrance. But in dependence on that Mittavindaka, those borderland villagers seven times incurred the royal punishment, seven times their houses burned down, seven times the lake broke its banks. They thought "Before, in the time before the arrival of this Mittavindaka, there was nothing of this sort for us; but now, from the time of his arrival, we are declining" - having beaten him, they drove him out.

He, having taken his own children, going elsewhere, entered a certain forest possessed by non-human spirits. There the non-human spirits, having killed his children and wife, devoured their flesh. He, having fled from there, wandering about from place to place, having reached a certain port village named Gambhīra on the very day of the departure of boats, having become a labourer, boarded the boat. The boat, having gone on the surface of the ocean for seven days, on the seventh day stood still in the middle of the ocean as if beaten down and fixed. They administered the ill-luck voting tickets; seven times it fell to Mittavindaka alone. The people, having given him a bamboo raft, having seized him by the hands, threw him onto the surface of the ocean; the very moment he was thrown, the boat went on. Mittavindaka, having lain down on the bamboo raft, going on the surface of the ocean, by the fruit of morality observed in the time of the Perfectly Enlightened One Kassapa, having obtained four celestial maidens in a certain crystal mansion on the surface of the ocean, experiencing happiness in their presence, dwelt for seven days. But those mansion-dwelling female ghosts experience happiness for seven days, suffering for seven days. Going to experience suffering for seven days, having said "Until we come back, remain right here," they departed.

Mittavindaka, at the time of their departure, having lain down on the bamboo raft, going forward, obtained eight celestial maidens in a silver mansion. Going further from there, he obtained sixteen in a jewel mansion, thirty-two celestial maidens in a golden mansion. Not heeding their words either, going further, he saw on an intermediate island a certain demon city. There a certain demoness was going about in the form of a she-goat. Mittavindaka, not knowing her nature as a demoness, thinking "I shall eat goat's meat," seized her by the feet; she, by the power of the demon, having lifted him up, threw him. He, thrown by her, having gone over the top of the ocean, having fallen on the top of a thorn bush on the back of the moat at Bārāṇasī, rolling down, came to rest on the ground. And at that time, on that back of the moat, thieves were carrying off the king's she-goats that were roaming about. The goat-keepers, thinking "We shall catch the thieves," stood hidden to one side. Mittavindaka, having rolled down and standing on the ground, having seen those she-goats, thought "I, having seized a she-goat by the feet on a certain island in the ocean, was thrown by her and fell here. If now I seize one she-goat by the feet, she

will throw me beyond, onto the surface of the ocean, to the presence of the mansion deities." He, having thus unwisely attended, seized a she-goat by the feet; she, the very moment she was seized, cried out. The goat-keepers, having come from here and there, having seized him, saying "For so long a time this thief has been eating the she-goats of the royal family," having beaten him, having bound him, they lead him to the presence of the king.

At that moment, the Bodhisatta, surrounded by five hundred young men, having gone out from the city, going to bathe, having seen Mittavindaka and having recognised him, said to those people - "Dear sons, this is our pupil; why do you seize him?" "He is a she-goat thief, sir; he seized one she-goat by the feet, therefore he was taken." "In that case, having made him our slave, give him to us; he will live in dependence on us." They, having released him saying "Very well, sirs," went away. Then the Bodhisatta asked him: "Mittavindaka, where have you been living for so long a time?" He reported all the deeds done by himself. The Bodhisatta, having said "One who does not carry out the word of those who wish one's welfare thus reaches suffering," spoke this verse -

41. "Whoever, when being admonished by one who wishes his welfare, who is compassionate for his good, does not follow the instruction;
He grieves like Mittaka, clinging to the goat's foot."

Therein, "of one who wishes for the welfare" means of one who wishes for growth. "Who is compassionate for his good" means of one who is compassionate with welfare. "Being admonished" means being exhorted with soft words and a mind intent on welfare. "Does not follow the instruction" means he does not do what is admonished; he is difficult to admonish and unreceptive to exhortation. "He grieves like Mittaka" means just as this Mittavindaka, having seized the she-goat's foot, grieves and is wearied, so he grieves constantly - with this verse the Bodhisatta expounded the Teaching.

Thus by that elder monk, during such a long course of time, a bellyful had been obtained in only three individual existences. Having been a demon, one day afterbirth was obtained; having been a dog, one day vomited food was obtained; on the day of final Nibbāna, through the power of the Generalissimo of the Teaching, the four sweets were obtained. Thus it should be understood that obstructing another's material gain is indeed a great fault. But at that time, both that teacher and Mittavindaka went according to their actions.

The Teacher, having brought this proclamation of the Teaching: "Thus, monks, this one himself made both his own state of being one of little material gain and his state of being one who obtains the noble Teaching," having made the connection, connected the Jātaka - "At that time Mittavindaka was the Elder Losaka Tissa, but the world-famed teacher was myself."

The Commentary on the Losaka Jātaka is the first.

42. Commentary on the Pigeon Jātaka

"For one who wishes for the welfare" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain greedy monk. His greedy nature will become evident in the Crow Jātaka in the Ninth Collection. At that time, however, the monks reported to the Teacher: "This monk, venerable sir, is greedy." Then the Teacher asked him: "Is it true, monk, that you are greedy?" "Yes, venerable sir." The Teacher, having said "In the past too, monk, you were greedy; because of greediness you reached the destruction of life, and even the wise, in dependence on you, declined from their own dwelling places," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the realm of pigeons. At that time the residents of Bārāṇasī, out of desire for merit, hung chaff-baskets in various places for the comfortable dwelling of birds. The cook of the Bārāṇasī millionaire too, having hung one chaff-basket in his own kitchen, placed it there; the Bodhisatta made his dwelling there. He, having gone out right early, having roamed about in the food resort, having come in the evening, dwelling there, spent his time. Then one day a certain crow, going by the top of the kitchen, having smelled the seasoning scent of sour and non-sour fish and meat, having aroused greed, thinking "In dependence on whom indeed shall I obtain this fish and meat?" having sat down not far away, examining, in the evening, having seen the Bodhisatta coming and entering the kitchen, thinking "In dependence on this pigeon I shall obtain fish and meat," on the following day, having come right early, at the time of the Bodhisatta's going out for the purpose of foraging, he followed closely behind. Then the Bodhisatta said to him: "Why do you, my dear, go about together with us?" "Master, your conduct pleases me; henceforth I shall attend upon you." "My dear, you have a different food resort, we have a different food resort; attendance upon us by you is difficult to do." "Master, at the time of your taking food, I too, having taken my food, shall go together with you." "Good, only you must be heedful" - thus the Bodhisatta, having exhorted the crow, while roaming about in the food resort, eats grass seeds and so on. But at the time of the Bodhisatta's taking food, the crow, having gone, having removed a lump of cow dung, having eaten the insects, having filled his belly, having come to the presence of the Bodhisatta, having said "Master, you roam about for too long a time; one should not be one of too much food," together with the Bodhisatta, who had taken his food and was coming in the evening, entered the kitchen. The cook, thinking "Our pigeon has come having brought another too," placed a basket for the crow as well. Thenceforth the two lived together.

Then one day they brought much fish and meat for the millionaire. Having taken that, the cook hung it here and there in the kitchen. The crow, having seen that, having aroused greed, lay down at night groaning, thinking "Tomorrow, without going to the feeding ground, this alone should be eaten by me." On the following day, the Bodhisatta, going for food, said "Come, my dear crow." "Master, you go; I have a stomach illness." "My dear, crows have never had a stomach illness; at night, during the three watches, in each watch they become unconscious; but when they have swallowed a lamp wick, for a moment there is satisfaction for them. You must be wanting to eat this fish and meat. Come, what is meant for human consumption is difficult for you to enjoy. Do not do such a thing; go for food together with me." "I am not able, master." "If so, you will be known by your own action; do not fall under the power of greed, be heedful" - having thus admonished him, the Bodhisatta went for

food.

The cook, having prepared various kinds of fish and meat dishes, having slightly opened the vessels for the purpose of the steam escaping, having placed a straining pot on top of the vessels, having gone outside, stood wiping his sweat. At that moment, the crow, having raised his head from the basket, looking at the food-house, having known his state of having departed, having thought "Now is the time to fulfil my wish and eat meat; shall I eat large pieces of meat, or minced meat?" having thought "With minced meat one cannot quickly fill the belly; having brought a large piece of meat, having put it down in the basket, I shall lie down eating" - having flown up from the basket, he hid in the straining pot. It made the sound "kirī." The cook, having heard that sound, having entered thinking "What indeed is this?" having seen the crow, thinking "This wicked crow wants to eat the great millionaire's cooked meat; I indeed live in dependence on the millionaire, not on this fool; what use is this one to me?" - having shut the door, having seized the crow, having plucked the feathers from his entire body, having pounded fresh ginger, salt, cumin and so on, having mixed them with sour buttermilk, having smeared his entire body with that, he threw that crow into the basket. He, overcome by excessive pain, lay down groaning.

The Bodhisatta, having come in the evening, having seen him fallen into disaster, having said "Greedy crow, not having heeded my word, in dependence on your greed you have come to great suffering," spoke this verse -

- 42.** "Whoever, when being admonished by one who wishes his welfare, who is compassionate for his good, does not follow the instruction;
Not having heeded the word of the pigeon, he lies as one gone into the hands of enemies."

Therein, "not having heeded the word of the pigeon" means not having heeded the word of beneficial instruction of the pigeon. "He lies as one gone into the hands of enemies" means just as this crow, having gone into the reach, the path of the hands, of enemies, those who cause harm, persons who produce suffering, that person, having met with great disaster, lies bewailing.

The Bodhisatta, having spoken this verse, thinking "Now it is not possible for me to dwell in this place," went elsewhere. The crow too met with the destruction of life right there. Then the cook, having taken it together with a basket, threw it away at the rubbish heap.

The Teacher too, having brought this proclamation of the Teaching: "Not only now are you greedy, monk; in the past too you were greedy indeed, and in dependence on that greediness of yours, even the wise declined from their own residences," made known the truths; at the conclusion of the truths, that monk attained the fruition of non-returning. The Teacher, having made the connection, connected the Jātaka - "At that time the crow was the greedy monk, but the pigeon was myself."

The Commentary on the Kapota Jātaka is the second.

43. The Commentary on the Veḷuka Jātaka

"For one who wishes for the welfare" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was difficult to admonish. For the Blessed One, having asked "Is it true, monk, that you are difficult to admonish?" when it was said "It is true, venerable sir," having said "Not only now are you difficult to admonish, monk; in the past too you were difficult to admonish indeed, and because of being difficult to admonish, not having heeded the word of the wise, you met with the destruction of life before a snake," brought up the past.

In the past, when Brahmadaṭṭha was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a family of great wealth in the Kāśī country, having attained discretion, having seen the danger in sensual pleasures and the benefit in renunciation, having abandoned sensual pleasures, having entered the Himalayas, having gone forth in the going forth of sages, having performed the preliminary work on a circular meditation object, having produced the five direct knowledges and the eight meditative attainments, spending his time in the happiness of meditative absorption, at a later time, with a great retinue, surrounded by five hundred hermits, having become the teacher of the group, he dwelt. Then a certain young venomous snake, roaming about by its own nature, reached the hermitage of a certain hermit. The hermit, having aroused affection for a son towards it, having made it lie down in a bamboo joint, looks after it. Because of its sleeping in a bamboo joint, they gave it the name "Veḷuka." Because of his looking after it with affection for a son, they gave the hermit the name "the father of Veḷuka."

Then the Bodhisatta, having heard "It is said that a certain hermit looks after a venomous snake," having had him summoned, having asked "Is it true that you look after a venomous snake?" when it was said "True," said "There is no such thing as trust with a venomous snake; do not look after it thus." "He is my son, teacher; I shall not be able to carry on without him." "If so, you will meet with the destruction of life from this very one's presence." The hermit did not accept the Bodhisatta's word, nor was he able to give up the venomous snake. Thereupon, after just a few days had passed, all the hermits, having gone for the purpose of gathering fruits, having seen the easy availability of fruits at the place they had gone to, dwelt right there for two or three days; the father of Veḷuka too, going together with them, having made the venomous snake lie down in the bamboo joint itself, having closed it, went. He, having come back again together with the hermits after two or three days had passed, thinking "I shall give Veḷuka his food," having opened the bamboo joint, saying "Come, dear son, you are hungry," stretched out his hand. The venomous snake, having become angry due to being without food for two or three days, having bitten the outstretched hand, having brought the hermit to the destruction of life right there, entered the forest. The hermits, having seen that, reported it to the Bodhisatta. The Bodhisatta, having had the funeral rites performed for him, having sat down in the midst of the group of sages, by way of exhortation to the sages, spoke this verse -

- 43.** "Whoever, when being admonished by one who wishes his welfare, who is compassionate for his good, does not follow the instruction;
Thus he lies slain, like the father of Veḷuka."

Therein, "thus he lies slain" means whoever indeed does not accept the exhortation of the sages, he, just as this hermit, having reached a state of rottenness before a venomous snake, lies slain, thus having reached great destruction, lies slain. This is the meaning. Thus the Bodhisatta, having exhorted the group of sages, having developed the four divine abidings, at the end of his life span was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching: "Not only now are you difficult to admonish, monk; in the past too you were difficult to admonish indeed, and because of being difficult to admonish, you reached a state of rottenness before a venomous snake," having made the connection, connected the Jātaka - "At that time the father of Veḷuka was the monk difficult to admonish, the rest of the assembly was the Buddha's assembly, but the leader of the group was myself."

The Commentary on the Veḷuka Jātaka is the third.

44. Commentary on the Makasa Jātaka

"Better an enemy" - this the Teacher, while wandering on a journey among the Magadhans, spoke in a certain small village referring to foolish village people. It is said that the Truth-finder, on one occasion, having gone from Sāvattthī to the country of Magadha, while wandering on a journey there, reached a certain small village. And that small village was for the most part full of blindly foolish people. There one day those blindly foolish people, having assembled, having discussed "Friends, when we enter the forest and do our work, mosquitoes bite us; on that account there is a cutting off of our work; let us all take bows and weapons and go and fight with the mosquitoes and shoot and cut down and kill all the mosquitoes," having gone to the forest, thinking "We shall shoot the mosquitoes," having shot and struck one another, having come back in pain, they lay down inside the village and in the middle of the village and at the village entrance.

The Teacher, surrounded by the community of monks, entered that village for almsfood. The remaining wise people, having seen the Blessed One, having had a pavilion built at the village entrance, having given a great gift to the community of monks headed by the Buddha, having paid homage to the Teacher, sat down. The Teacher, having seen the people fallen in various places, asked those lay followers: "There are many sick people here; what was done by them?" "Venerable sir, these people, having gone thinking 'We shall make war on the mosquitoes,' having shot one another, have themselves become sick." The Teacher, having said "Not only now do blindly foolish people, thinking 'We shall strike the mosquitoes,' strike themselves; in the past too there were indeed people who struck others thinking 'We shall strike the mosquito,'" being requested by those people, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta earns his living by trade. At that time in the Kāśi country, in a certain borderland village, many carpenters lived. There one bald carpenter was planing a tree, and then one mosquito, having settled on his head which was like the back of a copper bowl, pierced his head with its beak as if striking with a spear. He said to his son who was seated near him - "Dear son, a mosquito is piercing my head as if striking with a spear; ward it off, will you." "Dear son, be patient; I shall kill it with a single blow." "At

that time the Bodhisatta too, searching for his own goods, having reached that village, was seated in that carpenter's workshop. Then that carpenter said to his son - "Dear son, ward off this mosquito." He, saying "I shall ward it off, dear father," having lifted up a sharp large axe, having stood behind his father's back, thinking "I shall strike the mosquito," split his father's head in two; the carpenter met with the destruction of life right there.

The Bodhisatta, having seen that deed of his, thought "Even an enemy who is wise is better. For he would not kill people even out of fear of punishment," and spoke this verse -

44. "Better is an enemy endowed with wisdom, than a friend devoid of wisdom;
For the idiot, thinking 'I will kill the mosquito,' split open his father's head."

Therein, "better" means excellent, supreme. "Endowed with wisdom" means possessed of wisdom. "Idiot" means a drooling fool. "The son split open his father's head" means through his own foolishness, even being a son, he split his father's head, the crown, in two, thinking "I shall strike the mosquito." Therefore, having spoken this verse - "A wise enemy is better than a foolish friend" - the Bodhisatta, having risen, went according to his actions. The carpenter's relatives too performed the funeral rites.

The Teacher, having brought this proclamation of the Teaching: "Thus, lay followers, in the past too there were indeed people who struck others thinking 'We shall strike the mosquito,'" having made the connection, connected the Jātaka: "At that time the wise merchant who spoke the verse and departed was myself."

The Commentary on the Makasa Jātaka is the fourth.

45. Commentary on the Rohiṇī Jātaka

"Better is an enemy" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain female slave of the millionaire Anāthapiṇḍika. It is said that Anāthapiṇḍika had a certain female slave named Rohiṇī. Her old mother, having come to her place of threshing paddy, lay down; flies surrounded her and ate at her as if piercing with needles. She said to her daughter - "Daughter, flies are eating me; ward them off." She, saying "I shall ward them off, mother," having lifted up a pestle, thinking "Having killed the flies on my mother's body, I shall bring them to destruction," having struck her mother with the pestle, brought her to the destruction of life. Having seen that, she began to weep, saying "My mother is dead." They reported that incident to the millionaire. The millionaire, having had the funeral rites performed for her, having gone to the monastery, reported all that incident to the Teacher. The Teacher, having said "Indeed, householder, this one did not kill her mother by striking with a pestle thinking 'I shall kill the flies on my mother's body' only now; in the past too she killed her indeed," being requested by him, brought up the past.

In the past, when Brahmaddatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a millionaire's family, after his father's passing, attained the position of millionaire. He too had a female slave named Rohiṇī herself. She too, having come to her own place of threshing paddy, when told by her mother who was lying

down "Ward off the flies from me, daughter," in just the same way, having struck her mother with a pestle, having brought her to the destruction of life, began to weep. The Bodhisatta, having heard that incident, having thought "Even an enemy who is wise is indeed better in this world," spoke this verse -

- 45.** "Better is a wise enemy, than a foolish compassionate one;
See the contemptible Rohiṇikā, having killed her mother, she grieves."

Therein, "the wise" means a wise person, one with knowledge, discerning. In "than a foolish compassionate one," here "yaṃ" is a change of gender that has been made, and "ce" is an indeclinable particle in the sense of a noun. The meaning is: whoever is a foolish compassionate one, compared to that, a hundredfold, a thousandfold, a wise enemy, even though being so, is indeed better. Or, "yaṃ" is an indeclinable particle in the sense of prohibition; the meaning is: not if a foolish compassionate one. "Contemptible" means inferior, stupid. "Having killed her mother, she grieves" means having killed her mother thinking "I shall kill the flies," now this foolish girl herself cries and laments. For this reason, in this world even an enemy who is wise is better - thus the Bodhisatta, praising the wise one, expounded the Teaching with this verse.

The Teacher, having brought this proclamation of the Teaching: "Indeed, householder, this one did not kill her mother thinking 'I shall kill the flies' only now; in the past too she killed her indeed," having made the connection, connected the Jātaka - "At that time the mother was the mother herself, the daughter was the daughter herself, but the great millionaire was myself."

The Commentary on the Rohiṇī Jātaka is the fifth.

46. Commentary on the Ārāmadūsaka Jātaka

"Not indeed by one skilled in harm" - this the Teacher spoke while dwelling in a certain Kosalan village, referring to a park destroyer. It is said that the Teacher, while wandering on a journey among the Kosalans, reached a certain small village. There a certain householder, having invited the Truth-finder, having caused him to sit in his own park, having given a great gift to the Community headed by the Buddha, said "Venerable sir, wander about in this park according to your liking." The monks, having risen, having taken the park keeper, while wandering about in the park, having seen a certain clearing, asked the park keeper "Lay follower, this park elsewhere has dense shade, but in this place there is no tree or shrub at all; what indeed is the reason?" "Venerable sir, at the time of planting this park, a certain village boy, while watering, in this place, having uprooted the tree saplings, watered them according to the measure of the roots. Those tree saplings, having withered, died. For this reason this place has become a clearing." The monks, having approached the Teacher, reported this matter. The Teacher, having said "Not only now, monks, is that village boy a park destroyer; in the past too he was indeed a park destroyer," brought up the past.

In the past, when Brahmaddatta was exercising kingship in Bārāṇasī, they proclaimed a festival in Bārāṇasī. From the time of hearing the sound of the festival drum, all the inhabitants of the city, having become devoted to the festival, went about. At that time many monkeys lived in the king's park. The park keeper thought "A festival has been proclaimed in the city; having told these monkeys 'Water the plants,' I shall celebrate the festival," and having approached the chief monkey, said "My dear chief

monkey, this park is very helpful to you too; you eat flowers, fruits, and young leaves here; a festival has been proclaimed in the city; I shall celebrate the festival. Until I come back, will you be able to water the tree saplings in this park?" he asked. "Good, we shall water them." "If so, be diligent" - having given them leather water-pots and wooden water-pots for the purpose of watering, he departed. The monkeys, having taken the leather water-pots and the wooden water-pots, water the tree saplings. Then the chief monkey said to them thus: "Good sirs, monkeys, water should indeed be conserved. When you water the tree saplings, having pulled them up again and again, having looked at the roots, pour much water on those with deep-going roots, and little on those with shallow-going roots; afterwards water will become difficult to obtain for us." They, having accepted saying "Good," did so.

At that time, a certain wise man, having seen those monkeys doing thus in the royal garden, said thus: "Dear monkeys, why do you uproot the tree saplings again and again and water them according to the measure of the roots?" They said: "Thus our chief monkey exhorts us." He, having heard that word, having thought "Alas indeed, friends, foolish and unwise! Thinking 'We shall do what is beneficial,' they are doing only what is unbeneficial" - spoke this verse -

- 46.** "Indeed, by one unskilled in benefit, beneficent conduct does not bring happiness;
The imprudent one neglects the benefit, just as the monkey monastery attendant."

Therein, "ve" is merely a particle. "By one unskilled in benefit" means skilled in what is unbeneficial, in what is not a proper sphere, or unskilled in what is beneficial, in the proper sphere and cause - this is the meaning. "Beneficent conduct" means the activity of growth. "Bringing happiness" means by such a one unskilled in benefit, the conduct of benefit reckoned as bodily and mental happiness does not bring happiness, it is not possible to bring it - this is the meaning. Why? "For the imprudent one certainly neglects the benefit" means a foolish person, thinking "I shall do what is beneficial," having neglected the benefit, does only what is unbeneficial. "Just as the monkey monastery attendant" means just as a monkey appointed in a park, a park guardian, thinking "I shall do what is beneficial," does only what is unbeneficial, so whoever is unskilled in benefit, by him it is not possible to bring about beneficent conduct; he certainly neglects the benefit. Thus that wise man, having reproached the chief monkey with this verse, having taken his own following, departed from the pleasure grove.

The Teacher too, having brought this proclamation of the Teaching: "Not only now, monks, is this village boy a park destroyer; in the past too he was indeed a park destroyer," having made the connection, connected the Jātaka - "At that time the chief monkey was the village boy who destroyed the park, but the wise man was myself."

The Commentary on the Ārāmadūsaka Jātaka is the sixth.

47. Commentary on the Liquor-Destroyer Jātaka

"Not indeed by one unskilled in benefit" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a liquor destroyer. It is said that a certain friend of

Anāthapiṇḍika, a liquor merchant, having prepared pungent liquor, having taken unwrought gold, gold and so on, while selling it when a great crowd of people had gathered, having commanded his pupil "Dear son, you take the price and give the liquor," went himself to bathe. The pupil, while giving liquor to the great crowd of people, having seen people now and then having salt crystals brought and eating them, thinking "This liquor must be unsalted; I shall put salt in it," having put about a measure of salt into the liquor jar, gave them the liquor. They, having filled their mouths again and again and spat it out, asked "What have you done?" "Having seen you drinking liquor and having salt brought, I mixed it with salt." "You fool, you have ruined such agreeable liquor!" Having reproached him, they rose up one after another and departed. The liquor merchant, having come and not seeing even one, asked "Where have the liquor drinkers gone?" He reported that matter. Then his teacher, having reproached him saying "Fool, such liquor of yours has been ruined!" reported this matter to Anāthapiṇḍika. Anāthapiṇḍika, thinking "Now I have a subject of conversation," having gone to Jeta's Grove, having paid homage to the Teacher, reported this matter. The Teacher, having said "Not only now, householder, is this one a liquor destroyer; in the past too he was indeed a liquor destroyer," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a millionaire in Bārāṇasī. In dependence on him, a certain liquor merchant lived. He, having prepared pungent liquor, having said to his pupil "Sell this," went to bathe. The pupil, just as soon as he had gone, having put salt into the liquor, destroyed the liquor in this very same manner. Then his teacher, having come and having known that matter, reported it to the millionaire. The millionaire, having said "Those unskilled in benefit, the fools, thinking 'We shall do what is beneficial,' do only what is unbeneficial," spoke this verse -

- 47.** "Indeed, by one unskilled in benefit, beneficent conduct does not bring happiness;
The imprudent one neglects the benefit, just as Koṇḍañña did the spirits."

Therein, "just as Koṇḍañña did the spirits" means just as this pupil named Koṇḍañña, thinking "I shall do what is beneficial," having put salt into the spirits, neglected, caused to dwindle, destroyed the spirits, so too everyone unskilled in benefit neglects the benefit - thus the Bodhisatta expounded the Teaching with this verse.

The Teacher too, having said "Not only now, householder, is this one a destroyer of spirits; in the past too he was indeed a destroyer of spirits," having made the connection, connected the Jātaka - "At that time the destroyer of spirits was even now a destroyer of spirits, but the millionaire of Bārāṇasī was myself."

The Commentary on the Vāruṇidūsaka Jātaka is the seventh.

48. Commentary on the Vedabba Jātaka

"Whoever desires benefit by wrong means" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a monk who was difficult to admonish. For the Teacher, having said to that monk "Not only now are you difficult to admonish, monk; in the past too you were difficult to admonish indeed, and for that very reason, not having

heeded the word of the wise, having been cut in two with a sharp sword, having fallen on the road, and in dependence on that single one, a thousand men met with the destruction of life," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in a certain small village a certain brahmin knew a spell called Vedabba. That spell, it is said, was priceless and very precious; when the conjunction of the planets was obtained, having recited that spell, having looked up at the sky, a rain of the seven jewels rained from the sky. At that time the Bodhisatta was learning a craft in the presence of that brahmin. Then one day the brahmin, having taken the Bodhisatta, having departed from his own village on some business, went to the Ceta kingdom, and on the road, in a certain forest place, five hundred thieves called "sending thieves" were committing highway robbery. They seized both the Bodhisatta and the Vedabba brahmin. But why are they called "sending thieves"? It is said that they, having seized two persons, send one for the purpose of bringing wealth; therefore they are called just "sending thieves." And they too, having seized a father and son, say to the father "You bring us wealth and take your son and go." By this method, having seized a mother and daughter, they release the mother; having seized an elder and younger brother, they release the elder brother; having seized a teacher and pupil, they release the pupil. They at that time, having seized the Vedabba brahmin, released the Bodhisatta.

The Bodhisatta, having paid homage to the teacher, said "I shall come back after the elapse of one or two days. Do not fear. But do heed my word. Today the conjunction of the planets for causing a rain of wealth will occur. Do not, being unable to bear the suffering, recite the spell and cause wealth to rain. If you cause it to rain, both you will meet with destruction and these five hundred thieves" - thus having exhorted the teacher, he went for the purpose of obtaining wealth. The thieves too, when the sun had set, having bound the brahmin, made him lie down. At that very moment, from the eastern world system, the full disc of the moon arose. The brahmin, looking at the constellation, having thought "The conjunction of the planets for causing a rain of wealth has been obtained; what use is this suffering experienced by me? Having recited the spell, having caused a rain of jewels to fall, having given wealth to the thieves, I shall go comfortably," addressed the thieves: "Good sirs, thieves, for what purpose do you seize me?" "For the purpose of wealth, sir." "If you have need of wealth, quickly release me from bondage, bathe my head, clothe me in new garments, have me anointed with perfumes, have me bedecked with flowers, and set me up." "The thieves, having heard his talk, did so."

The brahmin, having known the conjunction of the planets, having recited the spell, looked up at the sky; at that very moment jewels fell from the sky. The thieves, having collected that wealth, having made bundles in their upper robes, set out. The brahmin too went right behind them. Then another five hundred thieves seized those thieves. And when asked "For what purpose do you seize us?" they said "For the purpose of wealth." "If you have need of wealth, seize this brahmin; he, having looked up at the sky, caused wealth to rain; ours too was given by this one." The thieves, having released the thieves, seized the brahmin saying "Give us too wealth." The brahmin said "I would give you wealth, but the conjunction of the planets for causing a rain of wealth will occur at the end of a year from now. If you have need of wealth,

be patient; then I shall cause a rain of wealth to fall." The thieves, having become angry, said "Hey, wicked brahmin, having caused wealth to rain for others just now, you would make us wait another year!" Having cut the brahmin in two with a sharp sword, having thrown him on the road, having pursued with speed, having fought together with those thieves, having killed them all, having taken the wealth, again having become two portions, having fought one another, having killed two hundred and fifty men, by this method, until two persons remained, they killed one another. Thus that thousand men met with destruction.

Those two men, however, having brought that wealth by means of a stratagem, having concealed the wealth in an impenetrable place near a village, one, having taken a sword, sat down guarding it, and one, having taken rice-grain, entered the village to have a meal cooked. And greed is indeed the very root of destruction - the one seated near the wealth thought "When he has come, this wealth will become two portions; what if I were to strike him with a sword as soon as he arrives and kill him." He, having armed himself with a sword, sat down looking out for his arrival. The other too thought "That wealth will become two portions; what if I, having put poison in the food, having fed that man, having brought about the destruction of his life, were to take the wealth alone." He, when the food was finished, having eaten himself, having put poison in the remainder, having taken it, went there. As soon as he had set down that food and was just standing there, the other, having cut him in two with a sword, having thrown him in a concealed place, and having eaten that food, he too met with the destruction of life right there. And thus, in dependence on that wealth, all met with destruction.

The Bodhisatta too, after the elapse of one or two days, having taken the wealth and come, not seeing the teacher at that place, but seeing wealth strewn about, thinking "The teacher, not having heeded my word, must have caused wealth to rain down; all must have met with destruction," set out along the highway. Going along, having seen the teacher cut in two on the highway, thinking "He died not having heeded my word," having gathered firewood, having made a funeral pyre, having cremated the teacher, having venerated him with forest flowers, going ahead, having seen five hundred who had met with the destruction of life, ahead two hundred and fifty, and so on in order, at the end having seen two persons who had met with the destruction of life, he thought "This thousand men less two has met with destruction; there must have been two other thieves; they too will not have been able to restrain themselves; where indeed have they gone?" Going along, having seen the path entered into an impenetrable place where they had taken the wealth, going along, having seen the heap of wealth tied in bundles, he saw one dead, having overturned a food bowl. Thereupon, having known everything, thinking "This must have been done by them," searching "Where indeed is that man?" having seen him too thrown away in a concealed place, having thought "Our teacher, not having heeded my word, through his own nature of being difficult to admonish, met with destruction himself, and moreover by him a thousand men were destroyed; surely those who desire their own growth by wrong means and without reason will meet with great destruction indeed, just like our teacher," he spoke this verse -

- 48.** Whoever desires benefit by wrong means, he suffers;
 The hunters killed Vedabba, all of them met with disaster.

Therein, "he suffers" means that person who, by wrong means, making effort at the wrong time thinking "I desire my own benefit, growth, happiness," suffers, is wearied, and reaches great destruction. "Hunters" means thieves dwelling in the Ceta country. "Killed Vedabba" means they killed the brahmin who had obtained the name "Vedabba" by virtue of the Vedabba spell. "All of them met with disaster" means they too, without remainder, killing one another, attained and received disaster.

Thus the Bodhisatta, thinking "Just as our teacher, making effort by wrong means in an impossible situation, having caused wealth to rain, himself too reached the destruction of life, and became the cause of destruction for others, just so whoever else too, desiring his own benefit by wrong means, will make effort, he will entirely perish himself, and will become the cause of destruction for others," making the forest resound, while the deities were giving applause, having expounded the Teaching with this verse, having brought that wealth by proper means to his own house, performing meritorious deeds such as giving and so on, having remained as long as life lasted, at the end of life, filling the path to heaven, he departed.

The Teacher too, having brought this proclamation of the Teaching: "Not only now are you difficult to admonish, monk; in the past too you were difficult to admonish indeed, and because of being difficult to admonish, you reached great destruction," having made the connection, connected the Jātaka - "At that time the Vedabba brahmin was the monk difficult to admonish, but the pupil was myself."

The Commentary on the Vedabba Jātaka is the eighth.

49. Commentary on the Nakkhatta Jātaka

"While waiting for the constellation" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain naked ascetic. In Sāvattihī, it is said, a certain son of good family in the countryside, having asked for a daughter of good family in marriage for his own son, having fixed a day saying "I shall take her on such and such a day," when that day arrived, asked his own naked ascetic who was dependent on families: "Venerable sir, today we shall perform a blessing ceremony; is the constellation beautiful?" He, having become angry, thinking "This one, without asking me first, having fixed a day, now asks me in return; so be it, I shall teach him," said "Today the constellation is not beautiful; do not perform the blessing ceremony today; if you do, there will be great destruction." The people in that family, having believed him, did not go on that day. The city-dwellers, having performed all the blessing ceremony, having seen their non-arrival, thinking "They fixed the day for today, yet they have not come; much expenditure has been made by us too; what use are they to us? We shall give our daughter to another," with the very blessing ceremony as already performed, gave the daughter to another family.

The others, having come on the following day, said "Give us the girl." Then the Sāvattihī-dwellers rebuked them: "You country-dwelling householders are wicked people; having fixed a day, out of contempt you did not come; go back by the very road you came; the girl has been given by us to others." They, having quarrelled with them, not having obtained the girl, went back by the very road they had come. The fact that by that naked ascetic too an obstacle to the blessing of those people had been created became well-known among the monks. Those monks, having assembled

in the Teaching hall, sat discussing "Friends, an obstacle to the blessing of the family has been created by the naked ascetic." The Teacher, having come, asked "What discussion were you having as you sat together here, monks?" They said "Such and such." Having said "Not only now, monks, does the naked ascetic create an obstacle to the blessing of that family; in the past too this one, having become angry with them, created an obstacle to the blessing indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, city-dwellers, having asked for a daughter of country-dwellers in marriage, having fixed a day, asked their own naked ascetic who was dependent on families: "Venerable sir, today we have a blessing ceremony; is the constellation beautiful?" He, having become angry, thinking "These ones, having fixed a day according to their own preference, now ask me," having thought "Today I shall create an obstacle to their blessing," said "Today the constellation is not beautiful; if you perform it, you will reach great destruction." They, having believed him, did not go. The country-dwellers, having known of their non-arrival, thinking "They, even though having fixed the day for today, have not come; what use are they to us? We shall give the daughter to others," gave the daughter to others. The city-dwellers, having come on the following day, requested the girl. The country-dwellers said "You city-dwellers are shameless householders; having fixed a day, you did not take the girl; we, because of your non-arrival, gave her to others." "We, having asked the naked ascetic in return, did not come because 'the constellation is not beautiful'; give us the girl." "She has been given by us to others because of your non-arrival; how can we now bring back a girl already given?"

Thus, while they were quarrelling with one another, a certain wise man, a citizen, having gone to the countryside on an errand, having heard those city-dwellers saying "We, having asked the naked ascetic, did not come because of the non-beautiful nature of the constellation," having said "What use is a constellation? Is not the very obtaining of the girl the constellation?" spoke this verse -

49. "While waiting for the constellation, the benefit passed the fool by;
The benefit itself is the constellation for benefit, what will the stars do?"

Therein, "waiting for" means looking at, expecting "Now the constellation will be favourable, now the constellation will be favourable." "The benefit passed the fool by" means the benefit reckoned as the obtaining of the girl passed by this foolish city-dweller. "The benefit itself is the constellation for benefit" means whatever benefit one walks about seeking, that very benefit obtained is called the constellation for benefit. "What will the stars do" means but what will the other stars in the sky do, what benefit will they accomplish - this is the meaning. The city-dwellers, having quarrelled, went away without having obtained the girl.

The Teacher, having brought this proclamation of the Teaching: "Not only now, monks, does this naked ascetic create an obstacle to the blessing of the family; in the past too he did just so," having made the connection, connected the Jātaka - "At that time the naked ascetic was the naked ascetic of the present, those families too were the very families of the present, but the wise man who stood having spoken the verse was myself."

50. Commentary on the Dummedha Jātaka

"Of the imprudent" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the conduct for the welfare of the world. That will become manifest in the Mahākāṇḍha Jātaka in the Book of Twelves.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta took conception in the womb of that king's queen-consort. On the name-giving day of him who had come forth from his mother's womb, they gave him the name "Prince Brahmadaṭṭa." He, being sixteen years of age, having learnt crafts at Takkaṣilā, having gone to the far shore of the three Vedas, attained accomplishment in the eighteen subjects of study; then his father gave him the viceroyalty. At that time the residents of Bārāṇasī were devotees of deities as a blessing, they paid homage to deities, and having killed many goats, sheep, chickens, pigs and so on, they made oblations with flowers and scents of various kinds and with flesh and blood. The Bodhisatta thought: "Now beings are devotees of deities as a blessing, they commit much destruction of life, the great multitude is for the most part devoted to what is not the Teaching; having obtained the kingdom by the elapse of my father, without wearying even a single one, by a stratagem alone I shall not allow the destruction of life to be done." One day, having ascended a chariot and gone out from the city, he saw at a certain great banyan tree a great multitude assembled, wishing for whatever they wished among sons, daughters, fame, wealth and so on, in the presence of the deity born in that tree. He, having seen that, having descended from the chariot, having approached that tree, having venerated it with scents and flowers, having performed an ablution with water, having circumambulated the tree, having become as if a devotee of deities as a blessing, having paid homage to the deity, having ascended the chariot, entered the city. Thenceforth, in just this manner, going there from time to time, he made offerings as if a devotee of deities as a blessing.

He, at a later time, by the elapse of his father, having been established in the kingdom, having avoided the four biases, without disturbing the ten duties of a king, exercising kingship righteously, thought: "My wish has reached its summit; I am established in the kingdom. But that one purpose which I formerly reflected upon, I shall now bring to its summit" - having had the ministers and the brahmins, householders and others assembled, he addressed them: "Do you know, my dear sirs, by what reason the kingdom was attained by me?" "We do not know, Sire." "Have you not previously seen me venerating such and such a banyan tree with scents and so on, having raised joined palms, paying homage?" "Yes, Sire." "At that time I made an aspiration: 'If I shall attain the kingdom, I shall make an oblation to you.'" "By the power of that deity of mine this kingdom has been obtained; now I shall make an oblation to her. Without making delay, quickly prepare an oblation for the deity." "What shall we take, Sire?" "My dear sirs, I, imploring the deity, implored thus: 'Those who in my kingdom, having undertaken the five immoral deeds beginning with the killing of living beings and the ten unwholesome courses of action, will conduct themselves accordingly, having killed them, I shall make an oblation with their intestines, flesh, blood and so on.'" "Therefore have the drum circulated thus: 'Our king, even during the time of viceroyalty, implored thus: 'If I shall attain the kingdom,

those who in my kingdom will be immoral, having killed them all, I shall make an oblation." He now, desirous of making an oblation to the deity, having killed a thousand of the immoral who conduct themselves having undertaken the fivefold immoral deed and the tenfold unwholesome course of action, having had their heart-flesh and so on seized - let the city-dwellers know thus." And having said thus, making known this meaning: "Those who from now on will conduct themselves in immoral deeds, having killed a thousand of them, having performed the sacrifice, I shall be freed from the vow" - he spoke this verse -

50. "With a thousand imprudent ones, a sacrifice was entreated of me;
Now I shall sacrifice, for many are the unrighteous people."

Therein, "with a thousand imprudent ones" means: through the state of not knowing "this action is proper to do, this is not proper to do," or else through the state of conducting oneself having undertaken the ten unwholesome courses of action, "corrupted is the wisdom of these" thus "imprudent"; with a thousand taken by counting those imprudent, devoid of wisdom, foolish persons. "A sacrifice was entreated of me" means a sacrifice was requested by me, having approached a deity, saying "Thus I shall sacrifice." "Now I shall sacrifice" means that I, because of having obtained the kingdom through this request, shall now sacrifice. Why? For now many are the unrighteous people, therefore having seized them right now, I shall make an oblation.

The ministers, having heard the Bodhisatta's word, saying "Very well, Sire," had the drum circulated in the city of Bārāṇasī, which was twelve yojanas in extent. Having heard the command by the drum, there was not even a single man standing having undertaken even one immoral deed. Thus, as long as the Bodhisatta exercised kingship, not even a single person was seen performing even one deed among the five or ten immoral deeds. Thus the Bodhisatta, not wearying of even a single person, having caused the inhabitants of the entire country to observe morality, himself too having performed meritorious deeds such as giving and so on, at the end of life, taking his own following, went filling the city of the gods.

The Teacher too, having brought this proclamation of the Teaching: "Not only now, monks, does the Truth-finder work for the welfare of the world; in the past too he did so indeed," having made the connection, connected the Jātaka - "The assembly at that time was the Buddha's assembly, but the king of Bārāṇasī was myself."

The Commentary on the Dummedha Jātaka is the tenth.

The Atthakāma Chapter is the fifth.

Its summary:

Losaka, Tissa, Pigeon, Bamboo, and Mosquito too;
Rohiṇī, Park-despoiler, Liquor, Despoiler, Vedabba;
Star, Imprudent - ten.

The first fifty.

6. The Chapter on Aspiration

51. Commentary on the Mahāsīlava Jātaka

"A person should indeed hope" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a monk who had given up energy. For the Teacher asked him: "Is it true, monk, that you have given up energy?" When it was said "Yes, venerable sir," having said "Why, monk, having gone forth in such a Dispensation leading to liberation, did you give up energy? Formerly, wise men, even having fallen from kingship, standing firm in their own energy, produced again even lost fame," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the womb of the king's queen-consort. On his name-giving day they gave him the name Prince Sīlava. He, at the very age of sixteen, having attained accomplishment in all crafts, afterwards, by the elapse of his father, established in the kingdom, became known as King Mahāsīlava, a righteous king of righteousness. He, having had six alms-halls built permanently - four at the four gates of the city, one in the middle, and one at the door of his dwelling - gives gifts to the destitute and travellers, observes morality, performs the Observance practice, and endowed with patience, friendliness, and compassion, as if pleasing a son seated in his lap, pleasing all beings, exercises kingship righteously. One minister of his, having plotted against the inner palace, afterwards became exposed. The ministers reported to the king. The king, investigating, having known that by himself as evident, having had that minister summoned, banished him from the country, saying "You blind fool, what was done by you is inappropriate; you do not deserve to live in my realm; taking your own wealth and your children and wife, go elsewhere." He, having departed, having passed beyond the Kāśi country, having gone to the Kosala country, while attending upon the king of Kosala, gradually became an intimate and confidant of the king.

One day he said to the king of Kosala - "Sire, the kingdom of Bārāṇasī is like a honeycomb free from flies; the king is exceedingly soft; with just a small force of soldiers and vehicles it is possible to take the kingdom of Bārāṇasī." The king, having heard his word, having thought "The kingdom of Bārāṇasī is great, and this one says 'with just a small force of soldiers and vehicles it is possible to take the kingdom of Bārāṇasī'; could he perhaps be a spy?" said "You are a spy, methinks." "I am not, Sire, a spy; I speak only the truth. If you do not believe me, having sent men, have them plunder a borderland village; having seized those men and brought them to his presence, he will give them wealth and release them." The king, thinking "This one speaks being exceedingly bold; I shall investigate," having sent his own men, had them plunder a borderland village. The people, having seized those thieves, showed them to the king of Bārāṇasī. The king, having seen them, asked "Dear sons, why do you plunder the village?" When it was said "Being unable to make a living, Sire," the king said "Then why did you not come to me? From now on do not do such a deed" and having given them wealth, released them. They, having gone, reported that incident to the king of Kosala. He, not daring to go even by this much, again had the middle of the country plundered. Those thieves too the king likewise, having given wealth, released. He, not going even by this much, again having sent men, had them plunder in the side streets; the king, having given wealth even to those thieves, released them just the same. Then the king of Kosala, having known "The king is exceedingly righteous," thinking "I shall take the kingdom of Bārāṇasī," taking the soldiers and vehicles, set forth.

At that time, however, the king of Bārāṇasī had about a thousand invincible, excellent, valiant great warriors, who did not turn back even when intoxicated elephants came face to face, whose nature was not to be terrified even when a thunderbolt was falling on their heads, who were able to seize the kingdom over the whole of Jambudīpa, if it were the wish of the Great King Sīlava. They, having heard "The king of Kosala is coming," having approached the king, said "Sire, the king of Kosala, it is said, comes thinking 'I shall take the kingdom of Bārāṇasī'; let us go; let us strike and seize him before he even enters our kingdom's boundary." The king restrained them, saying "Dear sons, in dependence on me there is no need for others to exert themselves; let whoever desires the kingdom take the kingdom; do not go." The king of Kosala, having crossed the kingdom's boundary, entered the middle of the country. The ministers, having again approached the king, spoke in the same way; the king restrained them by the former method itself. The king of Kosala, standing outside the city, sent a message to the Great King Sīlava: "Either give the kingdom or give battle." The king, having heard that, sent a reply: "There is no battle with me; let him take the kingdom." Again the ministers, having approached the king, said "Sire, we do not allow the king of Kosala to enter the city; let us strike and seize him just outside the city." The king, having restrained them by the former method itself, having had the city gates opened, sat in the middle of the divan on the great terrace together with the thousand ministers.

The king of Kosala entered Bārāṇasī with a great force of soldiers and vehicles. He, not seeing even a single enemy, having gone to the door of the king's residence, surrounded by a company of ministers, having ascended the decorated and prepared great terrace in the dwelling with its doors open, having had the innocent Great King Sīlava seized together with the thousand ministers, said "Go, having bound this king together with the ministers with their hands tied behind their backs with tight binding, having led them to the charnel ground, having dug pits up to the neck, having thrown in soil so that not even one is able to raise a hand, bury them; at night jackals will come and do to them what is fitting to be done." The people, having heard the command of the thief-king, having bound the king together with the ministers with their hands tied behind their backs with tight binding, departed. Even at that time the Great King Sīlava did not harbour even a trace of resentment towards the thief-king. Even among those ministers, being thus bound and led away, not even one was able to disobey the king's word. Thus well-disciplined indeed was his assembly. Then those king's men, having led the Great King Sīlava together with the ministers to the charnel ground, having dug pits up to the neck, with the Great King Sīlava in the middle and the remaining ministers on both sides - thus having lowered all of them into the pits, having heaped soil, having beaten it down firmly, they departed. Then the Great King Sīlava, having addressed the ministers, exhorted them "Without harbouring irritation towards the thief-king, develop only friendliness, dear sons."

Then at the time of midnight, jackals came thinking "We shall eat human flesh." Having seen them, the king and the ministers all at once made a sound; the jackals, frightened, ran away. They, having turned back and looking, having known the state of not coming of anyone from behind, came back again. The others too made a sound in the same way. Thus, having run away up to the third time, again looking, having known the state of not coming of even one of them, thinking "These must be condemned ones," having become courageous, having turned back, even though

they were making a sound, they did not run away. The chief jackal approached the king; the remaining jackals went to the presence of the remaining ministers. The king, clever in resources, having known the state of its having come to his presence, as if giving it an opportunity to bite, having raised his neck, having pulled it by the jawbone as it was biting his neck, as if having thrown it into a machine, seized it firmly; the jackal, seized firmly by the neck, having been pulled by the jawbone with the strength of an elephant by the king, being unable to free itself, frightened by the fear of death, cried out with a great uproar. The remaining jackals, having heard that cry of distress of his, thinking "He must have been firmly seized by one man," being unable to approach the ministers, frightened by the fear of death, all ran away. As the jackal seized firmly by the king's jawbone moved about from one place to another, the soil became loose. That jackal too, frightened by the fear of death, with four feet pushed away the soil above the king; the king, having known the looseness of the soil, having released the jackal, having the strength of an elephant, endowed with power, moving about from one place to another, having raised both hands, having held on to the rim of the pit's mouth, like a cloud torn away by the wind, having come out and standing, having consoled the ministers, having cleared away the soil, having pulled out all of them, surrounded by the ministers, stood in the charnel grove.

At that time, people, while throwing a certain dead man in the charnel grove, threw him at the boundary between two demons. Those demons, being unable to divide that dead man, thinking "We are not able to divide this one; this King Sīlava is righteous; he will divide it and give it to us; let us go to his presence," having seized that dead man by the feet and dragging him, having gone to the king's presence, said "Sire, divide this dead one and give it to us." "My dear demons, I would divide this and give it to you, but I am impure; let me bathe first." The demons, having brought by their own power the scented water placed by the thief-king, gave it to the king for the purpose of bathing. When he had bathed and was standing, they brought and gave him the cloths of the thief-king that had been folded and put away; when he had put those on and was standing, they brought and gave him a casket of four kinds of perfume; when he had anointed himself with the perfumes and was standing, they brought and gave him various flowers placed on jewelled fan-handles in golden caskets. When he had bedecked himself with the flowers and was standing, they asked "What else shall we do?" The king showed the appearance of his hunger; they, having gone, having brought the food of various excellent flavours prepared by the thief-king, gave it to him; the king, bathed and anointed, well-adorned and decorated, ate the food of various excellent flavours. The demons brought the scented drinking water placed by the thief-king, in a golden pitcher itself together with a golden drinking cup. Then, when he had drunk the water, rinsed his mouth, washed his hands, and was standing, they brought and gave him betel prepared by the thief-king, infused with five fragrances. When he had chewed that and was standing, they asked "What else shall we do?" "Having gone, bring the ceremonial sword placed at the pillow of the thief-king." Having gone, they brought that too. The king, having taken that sword, having had that dead man placed straight, having struck with the sword in the middle of the head, having made two portions, having divided it into exactly equal shares for the two demons, gave it to them; and having given, having washed the sword, having armed himself, he stood. Then those demons, having eaten the human flesh, having become satisfied, with gladdened minds, asked "What

else shall we do for you, great king?" "Then you, by your own power, place me in the royal bedchamber of the thief-king, and establish these ministers in their own respective houses." They, having accepted saying "Very well, Sire," did so.

At that time the thief-king lay sleeping on the surface of the royal couch in the decorated royal bedchamber. The king struck the belly of that heedless one who was sleeping with the flat of the sword. He, frightened, having awoken, having recognised the Great King Sīlava by the light of the lamp, having risen from the bed, having established mindfulness and standing, said to the king "Great king, on such a night, in a dwelling with guards posted, with doors shut, in a place with no opportunity because of the guard-men, having armed yourself with a sword, decorated and prepared, how indeed have you come to this bed-surface?" The king related in detail the entire manner of his coming. Having heard that, the thief-king, with an agitated mind, said "Great king, I, though being a human, do not know your virtues, but your virtues were known by the hard, harsh demons who devour the blood and flesh of others; now I shall not, O lord of men, be treacherous towards you who are thus accomplished in morality" - having taken the sword, having made an oath, having asked forgiveness of the king, having caused him to lie down on the great bed, having himself lain down on a small couch, when the night became light and the sun had risen, having had the drum circulated, having had all the troops and the ministers, brahmins, and householders assembled, in their presence, as if raising the full moon in the sky, having spoken of the virtues of King Sīlava, right in the midst of the assembly, having again asked forgiveness of the king, having had him accept the kingdom, having said "Great king, from now on, any danger from thieves that arises for you is my burden; with protection undertaken by me, you rule the kingdom," having had punishment imposed on the maker of divisive speech, having taken his own soldiers and vehicles, went to his own country itself.

King Sīlava too, decorated and prepared, seated on a golden divan with legs shaped like those of a sarabha deer beneath the white parasol, having surveyed his own success, thought: "Both this such success and the recovery of life of the thousand ministers - had I not exerted energy, nothing would have been; but by the power of energy I regained this lost fame, and I gave the gift of life to the thousand ministers. Indeed, without cutting off hope, energy alone should be exerted. For the fruit of one who has exerted energy thus succeeds," and having reflected thus, he spoke this verse by way of an inspired utterance -

51. "A person should indeed hope, a wise one should not become weary;
I see myself, as I wished, so it came to be."

Therein, "should indeed hope" means one should indeed make hope by the power of one's own energy, thinking "Thus I, arousing energy, shall be freed from this suffering." "A wise one should not become weary" means the wise one, skilled in means, exerting energy in the appropriate situation, should not become dissatisfied, thinking "I shall not obtain the fruit of this energy"; the meaning is one should not cut off hope. "I see myself" - here "vo" is merely a particle; I today see myself. "As I wished, so it came to be" means for I, having been buried in a pit, having been freed from that suffering, wished again for the success of my own kingdom; so I see myself having attained this success. Just as I formerly wished, so has my self become. Thus

the Bodhisatta, having uttered the inspired utterance with this verse "Alas indeed, friends, the fruit of energy for those accomplished in morality truly succeeds," having performed meritorious deeds for as long as life, went according to his actions.

The Teacher too, having brought this proclamation of the Teaching, made known the truths; at the conclusion of the truths, the monk who had given up energy became established in arahantship. The Teacher, having made the connection, connected the Jātaka - "At that time the corrupt minister was Devadatta, the thousand ministers were the Buddha's assembly, but the Great King Sīlava was myself."

The Commentary on the Mahāsīlava Birth Story, the first.

52. The Commentary on the Cūḷajanaka Jātaka

"A person should indeed strive" - this the Teacher spoke while dwelling at Jeta's Grove, referring to one who had given up energy. Therein, what should be said, all that will become evident in the Mahājanaka Jātaka. But King Janaka, seated beneath the white parasol, spoke this verse -

52. "A person should indeed strive, a wise one should not become weary;
I see myself lifted from the water to dry land."

Therein, "should indeed strive" means one should indeed make effort. "Lifted from the water to dry land" means I see myself as having crossed over from the water to dry ground, established on dry ground. Here too the monk who had given up energy attained arahantship; King Janaka was the Perfectly Enlightened One himself.

The Commentary on the Cūḷajanaka Birth Story, the second.

53. Commentary on the Puṇṇapāti Jātaka

"Likewise the bowls are full" - this the Teacher spoke while dwelling at Jeta's Grove, referring to poisoned liquor. On one occasion in Sāvattthī, drunkards assembled together and consulted - "Our funds for liquor are exhausted; where indeed shall we obtain them?" Then one hardened cheat said "Do not worry, there is one stratagem." "Which stratagem is it?" "Anāthapiṇḍika, having put on his signet ring, dressed in a polished cloth, goes to attend upon the king. We, having put a stupefying drug into a bowl of liquor, having prepared a drinking hall, having sat down, at the time of Anāthapiṇḍika's arrival, having called out 'Come this way, great millionaire,' having made him drink that liquor, having taken the signet ring and cloths from him when he has become unconscious, shall make them into funds for liquor." They, having accepted saying "Good," having done so, at the time of the millionaire's arrival, having gone to meet him on the road, said "Master, come here for a moment; this is a most agreeable liquor near us; having drunk a little, go on your way." Would a stream-enterer noble disciple drink liquor? But although having no desire for it, thinking "I shall investigate these cheats," having gone to their banqueting hall, having looked at their conduct, having known "This liquor has been prepared by them for such and such a reason," having thought "From now on I shall put these to flight from here," he said - "Hey, wicked cheats, you, having set up a banqueting hall, seated, thinking 'Having put a drug into a bowl of liquor, having made those who come and go drink, having rendered them unconscious, we shall plunder them,'

merely praise this liquor; not even one dares to pick it up and drink it. If this were not mixed with anything, you yourselves would drink it." Having threatened those cheats, having put them to flight from there, having gone to his own house, thinking "I shall report the matter done by the cheats to the Truth-finder," having gone to Jeta's Grove, he reported it. The Teacher, having said "For now, householder, those cheats wished to deceive you; but formerly they wished to deceive even the wise," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was the millionaire of Bārāṇasī. At that time too those cheats, having consulted together in just the same way, having prepared the liquor, at the time of the millionaire of Bārāṇasī's arrival, having gone to meet him on the road, spoke in just the same way. The millionaire, although having no desire for it, wishing to investigate them, having gone, having looked at their conduct, having thought "This is what they wish to do; I shall put them to flight from here," spoke thus: "Good sirs, it is inappropriate for cheats to drink liquor and then go to the royal court; having seen the king, I shall know when I come back again; you sit right here." Having gone to attend upon the king, he returned. The cheats said "Come this way, master." He too, having gone there, having looked at the bowls of liquor mixed with a drug, spoke thus: "Good sirs, cheats, your conduct does not please me; your bowls of liquor remain just as full as they were filled; you merely praise the liquor, but you do not drink it. If this were agreeable, you too would drink it; but this must be mixed with poison." Thus, shattering their wish, he spoke this verse -

53. "Likewise the bowls are full, the talk proceeds differently;
By this reason I know, this is not good liquor."

Therein, "likewise" means just as seen by me at the time of going, even now these bowls of liquor are likewise full. "The talk proceeds differently" means this talk of yours praising the liquor that goes on is indeed different, not factual, false. For if this liquor were agreeable, you too would drink it, and the bowls would remain half-full. But not even by one of you has the liquor been drunk. "By this reason I know" means therefore by this reason I know. "This is not good liquor" means "This is indeed not good liquor; this must be mixed with poison." Having rebuked the cheats, he threatened them so that they would not do such a thing again, and dismissed them. He, having performed meritorious deeds such as giving and so on for as long as life lasted, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the cheats are the cheats at present, but the millionaire of Bārāṇasī was myself."

The Commentary on the Puṇṇapāti Birth Story, the third.

54. Commentary on the Kimphala Jātaka

"This tree is not hard to climb" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain lay follower skilled in fruits. It is said that a certain householder dwelling in Sāvattihī, having invited the Community of monks headed by the Buddha, having caused them to sit in his own park, having given rice gruel and hard food, commanded the park keeper: "Having wandered about in the park together with the

monks, give the sirs mangoes and other various fruits." He, having assented saying "Very well," having taken the Community of monks, while wandering about in the park, merely by looking up at a tree, knows "This fruit is unripe, this is not thoroughly ripe, this is thoroughly ripe." Whatever he says, that is just so. The monks, having gone, reported to the Truth-finder: "Venerable sir, this park keeper, skilled in fruits, standing just on the ground, looking up at a tree, knows 'This fruit is unripe, this is not thoroughly ripe, this is thoroughly ripe.' Whatever he says, that is just so." The Teacher, having said "Not only this park keeper, monks, is skilled in fruits; in the past too the wise were indeed skilled in fruits," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a caravan leader's family, having come of age, engaging in trade with five hundred carts, at a certain time, having reached the great highway forest, having stood at the outskirts of the forest, having assembled all the people, said: "In this forest there are poisonous trees, poisonous leaves, poisonous flowers, poisonous fruits, and poisonous honey indeed. Whatever has not been previously consumed by you, whether any leaf or flower or fruit or sprout, without asking me, do not eat it." They, having accepted saying "Good," descended into the forest. And at the outskirts of the forest, at a certain village entrance, there is a tree called the "what-fruit" tree; its trunk, branches, foliage, flowers, and fruits are all similar to a mango tree. Not only in colour and shape, but also in odour and flavour its unripe and ripe fruits are similar to mango fruits; but when eaten, like *halāhala* poison, they bring about the destruction of life at that very moment. Certain greedy men going ahead, with the perception "This is a mango tree," ate the fruits; certain others, thinking "We shall eat only after asking the caravan leader," having taken them in hand, stood waiting. They, when the caravan leader had arrived, asked: "Sir, shall we eat these mango fruits?" The Bodhisatta, having known "This is not a mango tree," having prevented them saying "This is called a 'what-fruit' tree; this is not a mango tree; do not eat them," those who had eaten - He too, having made them vomit, having given them the four sweets to drink, made them healthy.

But formerly, people, having taken up residence at this tree-root, with the perception "These are mango fruits," having eaten these poisonous fruits, reached the destruction of life. On the following day, the villagers, having gone out, having seen the dead people, having seized them by the feet, having thrown them in a concealed place, together with the carts, having taken all their property, go away. They, on that day too, at the very time of the break of dawn, thinking "The ox will be mine, the cart will be mine, the goods will be mine," having gone with speed to that tree-root, having seen the people healthy, asked: "How did you know this tree, that 'This is not a mango tree'?" They said: "We do not know; our caravan leader knows." The people asked the Bodhisatta: "Wise one, how did you recognise the state of this tree not being a mango tree?" He, having said "I recognised it by two reasons," spoke this verse -

- 54.** "This tree is not hard to climb, nor is it far from the village;
By this reason I know, this is not a tree with sweet fruit."

Therein, "this tree is not hard to climb" means this poisonous tree is not difficult to climb; he says it is possible to climb it easily, as if a ladder had been raised and placed against it. "Nor is it far from the village" explains that it is not standing far from the village either, but is standing right at the village entrance. "By this reason I know" means by this twofold reason I know this tree. How? "This is not a tree with sweet fruit." For if this had been a mango tree with sweet fruit, with it being easy to climb and standing not far away, not even a single fruit would remain on it; it would be constantly surrounded by fruit-eating people. "Thus, having determined by my own knowledge the state of this being a poisonous tree, I knew" - having expounded the Teaching to the public, he went on his way safely.

The Teacher too, having brought this proclamation of the Teaching: "Thus, monks, formerly the wise too were skilled in fruits," having made the connection, connected the Jātaka - "At that time the assembly was the Buddha's assembly, but the caravan leader was myself."

The Commentary on the Kimphala Birth Story, the fourth.

55. Commentary on the Pañcāvudha Jātaka

"Whoever, with an unslothful mind" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk who had given up energy. For the Teacher, having addressed that monk, having asked "Is it true, monk, that you have given up energy?" when it was said "True, Blessed One," having said "Monk, formerly the wise, having exerted energy in the appropriate situation for exerting energy, attained the success of kingship," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was born in the womb of that king's queen-consort. On his name-giving day, having satisfied one hundred and eight brahmins with all desirable things, they asked about the marks. The brahmins skilled in marks, having seen the excellency of marks, declared: "Accomplished in merit, great king, the prince will attain the kingdom after your passing; he will become renowned and well-known in the art of the five weapons, the foremost man in Jambudīpa." The king, having heard the word of the brahmins, giving the prince a name, gave him the name "Prince Pañcāvudha." Then, when he had attained discretion and was standing at the age of sixteen years, the king addressed him and said "Dear son, learn a craft." "In whose presence shall I learn, Sire?" "Go, dear son, learn in the presence of the world-renowned teacher in the city of Takkasilā in the Gandhāra country, and give him this as the teacher's share" - having given a thousand, he sent him off. He, having gone there, having trained in the craft, having taken the five weapons given by the teacher, having paid homage to the teacher, having departed from the city of Takkasilā, armed with the five weapons, set out on the road to Bārāṇasī.

He, on the way, reached a certain forest occupied by a demon named Silesaloma. Then people, having seen him at the outskirts of the forest, warned him: "Dear young man, do not enter this forest; there is a demon named Silesaloma here; he brings every person he sees to the destruction of life." The Bodhisatta, reasoning with himself, like an unafraid maned lion, entered the forest indeed. When he had reached the middle of the forest, that demon, having become as tall as a palmyra tree, having

created a head the size of a pinnacled building, eyes the size of platters, two fangs the size of water-lily buds, with a white face, spotted belly, and blue hands and feet, having shown himself to the Bodhisatta, said "Where are you going? Stop! You are my food." Then the Bodhisatta said to him: "Demon, I have entered here having reasoned with myself; you should approach me being heedful. For I shall shoot you with a poison-dipped arrow and fell you right here" - having thus threatened, having fitted a poison-dipped arrow, he released it; it clung to the demon's hair itself. Then another, then another - thus he released fifty arrows; all of them clung to his hair itself. The demon, having shaken off all those arrows, having dropped them right at his own feet, approached the Bodhisatta.

The Bodhisatta, having again threatened him, having drawn out the sword, struck; the sword, thirty-three inches long, clung just to the hair. Then he struck him with a lance, that too clung just to the hair. Having known its state of clinging, he struck with a mallet, that too clung just to the hair. Having known its state of clinging, he struck with a spear, that too clung just to the hair. Having known its state of clinging, "My dear demon, I have previously heard of you as 'the one named Prince Five-Weapons'; I, entering the forest occupied by you, entered not having relied upon bows and so on, but having relied upon myself alone; today I shall strike you and crush you to bits" - thus crying out, having relied upon himself, he struck the demon with his right hand; the hand clung just to the hair. He struck with his left hand, that too clung. He struck with his right foot, that too clung. He struck with his left foot, that too clung. "I shall strike you with my head and crush you to bits" - he struck with his head, that too clung just to the hair. He, flung up in five ways, bound at five points, even while hanging, was fearless and without diffidence.

The demon thought: "This is a lion among men, a thoroughbred among men, not a mere man; for one seized by a demon such as me, there will not be even a trace of fear; by me, killing along this road, not even one man of such a kind has been seen before; why indeed does he not fear?" He, being unable to eat him, asked "Why indeed, young man, do you not fear the fear of death?" "For what reason, demon, should I fear? For in one individual existence, one death is certain; moreover, in my belly there is a thunderbolt weapon. If you eat me, you will not be able to digest that weapon; it, having cut your intestines into fragments, will bring about the destruction of your life. Thus both of us will perish; for this reason I am not afraid." "This, it is said, the Bodhisatta spoke with reference to the weapon of knowledge within himself. Having heard that, the demon thought: "This young man speaks only the truth; from the body of this lion among men, my belly will not be able to digest even a piece of flesh the size of a mung bean seed; I shall release him" - thus, frightened by the fear of death, having released the Bodhisatta, he said "Young man, you are a lion among men; I shall not eat your flesh; you, today, like the moon released from Rāhu's mouth, having been freed from my hand, go delighting the circle of your relatives and friends."

Then the Bodhisatta said to him - "Demon, I shall go for now; but you, having done unwholesome deeds even in the past, being cruel, with bloody hands, feeding on the blood and flesh of others, were reborn as a demon. If, remaining here too, you do only the unwholesome, from darkness you will go to darkness indeed; but from the time of seeing me, it is not possible for you to do the unwholesome. The action of

killing living beings causes rebirth in hell, in the animal realm, in the sphere of ghosts, and among the titan host; and wherever one is reborn among human beings, it is conducive to a short life span" - having spoken in this manner and so on about the danger of the five actions of immorality and the benefit of the five precepts, having threatened the demon by various reasons, having expounded the Teaching, having tamed him, having rendered him free from agitation, having established him in the five precepts, having made him a deity receiving offerings in that very forest, having exhorted him with diligence, having departed from the forest, having informed the people at the outskirts of the forest, armed with the five weapons, having gone to Bārāṇasī, having seen his mother and father, at a later time, having been established in the kingdom, exercising kingship righteously, having performed meritorious deeds such as giving and so on, he went according to his actions.

The Teacher too, having brought this proclamation of the Teaching, having fully awakened, spoke this verse -

- 55.** "Whoever, with an unslothful mind, a man of unslothful consciousness;
Develops wholesome mental states, for the attainment of freedom from
bondage;
May reach gradually the elimination of all fetters."

Therein this is the summarised meaning - Whatever man, with an unslothful, unshrunk mind, being by nature too of unslothful consciousness, of unslothful disposition, develops and cultivates the wholesome mental states, seventy in number, classified as the qualities conducive to enlightenment, which are wholesome in the sense of being blameless, engages in insight with a broad mind for the attainment of Nibbāna, which is secure from the four mental bonds - he, having thus applied the three characteristics "impermanent, suffering, non-self" to all activities, developing the qualities conducive to enlightenment that have arisen beginning from tender insight, gradually, without leaving even a single mental fetter remaining, because of having arisen at the end of the fourth path which effects the elimination of all mental fetters, would attain arahantship which has come to the reckoning as "the elimination of all mental fetters."

Thus the Teacher, having taken arahantship as the pinnacle of the proclamation of the Teaching, at the end made known the four truths. At the conclusion of the truths, that monk attained arahantship. The Teacher, having made the connection, connected the Jātaka - "At that time the demon was Aṅgulimāla, but Prince Pañcāvudha was myself."

The Commentary on the Pañcāvudha Birth Story, the fifth.

56. Commentary on the Kañcanakkhandha Jātaka

"Whoever, with a delighted mind" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk. It is said that a certain son of good family dwelling in Sāvattthī, having heard the Teacher's proclamation of the Teaching, having given his breast to the Dispensation of the Jewel, went forth. Then his teachers and preceptors told him about morality: "Friend, morality is of one kind, of two kinds, of three kinds, of four kinds, of five kinds, of six kinds, of seven kinds, of eight kinds, of nine kinds, of ten kinds, of many kinds. This is called the lesser morality, this is called

the middle morality, this is called the greater morality. This is called the morality of restraint according to the principal monastic code, this is called the morality of sense restraint, this is called the morality of purity of livelihood, this is called the morality of the wise use of requisites" - thus they told him about morality. He thought: "This morality is too much; I shall not be able to undertake this much and carry on. For one who is unable to fulfil morality, what use is the going forth? Having become a layman, I shall perform meritorious deeds such as giving and so on, and I shall support my children and wife." And having thus reflected, he said: "Venerable sir, I shall not be able to guard morality; for one who is unable, what use is the going forth? I shall return to the lower life. Take your bowl and robes."

Then they said to him: "Friend, this being so, go only after having paid homage to the One of Ten Powers." They, having taken him, went to the Teacher's presence, to the Teaching hall. The Teacher, upon seeing them, said: "Why, monks, have you come bringing a monk who has no desire?" Venerable sir, this monk, saying "I shall not be able to guard morality," is handing over his bowl and robes; then we, having taken him, have come. "Why then did you, monks, tell this monk about so much morality? However much he is able to guard, that much only he will guard. Henceforth do not say anything to him; I shall know what is to be done here. Come, monk, what use is much morality to you? Will you be able to guard just three moralities?" "I shall guard them, venerable sir." If so, you, henceforth, guard three doors - the body-door, the speech-door, and the mind-door; do not commit evil action with the body, nor with speech, nor with the mind. "Go, do not return to the lower life; guard just these three moralities." With that much, that monk, with a satisfied mind, having said "Good, venerable sir, I shall guard these three moralities," having paid homage to the Teacher, went together with his teachers and preceptors. He, while fulfilling just those three moralities, understood: "The morality told to me by the teachers and preceptors is just this much; but they, through their own lack of awakening, were not able to make me understand. The Perfectly Enlightened One, through his own well-awakened nature and unsurpassed sovereignty as King of the Teaching, having placed this much morality into just three doors, caused me to grasp it. The Teacher has indeed become a support for me." Having developed insight, in just a few days he became established in arahantship.

Having known that event, monks assembled in the Teaching hall sat speaking of the virtues of the Buddha: "Friends, it is said that the Teacher, having summarised all moralities into three portions and having caused that monk who was returning to the lower life saying 'I am not able to guard many moralities' to grasp them, brought him to arahantship. Ah, the power of the Buddhas is indeed marvellous!" Then the Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Monks, even a very heavy burden, when divided into portions and given, becomes as if light. In the past too, wise men, having obtained a great mass of gold and being unable to lift it, having made a division, lifted it and went" - he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a farmer in a certain small village. One day he was ploughing a field in a certain abandoned small village. Formerly in that village a certain millionaire accomplished in wealth, having buried a mass of gold with the circumference of a thigh and four

cubits in length, died. In that, the Bodhisatta's plough got stuck and stood still. He, thinking "It must be a root network," while clearing away the soil, having seen it, having covered it with soil, having ploughed for the day, when the sun had set, having put aside the yoke, plough and so on to one side, thinking "I shall take the mass of gold and go," was unable to lift it up. Being unable, having sat down, he made four portions, thinking "This much will be for filling the belly, this much I shall store away having deposited it, with this much I shall engage in business activities, this much will be for meritorious deeds such as giving and so on." When he had thus divided it, that mass of gold became as if light. He, having lifted it up, having carried it home, having divided it fourfold, having performed meritorious deeds such as giving and so on, went according to his actions.

Thus the Blessed One, having brought this proclamation of the Teaching, having fully awakened, spoke this verse -

- 56.** "Whoever, with a delighted mind, a man of delighted consciousness;
Develops wholesome mental states, for the attainment of freedom from
bondage;
May reach gradually the elimination of all fetters."

Therein, "with a delighted" means with one free from mental hindrances. "Of delighted consciousness" means with a consciousness delighted by that very freedom from mental hindrances, having been polished like gold, having become one whose mind is illuminated with its own luminosity - this is the meaning.

Thus the Teacher, having concluded the teaching with the pinnacle of arahantship, having made the connection, connected the Jātaka - "At that time the man who obtained the mass of gold was myself."

The Commentary on the Kañcanakkhandha Birth Story, the sixth.

57. Commentary on the Vānarinda Jātaka

"For whom these four qualities" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta's endeavouring for murder. For at that time the Teacher, having heard "Devadatta endeavours for murder," having said "Not only now, monks, does Devadatta endeavour for my murder; in the past too he endeavoured indeed, but he was not able to cause even so much as a fright," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the monkey realm of generation, following the course of growth, of the measure of a colt, endowed with strength, having become a solitary wandering ascetic, dwelt on a riverbank. Now in the middle of that river there was a small island endowed with fruit trees of many kinds such as mangoes, jackfruits and so on. The Bodhisatta, having the strength of an elephant, endowed with power, having jumped from the near shore of the river - now in front of the small island, in the middle of the river, there is a flat rock - he alights on that, and having jumped from there, he alights on that small island. There, having eaten various kinds of fruits, in the

evening, having returned by that very means, having dwelt at his own dwelling place, on the following day too does the same thing. In this manner he arranges his dwelling there.

Now at that time a certain crocodile together with his wife lived in that river. His wife, having seen the Bodhisatta going again and again, having aroused a longing for the flesh of the Bodhisatta's heart, said to the crocodile - "A longing for the flesh of the heart of this monkey-king has arisen in me, noble sir." The crocodile, having said "Very well, dear lady, you shall obtain it," having gone thinking "Today I shall seize him just as he comes from the small island in the evening," lay down on the flat rock.

The Bodhisatta, having roamed about during the day, in the evening time, standing right on the small island, having looked at the rock - thought "This rock now appears higher; what indeed is the reason?" For he had well ascertained both the measure of the water and the measure of the rock. Therefore this occurred to him: "Today the water of this river indeed does not diminish, nor does it increase, and yet this rock, having become large, is evident; could it be that a crocodile has lain down here for the purpose of seizing me?" He, thinking "Let me investigate first," standing right there, as if speaking together with the rock, having said "Friend, rock!" not obtaining a reply, up to the third time said "Friend, rock!" What reply would a rock give? Again too the monkey said "Why, friend rock, did you not give me a reply today?" The crocodile, having thought "Surely on other days this rock gave a reply to the monkey-king; now I shall give him a reply," said "What is it, monkey-king?" "Who are you?" "I am a crocodile." "For what purpose are you lying down here?" "Desiring the flesh of your heart." The Bodhisatta thought "There is no other path of going for me; today this crocodile must be deceived by me." Then he said to him thus: "My dear crocodile, I shall give myself up to you; you, having opened your mouth, seize me at the time when I have come to your presence." For when crocodiles open their mouths, their eyes close. He, not observing that reason, opened his mouth, and then his eyes were shut. He, having opened his mouth, having closed his eyes, lay down. The Bodhisatta, having known his such condition, having flown up from the small island, having gone and having stepped upon the head of the crocodile, having leapt up from there, shining like a streak of lightning, stood on the far shore.

The crocodile, having seen that marvel, having thought "Something exceedingly wonderful has been done by this monkey-king," said "Friend monkey-king, in this world a person endowed with four qualities overcomes enemies. All of those too are within you, methinks" - and having said this, he spoke this verse -

57. "For whom these four qualities exist, monkey-king, just as for you;
Truth, wisdom, steadfastness, generosity - he overcomes the foe."

Therein, "of whom" means of whatever person. "These" points out what is now to be spoken of as directly evident. "Four qualities" means four virtues. "Truth" means verbal truth; having said "I shall come to your presence" and having come without speaking a falsehood - this is your verbal truth. "Wisdom" means the wisdom of investigation; the wisdom of investigation that you have thus: "When this is done, such and such will result." "Steadfastness" means uninterrupted energy; this too you have. "Generosity" means self-relinquishment; you, having given up yourself, came to my presence. But that I was unable to seize you - that is my own fault. "The foe"

means the adversary. "He overcomes" means whatever person has these four qualities just as you do, he, just as you have today surpassed me, just so overcomes and conquers his own adversary. Thus the crocodile, having praised the Bodhisatta, went to his own dwelling place.

The Teacher too, having brought this proclamation of the Teaching: "Not only now, monks, does Devadatta endeavour for my murder; in the past too he endeavoured indeed," having made the connection, connected the Jātaka - "At that time the crocodile was Devadatta, his wife was Ciñcamāṇavikā, but the monkey-king was myself."

The Commentary on the Vānarinda Birth Story, the seventh.

58. Commentary on the Tayodhamma Jātaka

"For whom these three qualities" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta's endeavouring for murder.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, Devadatta, having been reborn in a monkey womb, looking after a troop in the Himalayan region, out of fear that the young monkeys born dependent on himself, having come of age, might look after the troop, having bitten them with his teeth, tore out their generative organs. At that time the Bodhisatta too, dependent on that very one, took conception in the womb of a certain female monkey. Then that female monkey, having known the established state of the embryo, protecting her own embryo, went to another foot of a mountain. She, when the embryo was fully matured, gave birth to the Bodhisatta. He, following the course of growth, having attained discretion, was endowed with strength. One day he asked his mother: "Mother, where is my father?" "Dear son, he lives looking after a troop at the foot of such and such a mountain." "Mother, take me to his presence." "Dear son, it is not possible for you to go to your father's presence. For your father, out of fear of the young monkeys born dependent on himself looking after the troop, having bitten them with his teeth, tears out their generative organs." "Mother, take me there; I shall know what to do." She, having taken her son, went to his presence.

That monkey, having seen his own son, having thought "This one, growing up, will not allow me to look after the herd; he should be killed right now," having thought "As if embracing him, having crushed him tightly, I shall bring him to the destruction of life," saying "Come, dear son, for so long a time where have you gone?" as if embracing the Bodhisatta, squeezed him. But the Bodhisatta had the strength of an elephant, endowed with power; he too squeezed him, and then his bones reached a state of being about to break. Then this occurred to him: "This one, growing up, will kill me; by what means indeed might I kill him before that?" Then he thought: "Not far from here there is a lake occupied by a demon; there I shall have him devoured by the demon." Then he said to him thus: "Dear son, I am old; I hand over this herd to you; this very day I make you king. At such and such a place there is a lake; there two beds of white water lilies, three beds of blue water lilies, and five beds of lotus plants are blooming. Go, bring flowers from there." He, having said "Good, dear father, I shall bring them," having gone, without descending hastily, examining the footprints all around, saw only footprints gone down, not footprints come out. He, thinking "This lake must be

occupied by a demon; my father, being unable to kill me himself, will be desirous of having me devoured by the demon; I shall not descend into this lake, and I shall take the flowers," having gone to a waterless place, having gathered speed, having leapt up, going across, having taken two flowers while standing in a waterless spot, landed on the far shore. Coming back from the far shore to the near shore too, by that very same method he took two. Thus, making a heap on both sides, he took the flowers, and did not descend into the demon's domain.

Then, as he was thinking "I shall not be able to pick any more beyond this," having taken those flowers, making a heap in one place, that demon, thinking "By me, in so long a time, such a wise and marvellous person has not been seen before; flowers have been taken as much as desired, and he did not descend into my domain," parting the water in two, having risen from the water, having approached the Bodhisatta, having said "Monkey-king, in this world whoever has three qualities, he overcomes the adversary; all of those too are within you, methinks," offering praise to the Bodhisatta, spoke this verse -

58. "For whom these three qualities exist, monkey-king, just as for you;
Dexterity, courage, wisdom - he overcomes the foe."

Therein, "dexterity" means the state of being skilled; this is the name for the highest energy associated with the wisdom of knowing how to dispel the fear that has arrived. "Courage" means the state of valour; this is the name for the state of fearlessness. "Wisdom" means this is the name for the wisdom of means that serves as the proximate cause for wisdom.

Thus that water-sprite, having offered praise to the Bodhisatta with this verse, asked "For what purpose are you carrying these flowers?" "My father is desirous of making me king; for that reason I am carrying them." "It is not possible for such an excellent person to carry flowers; I shall carry them" - having lifted them up, he went behind and behind him. Then his father, having seen him from afar, thinking "I sent this one thinking 'He will become food for the demon'; now he comes making the demon carry flowers; now I am ruined" - while thinking thus, having reached the splitting of his heart into seven pieces, he met with the destruction of life right there. The remaining monkeys, having assembled together, made the Bodhisatta king.

The Teacher, having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time the leader of the herd was Devadatta, but the son of the leader of the herd was myself."

The Commentary on the Tayodhamma Birth Story, the eighth.

59. Commentary on the Bherivādaka Jātaka

"Blow, blow" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was difficult to admonish. For the Teacher, having asked that monk "Is it true, monk, that you are difficult to admonish?" when it was said "It is true, Blessed One," having said "Not only now are you difficult to admonish, monk; in the past too you were difficult to admonish indeed," brought up the past.

In the past, when Brahmadaṭṭha was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a drummer's family, dwelt in a small village. He, having heard

"A festival has been proclaimed in Bārāṇasī," thinking "Having played the drum at the festive arena, I shall bring back wealth," having taken his son, having gone there, having played the drum, obtained abundant wealth. He, having taken that, going to his own village, having reached a forest infested with thieves, restrained his son who was playing the drum continuously: "Dear son, without playing continuously, play at intervals, like the drum of a lord travelling on the road." He, even though being restrained by his father, having said "By the drum sound itself I shall put the thieves to flight," played continuously indeed. The thieves, having heard the drum sound at first, having fled thinking "It must be a lord's drum," having heard the sound as if excessively continuous, thinking "This cannot be a lord's drum," having come back, investigating, having seen just two people, having beaten them, plundered them. The Bodhisatta, having said "The wealth obtained by us with difficulty, he has destroyed by playing it as one continuous sound," spoke this verse -

59. "Blow, blow, but do not over-blow, for over-blowing is evil;
For by blowing a hundred was gained, by over-blowing it was destroyed."

Therein, "blow, blow" means one should blow, not not blow; one should play the drum, not not play - this is the meaning. "Do not over-blow" means but having gone beyond, having done it continuously without interruption, one should not play. Why? "For over-blowing is evil" - the continuous sounding of the drum has now become evil, inferior for us. "For by blowing a hundred was gained" means by sounding the drum in the city, a hundred coins were gained. "By over-blowing it was destroyed" means but now, my son not having heeded my word, that is to say the over-blowing in the forest, by that over-blowing everything was destroyed.

The Teacher, having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time the son was the monk difficult to admonish, but the father was myself."

The Commentary on the Bherivādaka Birth Story, the ninth.

60. Commentary on the Saṅkhadhama Jātaka

"Blow, blow" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to one who was difficult to admonish.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a conch-blower's family, when a festival was proclaimed in Bārāṇasī, having taken his father, having obtained wealth by the craft of conch-blowing, at the time of returning, in a forest infested with thieves, restrained his father who was blowing the conch continuously. He, thinking "By the conch sound I shall put the thieves to flight," blew continuously indeed; the thieves, having come in the former method itself, plundered them. The Bodhisatta, in the former method itself, spoke a verse -

60. "Blow, blow, but do not over-blow, for over-blowing is evil;
The wealth obtained by blowing, my father squandered by blowing."

Therein, "my father squandered by blowing" means those wealth obtained by blowing the conch, my father, blowing again and again, destroyed, demolished, ruined.

The Teacher, having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time the father was the monk difficult to admonish, but his son was myself."

The Commentary on the Saṅkhadhama Birth Story, the tenth.

The Chapter on Aspiration, the sixth.

Its summary:

Mahāsīlava, Janaka, Puṇṇapāti, and What Fruit;
Pañcāvudha, Golden Mass, Monkey King, Three Teachings;
Drum Player, and Conch Blower.

7. The Chapter on Women

61. Commentary on the Asātamanta Jātaka

"Women of the world are indeed wretched" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a dissatisfied monk. The story of that one will become evident in the Ummādontī Jātaka. The Teacher, having said to that monk "Monk, women are indeed disagreeable, unmindful, inferior, of the latter period; why are you dissatisfied in dependence on such an inferior woman?" brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a brahmin family in Takkasilā in the Gandhāra country, having attained discretion, having attained accomplishment in the three Vedas and in all crafts, was a world-famed teacher. At that time, in a certain brahmin family in Bārāṇasī, on the day of their son's birth, they took a fire and kept it unextinguished. Then, when that brahmin youth was at the age of sixteen years, his mother and father said to him "Son, we took a fire on the day of your birth and kept it. If you wish to become one heading for the Brahma world, you, having taken the fire, having entered the forest, paying homage to the fire as the Blessed One, become one heading for the Brahma world. If you wish to dwell in a house, having gone to Takkasilā, having learnt a craft in the presence of the world-famed teacher, establish a household." The young man, having said "I shall not be able to tend the fire in the forest; I shall establish a household only," having paid homage to his mother and father, having taken a thousand as the teacher's share, having gone to Takkasilā, having learnt the craft, returned.

But his mother and father were not desirous of the household life; they wished to have him tend the fire in the forest. Then his mother, wishing to send him to the forest by showing him the faults of women, having thought "That teacher is wise and experienced; he will be able to tell my son the faults of women," said - "Have you learnt the craft, dear son?" "Yes, mother." "Have you also learnt the Asātamanta?" "It has not been learnt, mother." "Dear son, if the Asātamanta has not been learnt by you, what craft indeed has been learnt by you? Go, having learnt it, come back." He, saying "Very well," again set out facing towards Takkasilā. That teacher's mother too was an old woman, two hundred years old. He looked after her with his own hands, bathing, feeding, and giving her drink. Other people loathed him acting thus. He thought "What if I, having entered the forest, were to dwell there looking after my

mother?" Then, in a certain secluded forest, in a place convenient for water, having had a hermitage built, having had ghee, rice, and other things brought, having carried his mother there, having gone there, looking after his mother, he made his dwelling.

That young man too, having gone to Takkasilā, not seeing the teacher, having asked "Where is the teacher?" and having heard that news, having gone there, paid homage and stood. Then the teacher said to him "Why indeed, dear son, have you come so quickly?" "Was I not taught by you the Asātamanta charm?" "But who told you, making the Asātamanta something to be learnt?" "My mother was the teacher." The Bodhisatta thought "There is no such thing as an Asātamanta charm; but this one's mother must be wishing to make him know the faults of women." Then he said to him "Good, dear son, I shall give you the Asātamanta; you, beginning from today, standing in my place, should bathe my mother with your own hands, feed her, give her drink, and look after her, and while massaging her hands, feet, head, back, and so on, you should speak of the beauty of her hands, feet, and so on at the time of performing the care of hands, feet, and so on, saying 'Lady, even at the time of reaching old age your body is of such a form; what was it like when you were young?' And whatever my mother says to you, that you should report to me without being ashamed and without concealing; doing thus you will obtain the Asātamanta; not doing so you will not obtain it." He, having accepted his word saying "Very well, teacher," from that time onwards did everything according to the aforesaid procedure.

Then, as that young man praised her again and again, thinking "This one must wish to enjoy himself with me," within that blind one, feeble and decrepit with age, a mental defilement arose. She, one day, said to the young man who was speaking of the beauty of her body "Do you wish to enjoy yourself with me?" "Lady, I indeed would wish to, but the teacher is one to be revered." "If you desire me, kill my son." "Having learnt so much craft in the teacher's presence, how could I, in dependence on a mere defilement, kill the teacher?" "If so, if you do not abandon me, I myself shall kill him." Thus women are indeed disagreeable, inferior, of the latter period; established at such an age, having produced a mind of lust, following the defilement, she became desirous of killing such a helpful son. The young man reported all that talk to the Bodhisatta.

The Bodhisatta, having said "Well done by you, young man, in reporting to me," looking at his mother's life principle, having known "She will die this very day," saying "Come, young man, shall we investigate or not?" having cut down one fig tree, having made a wooden figure of his own size, having covered it up to the head, having laid it face up on his own sleeping place, having tied a cord, said to his pupil - "Dear son, having taken the hatchet, go and give a signal to my mother." The young man, having gone, said "Lady, the teacher is lying in the hermitage on his own sleeping place; a cord-signal has been tied for me; having taken this hatchet, go, and if you can, kill him." "But you will not abandon me?" "For what reason would I abandon you?" She, having taken the hatchet, trembling, having risen, having gone by the cord-signal, having touched it with her hand, with the perception "This is my son," having removed the cloth from the face of the wooden figure, having taken the hatchet, thinking "I shall kill him with a single blow," having struck right on the neck, when the sound "dha" arose, she recognised the nature of a tree. Then when the

Bodhisatta said "What are you doing, mother?" she, saying "I have been deceived!" having died right there, fell down. Indeed, even had she been lying in her own hermitage, she would have had to die at that very moment.

He, having known the state of her death, having performed the funeral rites, having extinguished the cremation ground, having venerated it with forest flowers, having taken the young man, having sat down at the door of the hermitage, said "Dear son, there is no separate thing called the Asātamanta; women are called disagreeable; your mother, sending you to my presence saying 'Learn the Asātamanta,' sent you for the purpose of knowing the faults of women. But now the fault of my mother has been seen by you directly; by this reason you should know that 'women are indeed disagreeable, inferior, of the latter period'" - having thus exhorted him, he dismissed him. He too, having paid homage to the teacher, went to the presence of his mother and father. Then his mother asked him "Dear son, has the Asātamanta been learnt by you?" "Yes, mother." "Now what will you do - having gone forth, will you tend the fire, or will you live in the midst of a house?" The young man, making known his own intention, saying "By me, mother, the faults of women have been seen directly; I have no need of a house; I shall go forth" - spoke this verse -

61. "Women of the world are indeed wretched, no limit is found for them;
Filled with lust and bold, just as fire consumes all;
Having left them, I shall go forth, cultivating seclusion."

Therein, "wretched" means unmindful, inferior. Or, "sāta" is called pleasure; that does not exist in them. They give only displeasure to those whose minds are bound to them - thus too they are wretched; painful, being the basis of suffering - this is the meaning. But for the purpose of establishing this meaning, this discourse should be brought -

"They are deceit and mirage, sorrow, disease and misfortune;
They are harsh and bondage, snares of Death, dwelling in caves;
Whatever man trusts in them, he is the lowest of men among men."

"Women of the world" means women in the world. "No limit is found for them" means mother, with regard to the arising of mental defilements in those women, there is indeed no limit, no restraint, no boundary, no measure. "Filled with lust and bold" means there is no limit for these; they are filled with lust, clinging to the five types of sensual pleasure; likewise, because of being endowed with the threefold boldness - bodily impudence, verbal impudence, and mental impudence - they are bold. For within these, having reached the body-door and so on, there is indeed no restraint; it shows that they are greedy, comparable to crows. "Just as fire consumes all" means mother, just as what is called fire, which has come to the term "sikhī" by its flame-crest, whether impure such as a heap of dung and so on, or pure such as ghee, honey, molasses and so on, whether desirable or undesirable, whatever it obtains, it consumes all, eats all; therefore it is called "one that consumes all." In the same way, those women too - whether they be elephant-keepers, goat-herders and so on, of low birth and inferior activity, or whether they be warriors and so on, of the highest activity - without considering the state of inferior or superior, when intimacy with defilements has arisen through the power of worldly gratification, whatever they obtain, they consort with all of them - thus they are like fire that consumes all.

Therefore, just as fire consumes all, so too should these be understood.

"Having left them, I shall go forth" means I, having left those inferior women who are the basis of suffering, having entered the forest, shall go forth in the going forth of sages. "Cultivating seclusion" means there are three kinds of seclusion - seclusion of the body, seclusion of the mind, and seclusion from clinging; among these, here both seclusion of the body and seclusion of the mind are applicable. This is what is meant - Mother, I, having gone forth, having performed the preliminary work on a circular meditation object, having produced the eight meditative attainments and the five direct knowledges, having separated the body from the group and the mind from the defilements, developing and increasing this seclusion, shall become one heading for the Brahma world; enough for me with the household life. Thus, having reproached women, having paid homage to his mother and father, having entered the Himalayas, having gone forth, developing seclusion in the aforesaid manner, he was one heading for the Brahma world.

The Teacher too, having spoken of the faults of women thus: "Thus, monk, women are indeed disagreeable, inferior, of the latter period, givers of suffering," having made known the truths, at the conclusion of the truths that monk became established in the fruition of stream-entry. The Teacher, having made the connection, connected the Jātaka - "At that time the mother was Bhaddā Kāpilānī, the father was Mahākassapa, the pupil was Ānanda, but the teacher was myself."

The Commentary on the Asātamanta Birth Story, the first.

62. The Commentary on the Aṇḍabhūta Jātaka

"What the brahmin played" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a dissatisfied one. For the Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "True," having said "Monk, women are indeed not to be guarded; formerly the wise, even though guarding a woman from the womb onwards, were unable to guard her," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the womb of his queen-consort, having come of age, having attained accomplishment in all crafts, by the elapse of his father, having been established in the kingdom, exercised kingship righteously. He played dice together with the chaplain. Now while playing -

"All rivers go crookedly, all forests are made of wood;
All women would do evil, when finding a sheltered place."

Singing this gambling song, he throws golden dice on a silver board. Thus playing, the king always wins, the chaplain is defeated.

He, as the wealth in the house was gradually going to utter elimination, thought: "This being so, all the wealth in this house will be exhausted; having sought out, I shall keep in the house one woman who has not been approached by another man." Then this occurred to him: "I shall not be able to guard a woman previously seen by another man; having guarded one woman from the womb onwards, having placed her who has come of age under my control, having made her a one-man woman, having

arranged strict protection, I shall bring wealth from the royal family." He was skilled in palmistry, and then, having seen a certain destitute pregnant woman, having known "She will give birth to a daughter," having had her summoned, having given her expenses, having made her dwell in the house itself, at the time of delivery having given her wealth and having dismissed her, not giving that girl to be seen by other men, having placed her in the hands of women only, having had her raised, when she had come of age, he placed her under his own control. As long as she was growing up, so long he did not play dice with the king. But having placed her under his control, the brahmin said: "Great king, let us play dice." The king, saying "Good," played in the former manner itself. The chaplain, having sung for the king, at the time of throwing the die, said: "Except for my maiden." Thenceforth the chaplain wins, the king is defeated.

The Bodhisatta, investigating whether there must be in his house one woman who was a one-man woman, having known of her existence, thinking "I shall have her morality broken," having had a certain cheat summoned, said: "Will you be able to break the morality of the chaplain's woman?" "I am able, Sire." Then the king, having given him wealth, saying "If so, accomplish it quickly," sent him off. He, having taken wealth from the king's presence, having obtained scents, incense, bath powder, camphor and so on, spread out a perfumery not far from his house. The chaplain's house too was of seven storeys with seven gateways, and at all the gateways there was a guard of women only. But except for the brahmin, there was no other man who could enter the house; even the rubbish-disposal basket they let in only after inspecting it. Only the chaplain himself was allowed to see that maiden. And she had one attendant woman. Then her attendant, having taken scents, flowers, and supplies, while going, passes near the shop of that cheat. He, having well known "This is her attendant," one day, having seen her coming, having risen from the shop and gone, having fallen at her feet, having firmly grasped her feet with both hands, lamented "Mother, where have you been for so long a time?" and the remaining hired cheats too, standing to one side, said: "By the shape of the hands, feet, and face, and by the deportment, they are just alike as mother and son." That woman, while those various ones were speaking, not believing herself, thinking "This must be my son," began to weep herself too. Both of them, having cried and wept, having embraced each other, stood there.

Then that cheat said: "Mother, where do you dwell?" "I dwell attending upon the chaplain's young wife, who lives with the grace of a kinnarī and has attained the splendour of beauty, dear son." "Where are you going now, mother?" "For the purpose of her scents, garlands, and so on." "Mother, what need is there for you to go elsewhere? From now on, take them from my presence only" - and without even taking payment, he gave her many betel leaves, takkola perfumes, and various flowers. The maiden, having seen the many scents, flowers, and so on, said: "What is it, mother? Has our brahmin become generous today?" "Why do you say so?" "Having seen the abundance of these." The brahmin did not give much in payment; but this was brought by me from the presence of my son. Thenceforth she, having taken for herself the payment given by the brahmin, brings scents, flowers, and so on from his presence only. The cheat, after the elapse of a few days, having made a pretence of illness, lay down. She, having gone to the door of his shop and not seeing him, asked: "Where is my son?" "Your son has fallen ill." She, having gone to the place where he

was lying down, having sat down, stroking his back, asked: "What is your illness, dear son?" He remained silent. "Why do you not speak, son?" "Mother, even though dying, it cannot be told to you." "Dear son, without telling me, to whom would you tell? Tell me, dear son." "Mother, I have no other illness, but having heard the beauty of that maiden, my mind is bound in love; if I obtain her, I shall live; if I do not obtain her, I shall die right here." "Dear son, this is my burden; do not worry about this" - having thus consoled him, having taken many scents, flowers, and so on, having gone to the presence of the maiden, she said: "My son, mother, having heard your beauty from my presence, has become bound in love; what should be done?" "If you are able to bring him, permission has already been given by me."

She, having heard her words, from then onwards, having collected much rubbish from every corner of his house, threw it upon the guard woman. She, being troubled by that, went away. The other, by that very same procedure, whichever one said anything, threw rubbish upon each one of them. From then onwards, however, whatever she brought in or carried out, no one dared to clean it. At that time she, having caused that cheat to lie down in a flower basket, brought him to the maiden's presence. The cheat, having broken the maiden's morality, remained in the very mansion for a day or two. When the chaplain had gone outside, both enjoyed themselves. When he came, the cheat hid himself.

Then she, after the elapse of a day or two, said to him "Husband, now it is fitting for you to go." "I wish to go after having struck the brahmin." She, having said "May it be so," having caused the cheat to hide, when the brahmin had come, said thus: "I, noble sir, wish to dance while you play the lute." "Good, dear lady, dance" - he played the lute. "While you are looking on, I am ashamed; but having bound your face with a cloth, I shall dance." "If you are ashamed, do so." The maiden, having taken a thick cloth, covering his eyes, bound his face. The brahmin, having had his face bound, played the lute. She, having danced for a moment, said "Noble sir, I wish to strike you once on the head." The brahmin, infatuated with women, not knowing any reason, said "Strike!" The maiden gave a signal to the cheat. He, having come quietly, having stood behind the brahmin's back, struck him on the head with his elbow; his eyes reached a state of falling out, and a swelling arose on his head. He, afflicted by pain, said "Bring your hand." The maiden, having raised her own hand, placed it in his hand. The brahmin said "The hand is soft, but the blow was hard." The cheat, having struck the brahmin, hid himself. The maiden, when he had hidden, having removed the cloth from the brahmin's face, having taken oil, massaged his head. When the brahmin had gone outside, again that woman, having caused the cheat to lie down in a basket, took him out.

He, having gone to the king's presence, reported all that incident. The king said to the brahmin who had come to his attendance "Shall we play at dice, brahmin?" "Very well, great king." The king, having had the dice-circle prepared, singing the dice-song in the former method itself, threw the dice. The brahmin, not knowing the broken state of the maiden's austere asceticism, said "Except for my maiden." Even though speaking thus, he was defeated indeed. The king, having won, having said "Brahmin, what do you say? The austere asceticism of your maiden has been broken. You think 'Guarding a woman from the womb onwards, making protection at seven places, I shall be able to guard her.' A woman cannot be guarded even by one who carries her

about having placed her in his belly. There is no such thing as a woman devoted to one man only. Your maiden, having said 'I wish to dance,' having bound your face with a cloth while you were playing the lute, having had her paramour strike you on the head with his elbow, dismissed him. Now what do you say?" - spoke this verse -

62. "Why the brahmin played the lute, with his face wrapped up;
A wife maintained from the egg-state, who would ever trust in such women?"

Therein, "why the brahmin played the lute, with his face wrapped up" means: the reason why the brahmin, having wrapped himself together with his face in a thick cloth, played the lute - he does not know that reason; this is the meaning. For she, wishing to deceive, did thus. But the brahmin, not knowing that woman's nature of much deceitfulness, having believed the woman, had the perception thus "She is shy of me." Therefore, making known his state of not knowing, the king said thus; this is the intention here. "A wife maintained from the egg-state" means: "egg" is called "seed"; one who has come to be as a seed, brought, taken from the mother's womb even at the time of not having come forth; or "maintained" means nourished; this is the meaning. What is that? A wife, a consort, a foot-attendant. For she is called "wife" because of being one who must be maintained with food, clothing and so on, or because of broken restraint, or because of being filled with worldly adversities. "Who would ever trust in such women" - "ever" is a term of definiteness; among such wives who, even though being guarded from the mother's womb onwards, fall into such misconduct, what wise man would definitively trust, who would believe "This one devoted to me is unchanging"; this is the meaning. For by way of misconduct, when those who invite and those who entice exist, a woman cannot be guarded.

Thus the Bodhisatta expounded the Teaching to the brahmin. The brahmin, having heard the Bodhisatta's proclamation of the Teaching, having gone to his dwelling, said to that maiden - "It is said that such an evil deed was done by you?" "Noble sir, who says thus? I do not do it. 'I myself struck, no one else.' If you do not believe, I, having made a declaration of truth that 'Setting you aside, I do not know the touch of the hand of another man,' having entered the fire, shall make you believe." The brahmin, having said "May it be so," having had a great heap of firewood made, having made a fire, having had her summoned, said "If you believe in yourself, enter the fire."

The maiden had first instructed her own female attendant: "Mother, having gone there, tell your son to seize my hand at the time of my entering the fire." She, having gone, said just so. The cheat, having come, stood in the midst of the assembly. That maiden, wishing to deceive the brahmin, having stood in the midst of the great multitude, saying "Brahmin, setting you aside, I do not know the touch of the hand of another man; by this truth, may this fire not burn me," began to enter the fire. At that moment the cheat, having gone saying "Look, sirs, at the deed of the chaplain brahmin - he is making such a woman enter the fire," seized that maiden by the hand. She, having had her hand released, said to the chaplain - "Noble sir, my declaration of truth is broken; it is not possible to enter the fire." "For what reason?" "Today such a declaration of truth was made by me: 'Setting aside my husband, I do not know the touch of the hand of another man.' But now I have been seized by the hand by this man." The brahmin, having known "I have been deceived by her," having

beaten her, had her expelled. Thus women endowed with misconduct, indeed, having done even so great an evil deed, in order to deceive their own husband, even for a whole day making an oath "I do not do such a deed," are of various minds. Therefore it was said -

Of female thieves of much cunning, among whom truth is very difficult to find;
The nature of women is hard to know, like a fish's course in water.

"Falsehood for them is like truth, truth for them is like falsehood;
Like cattle with grass outside, they fondle downwards the choicest of the choicest.

"They are thieves, hard-hearted, fierce and sweet in prattle;
There is nothing they do not know, whatever deception is among human beings."

The Teacher, having brought this proclamation of the Teaching thus "Thus a woman is not to be guarded," made known the truths; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. The Teacher too, having made the connection, connected the Jātaka: "At that time the king of Bārāṇasī was myself."

The Commentary on the Aṇḍabhūta Birth Story, the second.

63. The Commentary on the Takkapaṇḍita Jātaka

"Prone to wrath and ungrateful" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the dissatisfied monk. For the Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "True," having said "Monk, women are indeed ungrateful and betrayers of friends; why are you dissatisfied in dependence on them?" brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having gone forth in the going forth of sages, having built a hermitage on the bank of the Ganges, having produced the meditative attainments and the direct knowledges, dwells in the happiness of meditative absorption. At that time the daughter of the Bārāṇasī millionaire, named Duṭṭhakumārī, was fierce and harsh; she reviled, abused, and struck the slaves and labourers. Then one day the attendant people, having taken her, went saying "We shall play in the Ganges." While they were still playing, the time of sunset arrived, a cloud arose, and the people, having seen the cloud, fled with speed here and there. The slaves and labourers of the millionaire's daughter too, thinking "Today it is fitting for us to see the back of this one," having abandoned her right in the deep water, came out. The sky rained, the sun too had set, and darkness arose. They, having gone home without her, when it was asked "Where is she?" said "She came out of the Ganges, but then we do not know where she has gone." The relatives, even though searching, did not see her.

She, crying out with a great uproar, being carried along by the water, at the time of midnight reached the vicinity of the Bodhisatta's hermitage. He, having heard her voice, thinking "This is the voice of a woman; I shall make protection for her," having taken a grass torch, having gone to the riverbank, having seen her, having reassured

her saying "Do not fear, do not fear," the Bodhisatta, having the strength of an elephant, endowed with power, crossing the river, having gone and lifted her up, having brought her to the hermitage, having made a fire, gave it to her. When the cold had passed, he offered her sweet fruits of various kinds. Having eaten those, he asked her as she stood there "Where do you live, and how did you fall into the Ganges?" She told him that incident. Then, saying to her "You stay right here," while making her dwell in the hermitage, having himself dwelt in the open air for two or three days, he said "Now go." She, thinking "Having brought this hermit to a breach of morality, I shall take him and go," does not go. Then, as time went on, having displayed feminine wiles and feminine charm, having caused his breach of morality, she caused his meditative absorption to disappear. He, having taken her, dwells in the forest itself. Then she said to him "Sir, what use is dwelling in the forest to us? Let us go to the path of humans." He, having taken her, having gone to a certain borderland village, having earned a livelihood by the wages of buttermilk, supports her. Because he lives by selling buttermilk, they gave him the name "Takkapaṇḍita" (the Buttermilk Wise Man). Then the villagers, having given him wages, saying "Dwell here, telling us what is well done and ill done," made him dwell in a hut at the village entrance.

And at that time thieves, having descended from the mountains, were raiding the borderland. They, one day, having raided that village, having had the villagers themselves carry the bundles, while going, having seized that millionaire's daughter too, having gone to their own dwelling place, released the rest of the people. But the chief of the thieves, having been captivated by her beauty, made her his own wife. The Bodhisatta asked "Where is so-and-so?" Even having heard "She has been taken by the chief of the thieves and made his own wife," thinking "She will not dwell there without me; having fled, she will come back," looking out for her arrival, he dwelt right there.

The millionaire's daughter too thought "I live here happily; at some time the Buttermilk Sage, in dependence on some pretext, having come, might take me from here and go; then I shall decline from this happiness. What if I, as though treating him kindly, were to have him summoned and have him killed?" She, having summoned a man, sent a message: "I live here in suffering; let the Buttermilk Sage come and take me away." He, having heard that message, having believed it, having gone there, having stood at the village entrance, sent a message. She, having come out, having seen him, said "Sir, if we go now, the chief of the thieves, having pursued, will kill us both; we shall go in the night-time." Having brought him, having fed him, having caused him to sit in the porch, in the evening, when the chief of the thieves had come and had drunk liquor, at the time of intoxication, she said "Husband, if at this hour you were to see your enemy, what would you do to him?" "I would do this and that." "But is he far away? Is he not seated in the porch?" The chief of the thieves, having taken a torch, having gone there, having seen him, having seized him, having thrown him down in the middle of the house, beat him with elbows and so on as he pleased. He, even while being beaten, without saying anything else, says only this much: "Prone to wrath and ungrateful, divisive and friend-breaking." The thief, having beaten him, having bound him, having made him lie down, having eaten his evening meal, lay down to sleep. Having awakened when the liquor had worn off, he began again to beat him; he too says those very same four terms.

The thief thought "This one, even while being beaten thus, without saying anything else, says only these four terms; I shall ask him" - having known that she was asleep, he asked him "Hey, you, even while being beaten thus, why do you say only these very terms?" The Buttermilk Sage said "If so, listen" and related that reason from the beginning. "I was formerly a forest-dwelling hermit, a lone ascetic, an obtainer of meditative absorption; I, having rescued this one being carried along by the Ganges, looked after her. Then she, having enticed me, caused me to fall away from meditative absorption; so I, having abandoned the forest, nourishing this one, dwell in a borderland village. Then she, having been brought here by thieves, having sent me a message 'I live in suffering; come and take me away,' having now caused me to fall into your hands - for this reason I speak thus." The thief thought "She who thus acted wrongly towards one so accomplished in virtues, one who helped her - what misfortune indeed would she not cause me? She must be killed." He, having consoled the Buttermilk Sage, having awakened her, having taken a sword, having gone out, having said "I shall kill this man at the village entrance," having gone together with her outside the village, saying "Seize him by the hand," having had her seize him by the hand, having taken the sword, as if striking the Buttermilk Sage, having cut her in two, having bathed him including the head, having satisfied the Buttermilk Sage for a few days with superior food, said "Where will you go now?" The Buttermilk Sage said "I have no need of the household life; having gone forth in the going forth of sages, I shall dwell right there in the forest." "If so, I too shall go forth." Both, having gone forth, having gone to that forest haunt, having produced the five direct knowledges and the eight meditative attainments, at the end of life were reborn in the Brahma world.

The Teacher, having told these two stories, having made the connection, having fully awakened, spoke this verse -

- 63.** Prone to wrath and ungrateful, divisive and friend-breaking;
Live the holy life, monk, he does not abandon happiness.

Therein this is the summarised meaning - Monk, these women are indeed prone to wrath; they are unable to prevent arisen wrath. And ungrateful; they do not recognise even a very great favour. And divisive; they speak only talk that makes the state of being devoid of dear ones. Friend-breaking, they break friends; they are habitually given to speaking talk that breaks friendships; these are endowed with such evil qualities. What use are they to you? Live the holy life, monk; for this abstinence from sexual intercourse, in the sense of being pure, is called the holy life; practise that. "He does not abandon happiness" means you, dwelling this dwelling of the holy life, will not abandon the happiness of meditative absorption, the happiness of the path, and the happiness of fruition; he will not give up this happiness; you will not decline from this happiness - this is the meaning. "Na parihāsi" is also a reading; the meaning is the same.

The Teacher, having brought this proclamation of the Teaching, made known the truths; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. The Teacher connected the Jātaka - "At that time the chief of the thieves was Ānanda, but the Buttermilk Wise Man was myself."

The Commentary on the Takkapaṇḍita Birth Story, the third.

64. Commentary on the Durājāna Jātaka

"Do not rejoice 'She desires me'" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain lay follower. It is said that a certain lay follower dwelling in Sāvattthī, established in the three refuges and the five precepts, was one devoted to the Buddha, one devoted to the Teaching, one devoted to the Community; but his wife was immoral, of bad character. On whatever day she practised misconduct, on that day she was like a slave bought for a hundred; but on a day when misconduct was not done, she was like a mistress, fierce and harsh. He was unable to know her nature, and then, troubled by her, he did not go to attend upon the Buddha. Then one day, having taken scents, flowers and so on, having come and paid homage, to him seated the Teacher said - "Why indeed do you, lay follower, not come to attend upon the Buddha for seven or eight days?" "My wife, venerable sir, on one day is like a slave bought for a hundred, on another day she is like a mistress, fierce and harsh. I am unable to know her nature; so I, troubled by her, do not come to attend upon the Buddha." Then, having heard his words, the Teacher, having said "Lay follower, 'The nature of a woman is indeed difficult to know' - in the past too the wise told you this, but you, because of having gone through the brevity of existences, are unable to observe it," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a world-famed teacher, was teaching crafts to five hundred young men. Then a certain young brahmin man dwelling in a foreign country, having come, while learning a craft in his presence, having become enamoured of a certain woman, having made her his wife, dwelling in that very city of Bārāṇasī, for two or three occasions did not go to attend upon the teacher. But his wife was immoral, of bad character. On a day when misconduct was practised, she was like a female slave; on a day when it was not practised, she was like a mistress, fierce and harsh. He, being unable to know her nature, troubled by her, with a confused mind, did not go to attend upon the teacher. Then the teacher asked him who had come after seven or eight days had passed: "Why, young man, are you not to be seen?" He said: "My wife, teacher, on one day desires me and longs for me, and is like a female slave, prideless. On another day she is like a mistress, obstinate, fierce, and harsh; I am unable to know her nature; troubled by her, with a confused mind, I have not come to attend upon you." The teacher said: "So it is, young man; women, on a day when they have practised misconduct, conform to their husband, and are like female slaves, prideless. But on a day when they have not practised it, having become stubborn in conceit, they do not heed their husband. Thus these women are indeed of misconduct, immoral; their nature is indeed difficult to know; towards them, whether they are desiring or not desiring, one should maintain equanimity only" - and having said this, by way of exhortation to him, he spoke this verse -

64. "Do not rejoice 'She desires me', do not grieve 'She does not desire me';
The nature of women is hard to know, like a fish's course in water."

Therein, "do not rejoice 'She desires me'" - the syllable "su" is merely a particle; do not be satisfied thinking "This woman desires me, longs for me, shows affection towards me." "Do not grieve 'She does not desire me'" means do not grieve thinking "She does not desire me" either; it explains that without making delight when she

desires, and without making sorrow when she does not desire, one should remain just neutral. "The nature of women is hard to know" means the nature of women is indeed difficult to know because it is concealed by a woman's deceit. Like what? "Like a fish's course in water" means just as a fish's movement is difficult to know because it is concealed by water - for that very reason, when a fisherman comes, it conceals its movement with water and flees, and does not allow itself to be caught - just so women too, having done even a great immoral deed, concealing the deed done by themselves with a woman's deceit, saying "We do not do such a thing," deceive their husbands. Thus these women are indeed of bad character, difficult to know; towards them, one who remains just neutral is happy.

Thus the Bodhisatta gave exhortation to his pupil. Thenceforth he remained just neutral towards her. His wife too, thinking "It seems my immoral nature has been known by the teacher," from then on did not engage in misconduct. That lay follower's wife too, thinking "It seems my nature of bad conduct has been known by the Perfectly Enlightened One," from then on did not commit any evil deed.

The Teacher too, having brought this proclamation of the Teaching, made known the truths; at the conclusion of the truths, that lay follower became established in the fruition of stream-entry; the Teacher, having made the connection, connected the Jātaka - "At that time the husband and wife were the husband and wife of the present, but the teacher was myself."

The Commentary on the Durājāna Birth Story, the fourth.

65. Commentary on the Anabhirati Jātaka

"Just as a river and a road" - this the Teacher spoke while dwelling at Jeta's Grove, referring to just such a lay follower. He, however, while investigating, having known her immoral nature, having quarrelled, due to mental confusion, did not come to attend upon the Buddha for seven or eight days. One day, having gone to the monastery, having paid homage to the Truth-finder, while seated, when it was said "Why have you not come for seven or eight days?" he said "My wife, venerable sir, is immoral; due to mental confusion regarding her, I have not come." The Teacher, having said "Lay follower, without making irritation towards women thinking 'These are of misconduct,' it is proper to remain just neutral - in the past too the wise told you this, but you, because of being concealed by another existence, did not observe that reason," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, in the former method itself, was a world-famed teacher. Then his pupil, having seen a fault in his wife, due to mental confusion, not having come for a few days, one day, when asked by the teacher, reported that reason. Then his teacher, having said "Dear son, women are indeed common to all; towards them, the wise do not make irritation thinking 'These are immoral,'" by way of exhortation spoke this verse -

- 65.** "Just as a river and a road, a drinking booth, an assembly hall, and a wayside water-shed;
So are women of the world, the wise do not become angry with them."

Therein, "just as a river" means just as a river with many bathing places is common to both outcasts and others as well as warriors and others who have arrived and arrived for the purpose of bathing, there is no one who does not obtain the ability to bathe there. In "a road" and so on too, just as the highway also is common to all, there is no one who does not obtain the ability to go by it. The drinking booth too, the liquor house, is common to all; whoever is desirous of drinking, everyone enters there indeed. The assembly hall too, built here and there by those desirous of merit for the purpose of lodging for human beings, is common; there is no one who does not obtain the ability to enter there. The wayside water-shed too, made by placing drinking-water vessels on the highway, is common to all; there is no one who does not obtain the ability to drink water there. "So are women of the world" means just so, dear son, young man, in this world women too are common to all indeed, and for that very reason of being common they are similar to a river, a road, a drinking booth, an assembly hall, and a wayside water-shed. "Therefore the wise do not become angry with them" means having thought "These women are inferior, of misconduct, immoral, common to all," the wise, the clever, those accomplished in higher intelligence, do not become angry.

Thus the Bodhisatta gave exhortation to his pupil; he, having heard that exhortation, became neutral. His wife too, thinking "It seems I have been known by the teacher," from then on did not commit any evil deed. That lay follower's wife too, thinking "It seems I have been known by the Teacher," from then on did not commit any evil deed.

The Teacher, having brought this proclamation of the Teaching, made known the truths; at the conclusion of the truths, the lay follower became established in the fruition of stream-entry. The Teacher too, having made the connection, connected the Jātaka - "At that time the husband and wife were the husband and wife of the present, but the teacher brahmin was myself."

The Commentary on the Anabhirati Birth Story, the fifth.

66. Commentary on the Mudulakkhaṇa Jātaka

"One desire I had before" - this the Teacher spoke while dwelling at Jeta's Grove, referring to defilement. It is said that a certain son of good family dwelling in Sāvattthī, having heard the Teacher's proclamation of the Teaching, having given his breast to the Dispensation of the Jewel, having gone forth, being a practitioner, one who practises meditation, one who had not abandoned his meditation subject, one day, while walking for almsfood in Sāvattthī, having seen a certain woman adorned and prepared, breaking his faculties, looked at her as beautiful. Within him a mental defilement stirred; he was like a milk-tree struck with an adze. Thenceforth, having become one under the power of mental defilements, he obtained neither bodily delight nor mental delight; comparable to a frenzied deer, not taking delight in the Dispensation, with overgrown hair, body-hair, and nails, with soiled robes, he was. Then his companion monks, having seen the alteration of his faculties, asked "What is it indeed with you, friend, your faculties are not as before?" "I am not taking delight, friends."

Then they led him to the Teacher's presence. The Teacher asked "Why, monks, have you come bringing an unwilling monk?" "This monk, venerable sir, is not taking delight." "Is that true, monk?" "True, Blessed One." "Who made you dissatisfied?" "I, venerable sir, while walking for almsfood, having seen a certain woman, breaking my faculties, looked at her; then a mental defilement stirred in me; because of that I am dissatisfied." Then the Teacher said to him "This is not marvellous, monk, that you, having broken your faculties, looking at a disagreeable object as beautiful, were shaken by mental defilements; formerly even Bodhisattas who had attained the five direct knowledges and the eight meditative attainments, having suppressed the mental defilements by the power of meditative absorption, with purified minds, traversing the sky, having broken their faculties, while looking at a disagreeable object, having fallen away from meditative absorption, shaken by mental defilements, experienced great suffering. For indeed the wind that uproots Sineru does not reckon an elephant-sized bare mountain as anything at all, the wind that uproots the great rose-apple tree does not reckon a shrub grown on a cut bank as anything at all, the wind that dries up the great ocean does not reckon a small lake as anything at all; just so, the mental defilements that produce not knowing in those of the highest higher intelligence, of purified minds, the Bodhisattas - will they be ashamed of you? Even purified beings become defiled; even those possessed of the highest fame attain disgrace" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the family of a certain brahmin of great wealth in the Kāśi country, having attained discretion, having gone to the far shore of all crafts, having abandoned sensual pleasures, having gone forth in the going forth of sages, having performed the preliminary work on a circular meditation object, having produced the five direct knowledges and the eight meditative attainments, spending his time in the happiness of meditative absorption, made his dwelling in the Himalayan region. He, at a certain time, having descended from the Himalayas for the purpose of partaking of salt and sour things, having reached Bārāṇasī, having dwelt in the royal garden, on the following day, having attended to his toilet, having adjusted his inner and outer garments made of red bark-strips, having placed a cheetah-skin leather on one shoulder, having tied the coil of matted hair, having taken his alms vessel, walking for almsfood in Bārāṇasī, arrived at the king's house door. The king, having gained confidence in his very deportment, having had him summoned, having caused him to sit on a costly seat, having satisfied him with superior solid and soft food, after the thanksgiving, requested him to dwell in the park. He, having accepted, having eaten at the king's palace, while exhorting the royal family, dwelt in that park for sixteen years.

Then one day the king, going to appease the rebellious borderland, having said to the queen-consort named Mudulakkhaṇā "Be diligent in attending upon the noble one," departed. The Bodhisatta, from the time of the king's departure, went to the king's palace at the time of his own choosing. Then one day Mudulakkhaṇā, having prepared food for the Bodhisatta - thinking "Today the noble one is tarrying," having bathed with scented water, adorned with all ornaments, having prepared a small bed on the great terrace, looking for the arrival of the Bodhisatta, lay down. The Bodhisatta too, having noted his own time, having emerged from meditative absorption, went through space itself to the king's abode. Mudulakkhaṇā, having heard the sound of

the bark garment, rose up quickly saying "The noble one has come," and as she rose up quickly, her polished cloth fell off. The hermit too, entering through the latticed window, having broken his faculties with the object of the queen's form of a different nature, looked at it as beautiful. Then within him a mental defilement stirred; he was like a milk-tree struck with an adze. At that very moment his meditative absorption disappeared; he was like a crow with broken wings. He, while still standing, having taken the food, without eating it, shaken by mental defilements, having descended from the mansion, having gone to the park, having entered the hermitage, having placed the food beneath the plank-covered bed, bound by the object of a different nature, burning with the fire of mental defilements, withering through fasting, lay on the plank-covered bed for seven days.

On the seventh day the king, having appeased the borderland, having come, having circumambulated the city, without even going to his dwelling, having gone to the park thinking "I shall see the noble one," having entered the hermitage, having seen him lying down, having had the hermitage cleaned thinking "Some illness has arisen, I think," while stroking his feet, asked "What is the matter, noble sir, are you unwell?" "Great king, I have no other illness, but under the power of mental defilements my mind has become bound in love." "Where is your mind bound, noble sir?" "To Mudulakkhaṇā, great king." "Very well, noble sir, I give Mudulakkhaṇā to you" - having taken the hermit, having entered the dwelling, having had the queen adorned with all ornaments, he gave her to the hermit. And while giving her, he gave a signal to Mudulakkhaṇā: "You should strive by your own power to protect the noble one." "Very well, Sire, I shall protect him." The hermit, having taken the queen, descended from the king's abode.

Then, at the time of departing from the great gate, she said to him: "Noble sir, it is fitting for us to obtain a house; go, request a house from the king." The hermit, having gone, requested a house. The king had given an abandoned house that was serving as a toilet for the people. He, having taken the queen, went there; she did not wish to enter. "For what reason do you not enter?" "Because of the filthiness." Now "What shall I do?" Having said "Look after it then," having sent him to the presence of the king, having had him bring a spade and a basket saying "Go, bring a spade, bring a basket," having had the filth and refuse thrown away, having had village clay brought, having had it plastered, and again having had each thing brought one by one saying "Go, bring a bed, bring a chair, bring a bed-sheet, bring a jar, bring a pot," she again commanded him for the purpose of bringing water and so on. He, having taken a pot, having brought water, having filled the jar, having prepared bathing water, spread the bed. Then she, having seized him by the beard as he sat together with her on the bed, having bent him down saying "Do you not know your state as an ascetic or your state as a brahmin?" pulled him towards herself. He at that time regained mindfulness, but for that length of time he had been unknowing. Thus mental defilements are indeed causes of not knowing. "The mental hindrance of sensual desire, monks, is blinding, causing not knowing" and so on should be stated here.

He, having regained mindfulness, thought: "This craving, if it keeps growing, will not allow me to raise my head from the four realms of misery. It is fitting for me this very day, having handed her over to the king, to enter the Himālaya." He, having taken

her, having approached the king, having said "Great king, I have no need of your queen; only in dependence on her has craving increased in me," spoke this verse -

66. "One desire I had before, not having obtained Mudulakkhaṇā;
Since I obtained the wide-eyed one, desire gave birth to desire."

Therein this is the summarised meaning - Great king, not having obtained this queen of yours, Mudulakkhaṇā, before, "Oh, may I obtain her!" - one desire there was, one single craving arose. But since this wide-eyed one with large eyes and beautiful pupils was obtained by me, then that former desire of mine gave birth to, generated, produced one desire after another of various kinds - craving for a house, craving for requisites, craving for enjoyment - ever higher and higher. But that desire of mine, thus growing, will not allow me to raise my head from the realms of misery. Enough for me with this one; you yourself take your wife back; I shall go to the Himalayas. At that very moment, having produced the lost meditative absorption, seated in the sky, having expounded the Teaching, having given exhortation to the king, having gone through space itself to the Himalayas, he never again came to the path of humans. Having developed the divine abidings, with his meditative absorption not fallen away, he was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, made known the truths. At the conclusion of the truths, that monk became established in the fruition of arahantship. The Teacher too, having made the connection, connected the Jātaka - "At that time the king was Ānanda, Mudulakkhaṇā was Uppalavaṇṇā, but the sage was myself."

The Commentary on the Mudulakkhaṇa Birth Story, the sixth.

67. Commentary on the Uccaṅga Jātaka

"A son on my lap, O king" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain country woman. For on one occasion, in the Kosala country, three persons were ploughing at the outskirts of a certain forest. At that time, thieves, having robbed people inside the forest, fled. The people, having searched for those thieves and not seeing them, having come to that place, saying "You, having robbed in the forest, are now like farmers," saying "These are the thieves," having bound them and brought them, gave them to the king of Kosala. Then a certain woman, having come, lamenting "Give me clothing, give me clothing," went around the king's dwelling again and again. The king, having heard her voice, said "Go, give this woman clothing." The people, having taken a cloth, gave it to her. She, having seen it, said "I do not request this clothing; I request husband-clothing." The people, having gone, reported to the king "It seems she does not speak of this clothing; she speaks of husband-clothing." Then the king, having had her summoned, asked "You, it seems, request husband-clothing?" "Yes, Sire, for a woman, a husband is indeed what is called clothing. For when there is no husband, even a woman clothed in a cloth worth a thousand is indeed called naked. But for the purpose of establishing this meaning -

"A river without water is naked, a country without a king is naked;
A widow too is naked, even if she has ten brothers."

This discourse should be brought.

The king, pleased with her, asked "These three persons of yours, who are they?" "One is my husband, Sire, one is my brother, one is my son." The king asked "I am pleased with you; among these three I give one. Which one do you wish?" She said "I, Sire, while living, shall obtain one husband; I shall obtain a son too indeed. But because of the death of my mother and father, a brother alone is difficult to obtain. Give me my brother, Sire." The king, being pleased, released all three. Thus, in dependence on that one solitary woman, those three persons were freed from suffering. That matter became well-known in the community of monks. Then one day, monks, having assembled in the Teaching hall, sat speaking in praise of her virtues: "Friends, in dependence on one woman, three persons were freed from suffering." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does this woman free those three persons from suffering; in the past too she freed them indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, "three persons were ploughing at the outskirts of a forest" - all is just as in the former case. At that time, however, when the king said "Among the three persons, which one do you wish for?" she said - "Are you not able to give all three, Sire?" "Yes, I am not able." "If you are not able to give all three, give me my brother." And when it was said "Take either your son or your husband; what use is your brother to you?" having said "These, Sire, are indeed easy to obtain, but a brother is difficult to obtain," she spoke this verse -

67. "A son on my lap, O king, a husband for one running on the path;
But that region I do not see, from where I might bring a brother."

Therein, "a son on my lap, O king" means O king, my son is just on my lap. Just as when a woman, having entered the forest, having made a fold in her garment at the hip, having picked vegetables and putting them in there, vegetables on the lap are easily obtained, so too a son for a woman is easily obtained on the lap, just like vegetables. Therefore it was said "a son on my lap, O king." "A husband for one running on the path" means for indeed even for a woman who, having taken to the road, goes alone, a husband is easily obtained; he is seen again and again. Therefore it was said "a husband for one running on the path." "But that region I do not see, from where I might bring a brother" means but since my mother and father do not exist, therefore now I do not see that other region reckoned as a mother's womb, from where I might bring a brother reckoned as one born of the same womb. From where I, because of the fact of being born in the same womb, might bring a brother reckoned as one born of the same womb, therefore give me my brother.

The king, with a gladdened mind thinking "She speaks the truth," having brought the three persons too from the prison, gave them; she, having taken those three too, departed.

The Teacher too, having brought this proclamation of the Teaching: "Not only now, monks; in the past too she freed these three persons from suffering indeed," having made the connection, connected the Jātaka - "The four in the past are the four at present, but the king was myself."

The Commentary on the Uccaṅga Birth Story, the seventh.

68. Commentary on the Sāketa Jātaka

"In whom the mind settles" - this the Teacher, while dwelling at Sāketa in the Añjana Grove, spoke referring to a certain brahmin. It is said that at the time when the Blessed One, surrounded by the Community of monks, was entering Sāketa for almsfood, one elderly brahmin residing in the city of Sāketa, going out from the city, having seen the One of Ten Powers at the inner gateway, having fallen at his feet, having firmly grasped his ankles, said "Dear son, surely parents should be looked after by their sons in old age; why for so long a time have you not shown yourself to us? I at least have seen you; come to see your mother too" - having taken the Teacher, he went to his own house. The Teacher, having gone there, sat down on the prepared seat together with the Community of monks. The brahmin woman too, having come, having fallen at the Teacher's feet, lamented "Dear son, for so long a time where have you gone? Surely parents should be attended upon in old age." She also had her sons and daughters pay homage, saying "Come, pay homage to your brother." Both, with satisfied minds, gave a great gift. The Teacher, having finished the meal duty, spoke the Discourse on Ageing to both of those persons. At the conclusion of the discourse, both became established in the fruition of non-returning. The Teacher, having risen from his seat, went to the Añjana Grove itself.

The monks, seated together in the Teaching hall, raised up a discussion: "Friends, the brahmin knows that the Truth-finder's father is Suddhodana and his mother is Mahāmāyā; yet knowing this, together with the brahmin woman he calls the Truth-finder 'our son,' and the Teacher too consents to it. What indeed is the reason?" The Teacher, having heard their discussion, having said "Monks, both of them are calling their own son indeed as 'son,'" brought up the past.

Monks, this brahmin was continuously in the past for five hundred births my father, for five hundred births my uncle, and for five hundred births my grandfather. This brahmin woman too was continuously for five hundred births my mother, for five hundred births my aunt, and for five hundred births my grandmother. Thus, having spoken of three thousand births - for one and a half thousand births I was raised in the brahmin's hands, and for one and a half thousand births in the brahmin woman's hands - having fully awakened, he spoke this verse -

68. "In whom the mind settles, and the consciousness becomes clear;
Even in a person never seen before, one surely trusts in him."

Therein, "in whom the mind settles" means in whatever person the mind becomes established at the very moment of seeing. "And the consciousness becomes clear" means in whom, at the mere sight, the consciousness becomes clear, becomes soft. "In a person never seen before" means in a person not previously seen in that individual existence by nature. "One surely trusts in him" means one definitively trusts, one indeed arrives at trust in that person too, as if by previously experienced affection. This is the meaning.

Thus the Teacher, having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time the brahmin and the brahmin woman were these very ones, but the son was myself."

The Commentary on the Sāketa Birth Story, the eighth.

69. Commentary on the Visavanta Jātaka

"Shame on that vomited poison" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the General of the Teaching. It is said that at the time of the elder's eating of flour sweet-meats, people, having taken much solid food made with flour for the monastic community, went to the monastery. What remained after the community of monks had taken was much left over. The people said: "Venerable sir, take also for those who have gone into the village." At that moment the elder's co-resident pupil, a young monk, was in the inner village. Having taken his portion, when he did not come, saying "It is too late in the day," they gave it to the elder. When that had been consumed by the elder, the young monk came back. Then the elder said to him: "We, friend, have consumed the solid food set aside for you." He said: "What is sweet, venerable sir, is disagreeable to whom?" Spiritual urgency arose in the great elder. He, from then on, determined: "I shall not eat solid food made with flour." Thenceforth, it is said, solid food made with flour was never eaten by the Elder Sāriputta. His state of not eating solid food made with flour became well-known in the community of monks. The monks sat in the Teaching hall speaking of that discussion. Then the Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Monks, Sāriputta, even giving up his life, does not take again what has been once given up," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a family of poison physicians, earned his living by medical treatment. Then a snake bit a certain country man. His relatives, without being negligent, quickly brought a physician. The physician said: "What need is there for medicine first? I shall remove the poison by developing it. Having summoned the snake that bit him, I shall have the poison drawn out by that very one from the place where he was bitten." "Having summoned the snake, have the poison drawn out." He, having summoned the snake, said: "This one was bitten by you." "Yes, by me." "You yourself draw out the poison with your mouth from the place where you bit him." "What has been once given up by me has never been taken back again. I shall not draw out the poison given up by me." He, having had firewood brought, having made a fire, said: "If you do not draw out your own poison, enter this fire." The snake, having said "Even if I shall enter the fire, I shall never bring back the poison once given up by myself," spoke this verse -

69. "Shame on that vomited poison, which I, for the sake of life;
Would bring back once vomited, death is better for me than life."

Therein, "shame on" (dhiratthu) is an indeclinable particle in the sense of reproach. "That poison" (taṃ viṣa) means: the vomited poison which I would bring back for the sake of life - shame on that vomited poison. "Death is better for me than life" (matam me jīvitaṃ vara) means: because of not bringing back that poison, the death by entering the fire - that is better than my life; this is the meaning.

And having said thus, he set out to enter the fire. Then the physician, having prevented him, having made that man free from poison and healthy by means of medicines and spells, having given the precepts to the snake, having said "From now on do not harass anyone," let him go.

The Teacher too, having brought this proclamation of the Teaching: "No, monks, Sāriputta, even giving up his life, does not take again what has been once given up," having made the connection, connected the Jātaka: "At that time the snake was Sāriputta, but the physician was myself."

The Commentary on the Visavanta Birth Story, the ninth.

70. Commentary on the Kuddāla Jātaka

"That conquest is not well conquered" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Cittahattha Sāriputta. He, it is said, was a certain young man of good family in Sāvattthī. Then one day, having ploughed and coming back, having entered the monastery, having obtained smooth, sweet, sumptuous food from the bowl of a certain elder monk, he thought: "We, night and day, even though doing various tasks with our own hands, do not obtain such sweet food; I too should become an ascetic." He, having gone forth, after the elapse of a month or a fortnight, attending unwisely, having become one under the power of mental defilements, having left the monastic community, again becoming weary with food, having come back and gone forth, learnt the higher teaching. In this very manner, having left the monastic community six times, he went forth again. Then in the seventh state of being a monk, having become one versed in the seven books, expounding the Teaching to many monks, having developed insight, he attained arahantship. Then his companion monks made mockery: "What is it indeed, friend Cittahattha, do your mental defilements not grow now as before?" "Friends, I am now incapable of the state of a householder from now on."

Thus, when he had attained arahantship, a discussion arose in the Teaching hall: "Friends, when there was indeed a decisive support for arahantship of such a nature, the Venerable Cittahattha Sāriputta left the Order six times. Alas, what a great fault is the state of a worldling!" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "Monks, the mind of a worldling is indeed light and difficult to control; having gone by way of an object, it clings; once clinging, it is not possible to quickly release it; the taming of such a mind is good. For only when tamed does it bring happiness.

"Of the mind difficult to control, quick, alighting wherever it wishes;
The taming of the mind is good, a tamed mind brings happiness."

But because of its being difficult to control, formerly wise men, in dependence on a single hoe, being unable to give it up, through the influence of greed, having left the Order six times, in the seventh state of having gone forth, having produced meditative absorption, restrained that greed" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a green-grocer's family, attained discretion; his name was "Kuddāla the Wise." He, having prepared the ground with a hoe, having sown vegetables and also gourds, pumpkins, cucumbers and so on, earned a poor livelihood by selling them. For him, apart from a single hoe, there was no other wealth whatsoever. One day he thought: "What use is the household life to me?

Having gone out, I shall go forth." Then one day, having placed the hoe in a concealed place, having gone forth in the going forth of sages, having recollected that hoe, being unable to cut off greed, in dependence on the blunt hoe, he left the Order. Thus for the second time too, for the third time too - six times, having deposited that hoe in a concealed place, he both went forth and left the Order.

On the seventh occasion however he thought "I, in dependence on this blunt spade, have left the Order again and again; now, having thrown it into a great river, I shall go forth," and having gone to the riverbank, thinking "If I see the place where it falls, having come back again, there might be a desire to pull it out," having grasped that spade by the handle, having the strength of an elephant, endowed with power, having whirled it thrice above his head, having closed his eyes, having thrown it into the middle of the river, he roared the lion's roar thrice "I have won! I have won!" At that moment the king of Bārāṇasī, having appeased the borderland, having come, having bathed his head in the river, adorned with all ornaments, going upon the back of an elephant, having heard that sound of the Bodhisatta, having had him summoned saying "This man says 'I have won! I have won!' - who indeed has been conquered by him? Summon him," asked "My dear man, I for my part am victorious in battle and now come having taken the victory; but who has been conquered by you?" The Bodhisatta said "Great king, even by one conquering a hundred battles or a thousand battles or a hundred thousand battles, it is poorly conquered indeed, because the mental defilements are unconquered. But I, restraining the greed within me, have conquered the mental defilements" - and even while speaking, having looked at the great river, having produced meditative absorption with the water kasiṇa as object, through the power of his attainment, having sat down in the sky, expounding the Teaching to the king, spoke this verse -

70. "That conquest is not well conquered, which conquest is undone.
That conquest is indeed well conquered, which conquest is not undone."

Therein, "that conquest is not well conquered, which conquest is undone" means whatever country conquered and obtained by defeating enemies is again undone by those very enemies, that conquest is not called well conquered. Why? Because it is again undone. Another method - "conquered" is called victory. Whatever victory attained by fighting together with enemies, when they conquer again, becomes defeat - that is not good, not beautiful. Why? Because again there is only defeat. "That conquest is indeed well conquered, which conquest is not undone" means whatever is conquered by crushing the enemies and is not again undone by them, or whatever victory once obtained does not again become defeat, that conquest is well conquered, beautiful; that victory is called good and beautiful. Why? Because it is not again undone. Therefore, you, great king, even having conquered the head of the battlefield a hundred times, a thousand times, or a hundred thousand times, you are not called a battle warrior. Why? Because one's own mental defilements are unconquered. But whoever conquers the mental defilements within oneself even once, this one is the highest warrior at the head of the battlefield - thus, while seated in the sky itself, he expounded the Teaching to the king with the Buddha's grace. But the state of being the highest battle warrior here -

"Whoever might conquer a thousand times a thousand men in battle;

Yet he who conquers himself alone, he indeed is the best of battle-victors."

This discourse is the proof.

But even as the king was hearing the Teaching, the mental defilements were abandoned by way of abandoning by substitution, and his mind inclined towards the going forth. For the king's army too, the mental defilements were abandoned in the same way. The king asked the Bodhisatta: "Now where will you go?" "Having entered the Himalayas, I shall go forth in the going forth of sages, great king." "If so, I too shall go forth" - he departed together with the Bodhisatta himself; the army, the brahmins and householders, all the guild-masters - the entire great multitude of people that had gathered at that place departed together with the king. The inhabitants of Bārāṇasī too, saying "It is said that our king, having heard the proclamation of the Teaching of the wise Kuddāla, having turned towards the going forth, has departed together with the army; what shall we do here?" - all the inhabitants of the entire city of Bārāṇasī extending twelve yojanas departed. The assembly was twelve yojanas in extent. Taking that assembly, the Bodhisatta entered the Himalayas.

At that moment the seat where Sakka, the king of gods, was sitting showed signs of heat. He, reflecting, having seen "Kuddāla the Wise has made the great renunciation and gone forth," having addressed Vissakamma, saying "There will be a great assembly; it is fitting to obtain a dwelling place," said "Dear son, Kuddāla the Wise has made the great renunciation and gone forth; it is fitting to obtain a dwelling place. You, having gone to a region of the Himalayas, on a level piece of ground, thirty yojanas in length and fifteen yojanas in breadth, build a hermitage." He, having assented saying "Very well, Sire," having gone, did accordingly. This is the summary here; the detail, however, will become evident in the Hatthipāla Jātaka. For this and that are one and the same chapter. Vissakamma too, having built a hermitage in the hermitage grounds, having made the animals of harsh sounds and birds and non-human spirits retreat, having built a footpath in each and every direction, went to his own dwelling place. Kuddāla the Wise too, having taken that assembly, having entered the Himalayas, having gone to the hermitage grounds given by Sakka, having taken the requisites for those gone forth created by Vissakamma, having first gone forth himself, afterwards having given the going forth to the assembly, having divided the hermitage grounds, gave them. Seven kings abandoned seven kingdoms. The hermitage grounds of thirty yojanas were filled. Kuddāla the Wise, having done the preliminary work on the remaining kasiṇas too, having developed the divine abidings, told the meditation subject to the assembly. All, having become obtainers of attainment, having developed the divine abidings, were heading for the Brahma world. But those who performed service for them were heading for the heavenly world.

The Teacher, having brought this proclamation of the Teaching: "Thus, monks, this mind indeed, clinging under the power of mental defilements, is difficult to release; arisen states of greed are difficult to abandon; they make even such wise ones not knowing," made known the truths. At the conclusion of the truths, some became stream-enterers, some once-returners, some non-returners, some attained

arahantship. The Teacher too, having made the connection, connected the Jātaka - "At that time the king was Ānanda, the assembly was the Buddha's assembly, but Kuddāla the Wise was myself."

The Commentary on the Kuddāla Birth Story, the tenth.

The Chapter on Women, the seventh.

Its summary:

Disagreeable, Charm-Egg, Ghost, Reasoning-Wise, Difficult-to-Know;
Discontent, Mudulakkhaṇā, Lap and also Sāketa;
Poison, and Kuddālaka.

8. The Chapter on Varuṇa

71. Commentary on the Varuṇa Jātaka

"He who formerly should be done" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Elder Tissa, the householder's son. It is said that on one day about thirty sons of good family dwelling in Sāvattihī, friends of one another, having taken scents, flowers, cloths and so on, surrounded by the public, thinking "We shall hear the Teacher's proclamation of the Teaching," having gone to Jeta's Grove, having sat for a short while in the Nāga Pavilion, the Sāla Pavilion and so on, in the evening time, when the Teacher, having come out from the perfumed chamber fragrant with sweet scents, having gone to the Teaching hall, was seated on the decorated Buddha-seat, together with their retinues, having gone to the Teaching hall, having venerated the Teacher with scents and flowers, having paid homage at his feet with wheel-marked soles resplendent with fully opened lotuses, having sat down to one side, they heard the Teaching.

Then this occurred to them: "In whatever way we understand the Teaching taught by the Blessed One, let us go forth." They, at the time of the Truth-finder's departing from the Teaching hall, having approached the Truth-finder, having paid homage, requested the going forth. The Teacher gave them the going forth. They, having pleased their teachers and preceptors, having obtained full ordination, having dwelt five years in the presence of their teachers and preceptors, having mastered the two matrices, having known what is allowable and what is not allowable, having learnt the three thanksgivings, having sewn and dyed robes, having asked permission of their teachers and preceptors, thinking "We shall practise the ascetic duty," having approached the Teacher, having paid homage, having sat down to one side, requested: "We, venerable sir, are wearied of existences, frightened by the fear of birth, ageing, disease and death; tell us a meditation subject for the purpose of our liberation from the round of rebirths." The Teacher, having selected what was suitable among the thirty-eight meditation subjects for them, taught the meditation subject. They, having taken the meditation subject in the presence of the Teacher, having paid homage to the Teacher, having circumambulated him, having gone to the residential cell, having looked in on their teachers and preceptors, having taken their bowls and robes, thinking "We shall practise the ascetic duty," departed.

Then among them there was one monk named the Elder Tissa, the householder's son, who was lazy, lacking in energy, and greedy for flavours. He thought thus: "I shall be able neither to dwell in the forest, nor to strive in striving, nor to sustain myself by going about for alms. What use is going for me? I shall turn back." He, having given up energy, having followed those monks, turned back. Those monks too, wandering on a journey among the Kosalans, having gone to a certain borderland village, in dependence on that, having entered the rains retreat in a certain forest haunt, within the three months, diligent, striving, endeavouring, having caused the seed of insight to be taken up, making the earth resound, having attained arahantship, having finished keeping the rains retreat, having performed the invitation ceremony, thinking "We shall report the quality attained to the Teacher," having departed from there, gradually having reached Jeta's Grove, having put away their bowls and robes, having seen their teachers and preceptors, wishing to see the Truth-finder, having gone to the Teacher's presence, having paid homage, they sat down. The Teacher made a sweet friendly welcome with them. They, having been received with friendly welcome, reported the quality attained by themselves to the Truth-finder. The Teacher praised those monks. The Elder Tissa, the householder's son, having seen the Teacher speaking the talk of praise of their virtues, himself too became desirous of practising the ascetic duty. Those monks too asked permission of the Teacher: "We, venerable sir, having gone to that very forest dwelling, shall live there." The Teacher allowed, saying "Good!" They, having paid homage to the Teacher, went to the residential cell.

Then that Elder Tissa, the householder's son, immediately after the night period, having become excessively strenuous in energy, practising the ascetic duty with excessive speed, immediately after the middle watch, while sleeping leaning against the railing board while still standing, turned over and fell; his thigh-bone broke; great pain arose. The going of those monks who were looking after him did not succeed. Then, when they came at the time of attendance, the Teacher asked "Did you not, monks, ask permission yesterday saying 'We shall go tomorrow'?" "Yes, venerable sir, but our friend the Elder Tissa, the householder's son, practising the ascetic duty at the wrong time with excessive speed, overpowered by sleep, having turned over, fell; his thigh-bone was broken; in dependence on that, our going did not succeed." The Teacher, having said "Not only now, monks, does this one, through his own state of inferior energy, exerting energy at the wrong time with excessive speed, create an obstacle to your going; in the past too this one created an obstacle to your going indeed," being requested by them, brought up the past.

In the past, in the Gandhāra country, in Takkasīlā, the Bodhisatta, having become a world-famed teacher, taught crafts to five hundred young men. Then one day his young men, having gone to the forest for the purpose of bringing firewood, pulled out firewood. Among them, one lazy young man, having seen a great varuṇa tree, with the perception "This is a dry tree," thinking "Let me first lie down for a moment, and afterwards, having climbed the tree, having knocked down the firewood, having taken it, I shall go," having spread out his upper garment, having lain down, snoring, he fell into sleep. The other young men, having tied bundles of firewood, having taken them, while going, having struck him on the back with a foot, having awakened him, departed. The lazy young man, having risen, having wiped and wiped his eyes, with sleep not yet gone, having climbed the varuṇa tree, having taken a branch, having

pulled it towards himself, while breaking it, it having snapped, having caused his own eye to be pierced by the risen-up tip, having covered it with one hand, having broken green wood with the other hand, having descended from the tree, having tied a bundle of firewood, having lifted it up, having gone with speed, he threw it on top of the firewood brought down by them.

And on that day, a certain family in a countryside village, saying "Tomorrow we shall hold a brahmin recitation," invited the teacher. The teacher said to the young men "Dear sons, tomorrow we must go to a certain small village; but you, without food, will not be able to go; right early, having had rice gruel cooked, having gone there, having taken both the portion obtained by yourselves and the portion due to us, taking everything, come back." They, right early, having roused the female slave for the purpose of cooking rice gruel, said "Cook us rice gruel quickly." She, taking firewood, having taken the green varuṇa wood placed on top, even though blowing again and again with breath from the mouth, being unable to kindle the fire, let the sun rise. The young men, saying "It has become too late in the day; now it is not possible to go," went to the teacher's presence. The teacher said "What, dear sons, did you not go?" "Yes, teacher, we did not go." "For what reason?" "A certain lazy young man, having gone to the forest together with us for the purpose of firewood, having slept at the foot of a varuṇa tree, afterwards having climbed the tree with speed, having caused his eye to be pierced, having brought green varuṇa wood, threw it on top of the firewood brought by us. The rice gruel cook, having taken those with the perception of dry wood, was not able to kindle a fire until sunrise. By this reason an obstacle to our going arose." The teacher, having heard the deed done by the young man, having said "In dependence on the deeds of the blindly foolish, such decline occurs," gave rise to this verse -

71. "He who wishes to do afterwards what should be done before;
Like the breaker of varuṇa wood, he afterwards feels remorse."

Therein, "he afterwards feels remorse" means whatever person, without investigating "this should be done before, this afterwards," does afterwards the things to be done before, the tasks to be done first of all, that foolish person, like this breaker of varuṇa wood, our young man, afterwards repents, grieves, laments. This is the meaning.

Thus the Bodhisatta, having told this reason to his pupils, having performed meritorious deeds such as giving and so on, at the end of life went according to his actions.

The Teacher, having brought this proclamation of the Teaching: "Not only now, monks, does this one create an obstacle for you; in the past too he did just so," having made the connection, connected the Jātaka: "At that time the young man who met with the destruction of his eyes was the monk who met with the destruction of his thigh, the remaining young men were the Buddha's assembly, but the teacher brahmin was myself."

The Commentary on the Varuṇa Birth Story, the first.

72. Commentary on the Sīlavanāgarāja Jātaka

"For an ungrateful person" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. For in the Teaching hall, monks sat speaking thus: "Friends, Devadatta is ungrateful; he does not know the virtues of the Truth-finder." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, is Devadatta ungrateful; in the past too he was ungrateful indeed; he never knows my virtue," being requested by them, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the elephant womb in a region of the Himalayas. He, having come forth from his mother's womb, was entirely white, resembling a heap of silver; his eyes were like jewel-globes, and the five pleasing features were apparent; his face was like a red woollen blanket; his trunk was like a silver chain adorned with red gold drops; his four feet were as if treated with lac-colouring. Thus his individual existence was adorned by the ten perfections and endowed with the splendour of beauty. Then, when he had reached the age of discretion, elephants throughout the entire Himalayas, having assembled, went about attending upon him. Thus he, with a retinue of eighty thousand elephants, dwelling in a region of the Himalayas, at a later time, having seen a fault in the group, for the sake of bodily seclusion from the group, alone, made his dwelling in the forest. And because of his state of being virtuous, he came to have the name "Sīlavanāgarājā" indeed.

Then a certain resident of Bārāṇasī, a forester, having entered the Himalayas, searching for his livelihood goods, being unable to determine the directions, having become lost on the road, frightened by the fear of death, having raised his arms, goes about lamenting. The Bodhisatta, having heard that powerful lamentation of his, urged by compassion, thinking "I shall free this man from suffering," went to his presence. He, having seen him, frightened, ran away. The Bodhisatta, having seen him running away, stood right there. That man, having seen the Bodhisatta standing, stood still. The Bodhisatta came again; he, having fled again, having stood when the other stood still, thought: "This elephant stands still when I am fleeing, and comes when I am standing still; this one does not wish me harm; but he must be wishing to free me from this suffering." Having become bold, he stood still. The Bodhisatta, having approached him, asked: "Why, my dear man, are you going about lamenting?" "Master, being unable to determine the directions, having become lost on the road, out of fear of death." Then the Bodhisatta, having led him to his own dwelling place, having satisfied him for a few days with fruits and unripe fruits, having caused him to sit on his own back, saying "My dear man, do not fear; I shall lead you to the path of humans," set out for the path of humans.

Then indeed that treacherous man, thinking "If anyone should ask, it will have to be told," while seated just on the Bodhisatta's back, goes along noting the signs of trees and the signs of mountains. Then the Bodhisatta, having taken him out from the forest, having placed him on the main road to the villages of Bārāṇasī, having dismissed him saying "My dear man, go by this road; but whether asked or unasked, do not tell anyone my dwelling place," went to his own dwelling place. Then that man, having gone to Bārāṇasī, wandering about, having reached the ivory-workers' street, having seen the ivory-workers making ivory articles, said: "What then, sirs, if you obtained a tusk from a living elephant, would you take it?" "Sir, what are you saying?

A tusk from a living elephant is more costly than a tusk from a dead elephant." "If so, I shall bring you a tusk from a living elephant." Having taken provisions and having taken a rough saw, he went to the Bodhisatta's dwelling place.

The Bodhisatta, having seen him, asked "For what purpose have you come?" "I, master, am ill-fated and wretched, unable to make a living; having begged you for a piece of tusk, if you will give it, having taken it, having gone and sold it, I shall live by that price" - thus I have come. "Let it be, my dear; I shall give you a tusk, if you have a saw for the purpose of cutting the tusks." "I have come having taken a saw, master." "If so, having cut the tusks with the saw, take them and go" - the Bodhisatta, having drawn in his legs, sat down in the posture of a seated ox. He cut off both the front tusks. The Bodhisatta, having taken those tusks with his trunk, said "My dear man, I do not give them thinking 'These tusks are unpleasant and disagreeable to me'; but more dear to me than these tusks, a hundredfold, a thousandfold, a hundred-thousandfold, are the tusks of omniscient knowledge, capable of penetrating all phenomena. May this giving of my tusks be for the purpose of penetrating omniscient knowledge" - thus, having made an aspiration for omniscient knowledge, he gave the pair of tusks.

He, having taken them, having gone and sold them, when that price was exhausted, having gone again to the presence of the Bodhisatta, said "Master, the price obtained by selling your tusks was merely enough for the discharge of my debt; give me the remaining tusks." The Bodhisatta, having agreed saying "Very well," having had them cut in the former manner itself, gave the remaining tusks. He, having sold those too, having come again, said "Master, I am unable to make a living; give me the root-fangs." The Bodhisatta, having agreed saying "Very well," sat down in the former manner itself. That evil man, trampling the trunk of the Great Being which was like a silver garland, having climbed upon the frontal globe which was like the peak of Mount Kelāsa, striking both tusk-bases with his heel, having cleared away the flesh, having mounted the frontal globe, having cut the root-fangs with a rough saw, departed. But even as that evil man was leaving the region of sight of the Bodhisatta, the compact earth, two hundred thousand yojanas thick plus forty thousand, though capable of bearing the great burdens of Sineru, Yugandhara and so on, and foul-smelling loathsome things such as excrement, urine and so on, as if unable to bear his heap of demerit, having split, gave an opening. At that very moment, flames of fire, having emerged from the Avīci great hell, as if wrapping that treacherous man in a family-owned woollen blanket, having encircled him, seized him.

Thus, at the time when that evil person had entered the earth, a tree-spirit dwelling in that jungle thicket, making the forest resound, expounding the Teaching, spoke this verse - "An ungrateful, treacherous person cannot be satisfied even by giving the sovereignty of a wheel-turning monarch" -

72. "For an ungrateful person, always looking for faults;
Even if one were to give him the whole earth, one would indeed not please him."

Therein, "ungrateful" means of one not knowing the virtue done to oneself. "Person" means of a man. "Looking for faults" means of one looking only for defects, only for openings. "Even if one were to give him the whole earth" means even if one were to

give such a person the entire wheel-turning sovereignty, or else having turned over this great earth, were to give the essence of the earth. "One would indeed not please him" means even one doing thus would not be able to satisfy or to inspire confidence in such a destroyer of gratitude. This is the meaning.

Thus that deity, having made the forest resound, expounded the Teaching. The Bodhisatta, having remained as long as life lasted, went according to his actions.

The Teacher, having said "Not only now, monks, is Devadatta ungrateful; in the past too he was ungrateful indeed," having brought this proclamation of the Teaching, having made the connection, connected the Jātaka: "At that time the treacherous person was Devadatta, the tree-spirit was Sāriputta, but the virtuous elephant king was myself."

The Commentary on the Sīlavanāgarāja Birth Story, the second.

73. Commentary on the Saccamkara Jātaka

"Truly, it is said, they spoke thus" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta's endeavouring for murder. For when the community of monks, having sat down in the Teaching hall, were speaking of Devadatta's faults thus: "Friends, Devadatta does not know the Teacher's virtue; he endeavours only for murder," the Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does Devadatta endeavour for my murder; in the past too he endeavoured indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, he had a son named Duṭṭhakumāra, who was hard, harsh, like a struck venomous snake; without having reviled or without having struck, he would not speak with anyone. He was disagreeable and alarming to those within the household and to those outside, like dust fallen in the eye, and like a goblin come to devour. One day, wishing to play river-sport, he went to the riverbank with a great retinue. At that moment a great rain cloud arose, and the directions became dark. He said to the slaves and servants: "Come, sirs, having taken me, having led me to the middle of the river, having bathed me, bring me back." They, having led him there, having discussed "What will the king do to us? Let us kill this evil man right here," having set him adrift in the water saying "Go here, you wretch," having come back out, stood on the bank. And when it was said "Where is the prince?" they said: "We do not see the prince; having seen the cloud arisen, having dived into the water, he will have come ahead." The ministers went to the presence of the king. The king asked "Where is my son?" "We do not know, Sire; when the cloud arose, with the perception 'He will have come ahead,' we have come." The king, having had the gates opened, had them search here and there saying "Having gone to the riverbank, search." No one saw the prince.

He too, in the darkness of the cloud, while the sky was raining, being carried along by the river, having seen a log of wood, having sat down on it, frightened by the fear of death, lamenting, goes along. But at that time, a certain millionaire dwelling in Bārāṇasī, having deposited forty ten millions of wealth on the riverbank, dying, through craving for wealth, was reborn as a snake on top of the wealth. Another, having deposited thirty ten millions in that very region, through craving for wealth,

was reborn right there as a rat. Water entered their dwelling place. They, having come out by the very path by which the water had entered, cutting through the stream, having gone and reached that log of wood upon which the prince was seated, one having climbed one end, the other the other, lay down right on the top of the log. Now on the bank of that very river there was a silk-cotton tree; there a young parrot dwelt. That tree too, its roots washed away by the water, fell onto the surface of the river; the young parrot, being unable to fly up and go while the sky was raining, having gone, hid on one side of that very log. Thus those four beings, being carried along together, go on.

The Bodhisatta too, at that time, having been reborn in a noble brahmin family in the Kāsi country, having come of age, having gone forth in the going forth of sages, having built a hermitage at a certain river bend, was dwelling there. He, walking up and down at the time of midnight, having heard the loud sound of lamentation of that prince, thought "While a hermit like me, endowed with friendliness and sympathy, is watching, the death of this man is inappropriate; having pulled him out from the water, I shall give him the gift of life." He, having consoled him saying "Do not fear, do not fear," cutting through the stream of water, having gone, having seized that log of wood by one end, dragging it, having the strength of an elephant, endowed with power, with one effort having reached the shore, having lifted up the prince, established him on the shore. Having seen the snake and the others too, having lifted them up, having led them to the hermitage, having kindled a fire, thinking "These are the weaker ones," first having warmed the bodies of the snake and the others, afterwards having warmed the body of the prince, having made him too healthy, even when giving food, having first given to the snake and the others, afterwards he offered him various kinds of fruit. The prince, thinking "This fraudulent hermit, not counting me, a prince, pays honour to animals," bound resentment towards the Bodhisatta.

Then, after the lapse of a few days, when all of them had regained their strength and power, and the flood of the river had subsided, the snake, having paid homage to the hermit, said "Venerable sir, a great service has been done for me by you; I am not poor, however; at such and such a place forty crores of gold have been deposited and stored by me; when you have need of wealth, I am able to give all that wealth to you; having come to that place, you should call out 'Dīghā'" - having said this, he departed. The rat too, in the same way, having invited the hermit, having said "Having stood at such and such a place, you should call out 'Rat'" - departed. But the young parrot, having paid homage to the hermit, said "Venerable sir, I have no wealth; but if you have need of red rice, such and such is my dwelling place by name; having gone there, you should call out 'Parrot'; I, having informed my relatives, am able to have many cartloads of red rice brought and to give them" - having said this, he departed. But the other one, the betrayer of friends, having thought "By the good nature of the Teaching, it is inappropriate to go without saying something; thus I shall kill him when he comes to my presence," having said "Venerable sir, when I am established in the kingdom, you should come; I shall attend upon you with the four requisites" - departed. He, having gone, before long was established in the kingdom.

The Bodhisatta, thinking "I shall investigate them first," first having gone to the presence of the snake, having stood not far away, called out "Dīghā." He, at just one word, having come out, having paid homage to the Bodhisatta, said "Venerable sir, in this place there are forty crores of gold; having taken them all out, take them." The Bodhisatta, having said "So be it; when a need has arisen, I shall know," having turned him back, having gone to the presence of the rat, made a sound. He too proceeded in the same way. The Bodhisatta, having turned him too back, having gone to the presence of the parrot, called out "Parrot." He too, at just one word, having descended from the treetop, having paid homage to the Bodhisatta, asked "Shall I, venerable sir, having gone to the presence of my relatives, have wild-grown rice brought for you from the Himalayan region?" The Bodhisatta, having said "When there is need, I shall know," having turned him too back, thinking "Now I shall investigate the king," having gone, having dwelt in the royal garden, on the following day, having made his deportment accomplished, entered the city by way of the alms-round duty. At that moment, that treacherous king, mounted upon the back of a decorated excellent elephant, was circumambulating the city with a great retinue. He, having seen the Bodhisatta from afar, thinking "This is that fraudulent hermit who has come wishing to eat and dwell in my presence; before he makes known in the midst of the assembly the service done by him for me, I shall have his head cut off," looked at his men. And when it was said "What shall we do, Sire?" he said "This fraudulent hermit comes wishing to beg something from me, methinks; without even giving this wretched hermit the chance to see me, having seized him, having bound his hands behind his back, having beaten him at each and every crossroad, having led him out from the city, having cut off his head at the place of execution, impale his body on a stake." They, having accepted saying "Good," having gone, having bound the innocent Great Being, having beaten him at each and every crossroad, began to lead him to the place of execution. The Bodhisatta, without crying "Mother, father" at each place where he was struck, unchanging, spoke this verse -

- 73.** "Truly indeed thus they said, some men here;
A piece of wood rescued is better, but not indeed some men."

Therein, "truly indeed thus they said" means they say thus, unerringly indeed. "Some men here" means here some wise persons. "A piece of wood rescued is better" means dry wood being carried along by the river, rescued, having been pulled out and placed on dry ground, is better, more excellent. For indeed those persons speaking thus truly speak the truth. Why? For that is of help for the purpose of cooking rice gruel, meals, and so on, for the purpose of warming those afflicted by cold, and for the purpose of removing other dangers too. "But not indeed some men" means a certain betrayer of friends, ungrateful, evil man, being carried along by the flood, having been seized by the hand and rescued, is not at all better. For thus, having rescued this evil man, I have brought this suffering upon myself. Thus, at each place where he was struck, he spoke this verse.

Having heard that, those who were wise persons there said: "What then, my dear one gone forth, has any virtue been done by you for our king?" The Bodhisatta, having reported that incident, said: "Thus, while rescuing this one from the great flood, I myself brought suffering upon myself; having recollected 'The word of the wise of old was not heeded by me,' I speak thus." Having heard that, warriors, brahmins, and

other city-dwellers, saying "This treacherous king does not know even a measure of the virtue of one so accomplished in virtue, the giver of his own life; in dependence on him, whence our growth? Seize him!" - angered, having risen up from all sides, having killed him right there on the elephant's back with blows of arrows, spears, stones, clubs, and so on, having seized him by the feet, having dragged him, having thrown him on the back of the moat, having consecrated the Bodhisatta, they established him in the kingdom.

He, exercising the kingdom righteously, one day again, wishing to look after the snake and the others, having gone with a great retinue to the snake's dwelling place, called out "Dīghā." The snake, having come and having paid homage, said: "Take this wealth, master." The king, having had the councillors receive the wealth of forty crores of gold, having gone to the presence of the rat, called out "Rat." He too, having come and having paid homage, handed over wealth of thirty crores. The king, having had the councillors receive that too, having gone to the parrot's dwelling place, called out "Parrot." He too, having come and having paid homage at his feet, said: "Shall I bring rice, master?" The king, having said "When there is need for rice, you shall bring it; come, let us go," having had the councillors take all three persons together with seventy crores of gold, having gone to the city, having ascended the great terrace of the excellent mansion, having stored the wealth, having had a golden tube made for the snake's dwelling, a crystal cave for the rat, and a golden cage for the parrot, he had honey-parched corn given daily on golden trays for the food of the snake and the parrot, and fragrant rice grains for the rat, and he performed meritorious deeds such as giving and so on. Thus all four persons, having dwelt in unity, being joyful, for the length of their lives, at the dissolution of life went according to their actions.

The Teacher, having said "Not only now, monks, does Devadatta endeavour for my murder; in the past too he endeavoured indeed," having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time the wicked king was Devadatta, the snake was Sāriputta, the rat was Moggallāna, the parrot was Ānanda, but the righteous king who afterwards attained the kingdom was myself."

The Commentary on the Saccaṃkira Birth Story, the third.

74. Commentary on the Rukkhadhamma Jātaka

"Good are many relatives" - this the Teacher, while dwelling at Jeta's Grove, having known that a great destruction of his own relatives was imminent in a water dispute, having gone through the sky, having sat down cross-legged above the river Rohiṇī, having emitted a dark-blue radiance, having stirred his relatives, having descended from the sky, seated on the riverbank, spoke referring to that dispute. This is the summary here; the detail, however, will become evident in the Kuṇḍala Jātaka. At that time, however, the Teacher, having addressed his relatives, said: "Great kings, you are relatives; it is fitting for relatives to dwell in unity, being joyful. For when there is concord among relatives, enemies do not obtain opportunity. Let alone those who are human beings; it is fitting even for trees, which are without consciousness, to obtain concord. For in the past, in the Himalayan region, a great wind struck a sāla grove; but because that sāla grove was mutually connected by trees, shrubs, bushes, and

creepers, being unable to fell even a single tree, it passed only over the treetops. But one great tree standing in an open space, even though endowed with branches and boughs, because of being unconnected with other trees, having uprooted it, it felled it to the ground. For this reason, it is fitting for you too to dwell in unity, being joyful" - having said this, being requested by them, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the great king Vessavaṇa who had first arisen passed away, and Sakka established another Vessavaṇa. When this Vessavaṇa had been replaced, the subsequently arisen Vessavaṇa sent a message: "Let the trees, shrubs, bushes, and creepers take mansions in places of their own liking." At that time the Bodhisatta was reborn as a tree deity in a certain Sāla grove in the Himalayan region. He said to his relatives: "When you are taking mansions, do not take them in trees standing in open ground; but take mansions standing surrounding the mansion taken by me in this Sāla grove." Therein, the wise deities who were obedient to the Bodhisatta's word took mansions standing surrounding the Bodhisatta's mansion. But the unwise deities said: "What need have we of forest mansions? We shall take mansions at the gates of villages, market towns, and royal cities along the paths of humans. For deities dwelling in dependence on villages and so on attain the highest gain and the highest fame." Thus they took mansions in great trees that had arisen in open ground along the paths of humans.

Then on one day a great wind and rain arose. Due to the excessive force of the wind, even the foremost trees of the forest with firm roots fell down with roots and all, their branches and boughs shattered. But having reached that Sāla grove standing by mutual connection, striking here and there, it was unable to fell even a single tree. The deities whose mansions were destroyed, without shelter, having taken their children in their hands, having gone to the Himalayas, told their occurrence to the deities of the Sāla grove. They reported to the Bodhisatta the fact of their having come thus. The Bodhisatta, having said "Those who, not having accepted the word of the wise, have gone to a place without support, are indeed of such a nature," expounding the Teaching, spoke this verse -

74. "Good are many relatives, even trees born in the forest;
The wind carries away one standing alone, even a great lord of the forest."

Therein, "many relatives" means from four upwards, even a hundred thousand are called many; thus many relatives living in dependence on one another. "Good" means beautiful, praiseworthy; the meaning is not to be violated by others. "Even trees born in the forest" means let alone those who are human beings; even trees born in the forest, many, standing by mutual support, are good indeed. For even for trees it is fitting to obtain the state of having conditions. "The wind carries away one standing alone" means the wind distinguished as eastern and so on, blowing, carries away even a great lord of the forest standing in an open space, standing alone, standing all by itself, even a great tree endowed with branches and boughs; the meaning is having uprooted it, it fells it. The Bodhisatta, having told this reason, at the consummation of life went according to his actions.

The Teacher too, having brought this proclamation of the Teaching: "Thus, great king, for relatives it is fitting to obtain concord first of all; dwell in unity, being joyful, in dear companionship," having made the connection, connected the Jātaka - "At that time the deities were the Buddha's assembly, but the wise deity was myself."

The Commentary on the Rukkhadhamma Birth Story, the fourth.

75. Commentary on the Fish Jātaka

"Thunder forth, O Rain-God" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the rain he himself had caused to fall. At one time, it is said, in the Kosala country the rain god did not rain, the crops were withering, and in those various places the lakes, ponds, and pools were drying up. Near the gateway of Jeta's Grove, the water in the Jeta's Grove pond too was cut off. Crows, hawks, and so on, having pecked with beaks resembling the tips of lances, having taken out again and again the fish and turtles that had entered the thicket of mud and lain down, eat them while they are struggling.

The Teacher, having seen that disaster of the fish and turtles, with his heart uplifted by great compassion, thinking "Today it is fitting for me to cause rain to fall," when the night became light, having attended to his toilet, having observed the time for the alms round, surrounded by the great community of monks, with the Buddha's grace, having entered Sāvattihī for almsfood, after the meal, having returned from his alms round, while going from Sāvattihī to the monastery, having stood on the steps of the Jeta's Grove pond, addressed the Elder Ānanda: "Ānanda, bring a bathing cloth; I shall bathe in the Jeta's Grove pond." "Is not, venerable sir, the water in the Jeta's Grove pond cut off, and only mud remains?" "Ānanda, the power of a Buddha is indeed great; bring the bathing cloth." The Elder, having brought it, gave it. The Teacher, having put on the bathing cloth with one end as a lower garment, having wrapped his body with the other end, saying "I shall bathe in the Jeta's Grove pond," stood on the steps. At that very moment, Sakka's Paṇḍukambala stone seat showed signs of heat. He, reflecting "What indeed is this?" having known that reason, having summoned the king of the rain-cloud gods, said: "Dear son, the Teacher, saying 'I shall bathe in the Jeta's Grove pond,' is standing on the front steps; quickly make the entire Kosala country into a single mass of cloud and cause it to rain." He, having accepted saying "Very well," having put on one rain cloud as a lower garment, having wrapped one as an upper garment, singing the song of the clouds, plunged forth facing the eastern world system. In the eastern quarter, one layer of cloud the size of a threshing floor having arisen, having become a hundred layers, a thousand layers, thundering, emitting streaks of lightning, raining in the manner of a water-pot placed upside down, it submerged the entire Kosala country as if with a great flood. The rain god, raining with an unbroken stream, in just a moment filled the Jeta's Grove pond; the water stood reaching the front steps.

The Teacher, having bathed in the pond, having put on a well-dyed double cloth, having tied the waistband, having arranged the Fortunate One's great robe on one shoulder, surrounded by the community of monks, having gone, having sat down on the excellent Buddha-seat prepared in the precincts of the perfumed chamber, when the duties had been shown by the community of monks, having risen, having stood on the jewelled stairway landing, having given exhortation to the community of

monks, having dismissed them, having entered the fragrant perfumed chamber, having practised the lion's posture on his right side, in the evening time, among the monks assembled in the Teaching hall, while the discussion was taking place: "Look, friends, at the achievement of patience, friendliness, and sympathy of the One of Ten Powers! When the various crops were withering, when the various bodies of water were drying up, when the fish and turtles were reaching great suffering, dependent on compassion, thinking 'I shall free the great multitude from suffering,' having put on a bathing cloth, having stood on the front steps of the Jeta's Grove pond, in a moment, as if flooding the entire Kosala country with a great flood, having caused rain to fall, having freed the great multitude from bodily and mental suffering, he entered the monastery" - having come out from the perfumed chamber, having come to the Teaching hall, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does the Truth-finder cause rain to fall when the great multitude is suffering; formerly too, having been reborn in the animal realm, even in the time when he was king of the fish, he caused rain to fall indeed," he brought up the past.

In the past, in this very Kosala country, at the site of this very Sāvattihī, at this very site of the Jeta's Grove pond, there was a grotto surrounded by a thicket of creepers. At that time the Bodhisatta, having been reborn in the fish realm, surrounded by a company of fish, dwelt there. But just as now, so too at that time in that country the rain god did not rain, the crops of the people withered, the water in the reservoirs, lakes, grottoes, and so on was cut off, and the fish and turtles entered the thicket of mud. In this grotto too, the fish and turtles, having entered the thicket of mud, hid in each and every place. Crows and so on, having pecked with their beaks, having taken them out, ate them.

The Bodhisatta, having seen that disaster of the congregation of kinsmen, thinking "Setting aside this suffering of theirs, there is no other able to release me; having made a declaration of truth, having caused the god to rain, I shall release my relatives from the suffering of death," having cleared aside the dark-coloured mud in two parts, having come out, the great fish, having the colour of a door latch of heartwood of the añjana tree, having opened his eyes resembling thoroughly washed globes of red gems, having looked up at the sky, having called out to Pajjunna the king of gods, said "Dear Pajjunna, I am afflicted in dependence on my relatives; why do you not cause the god to rain while I, a virtuous one, am becoming weary? Having been reborn in a place where those of the same species eat, there has never been a fish even the size of a rice-grain, beginning with that, eaten by me; nor has any other living being been previously deprived of life by me; by this truth, having caused the god to rain, release my congregation of kinsmen from suffering." Having said this, as if commanding an attendant servant, addressing Pajjunna the king of gods, he spoke this verse -

75. "Thunder forth, O Rain-God, destroy the treasure of the crow;
Afflict the crow with sorrow, and release me from sorrow."

Therein, "Thunder forth, O Rain-God" means the Rain-God is called a cloud; but here he addresses the king of the rain-cloud gods who obtained his name by way of cloud. This, it is said, was his intention - A rain god, not thundering, not emitting lightning,

even when raining, does not look splendid; therefore you, thundering and emitting lightning, cause it to rain. "Destroy the treasure of the crow" means crows, having entered the mud, peck with their beaks the fish standing there, take them out and eat them; therefore the fish in the mud within are called their "treasure." Destroy that treasure of the flock of crows by causing the rain god to rain and covering it with water. "Afflict the crow with sorrow" means the flock of crows, when this grotto is filled with water, not obtaining the fish, will grieve; you, filling this grotto with water, afflict that flock of crows with sorrow; cause the rain god to rain for the purpose of sorrow for the crows and for the purpose of relief for the fish. So that it reaches the sorrow characterised by inner brooding; do thus - this is the meaning. "And release me from sorrow" - here the particle "ca" has the meaning of combination; release both me and my relatives - all from this sorrow of death.

Thus the Bodhisatta, as if commanding his own attendant servant, having addressed the Rain-God, having caused a great rain to fall in the entire Kosala country, having released the great multitude from the suffering of death, at the end of life went according to his actions.

The Teacher, having said "Not only now, monks, does the Truth-finder cause the rain god to rain; formerly too, even when born in the fish realm, he caused rain to fall indeed," having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time the company of fish was the Buddha's assembly, Pajjunna the king of gods was Ānanda, but the king of fish was myself."

The Commentary on the Maccha Birth Story, the fifth.

76. The Commentary on the Asaṅkiya Jātaka

"I am without fear in the village" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain lay follower dwelling in Sāvattthī. It is said that he, a stream-enterer noble disciple, on some business, having set out on the road together with a certain cart-caravan leader, in a certain forest place, having unyoked the carts, when the camp had been set up, not far from the caravan leader, walks up and down at the foot of a certain tree. Then, having observed their own time, five hundred thieves, with bows, clubs and so on in hand, thinking "We shall plunder the camp," surrounded that place. The lay follower too just continued walking up and down. The thieves, having seen him, thinking "Certainly this one must be a camp guard; when he has fallen asleep, we shall plunder," being unable to overpower him, stood right there in their places. That lay follower too stood walking up and down during the first watch, the middle watch, and the last watch. When the time towards the break of dawn arrived, the thieves, not finding an opportunity, having thrown away the stones, clubs and so on they had seized, fled.

The lay follower too, having completed his own business, having come again to Sāvattthī, having approached the Teacher, asked "Venerable sir, do those who protect themselves become protectors of others?" "Yes, lay follower, one protecting oneself protects others too; one protecting others protects oneself too." He said "How well spoken is this, venerable sir, by the Blessed One! I, having set out on the road together with a certain caravan leader, walking up and down at the foot of a tree,

thinking 'I shall protect myself,' protected the entire caravan." The Teacher, having said "Lay follower, in the past too the wise, protecting themselves, protected others," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family, having come of age, having seen the danger in sensual pleasures, having gone forth in the going forth of sages, dwelling in the Himalayas, having come to the countryside for the purpose of partaking of salt and sour things, wandering on a journey through the countryside, having set out on the road together with a certain caravan leader, in a certain forest place, when the caravan had settled, not far from the caravan, spending his time in the happiness of meditative absorption, stood walking up and down at the foot of a certain tree. Then five hundred thieves, thinking "When the evening meal has been eaten, we shall plunder that cart-caravan," having come, surrounded it. They, having seen that hermit, thinking "If this one sees us, he will inform the caravan-dwellers; at the time when he has gone to sleep, we shall plunder," stood right there. The hermit just walked up and down even the whole night. The thieves, not finding an opportunity, having thrown away the clubs and stones they had seized, having called out to the cart-caravan dwellers, having said "Good sirs, caravan-dwellers, if this hermit practising walking meditation at the foot of the tree had not been here today, you would all have come to a great plundering; tomorrow you should make great honour to the hermit," departed.

They, when the night became light, having seen the clubs, stones and so on thrown away by the thieves, frightened, having gone to the Bodhisatta's presence, having paid homage, asked "Venerable sir, were the thieves seen by you?" "Yes, friend, they were seen." "Venerable sir, having seen so many thieves, did neither fear nor timidity arise?" The Bodhisatta said "Friend, having seen thieves, fear is for one who has wealth; but I am without wealth; why should I fear? For me indeed, whether dwelling in a village or in a forest, there is neither fear nor timidity." Having said this, teaching them the Teaching, he spoke this verse -

76. "I am without fear in the village, in the forest there is no fear for me;
Having ascended the straight path, through friendliness and compassion."

Therein, "I am without fear in the village" means one who is engaged in and established in suspicion is "suspected"; not suspected is "unsuspected." It explains that I, even while dwelling in a village, because of being unestablished in suspicion, am unsuspected, fearless, and without apprehension. "In the forest" means in a place free from the village and the precincts of the village. "Having ascended the straight path, through friendliness and compassion" means he says: I have ascended the straight path leading to the Brahma world, free from crookedness of body and so on, through friendliness and compassion belonging to the third and fourth meditative absorptions. Or else, having shown that through purity of morality he has ascended the straight path to the heavenly world, free from crookedness of body, speech, and mind, he further shows that, because of being established in friendliness and compassion, he has also ascended the straight path to the Brahma world. For one whose meditative absorption has not fallen away, because of certainly heading for the Brahma world, friendliness, compassion, and so on are indeed called straight paths.

Thus the Bodhisatta, having expounded the Teaching with this verse, honoured and venerated by those people with gladdened minds, having developed the four divine abidings for the length of his life, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time the caravan-dwellers were the Buddha's assembly, but the hermit was myself."

The Commentary on the Asaṅkiya Birth Story, the sixth.

77. The Commentary on the Mahāsupina Jātaka

"Gourds sink" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the sixteen great dreams. One day, it is said, the great king of Kosala, having gone to sleep at night, having seen sixteen great dreams in the last watch, having awoken frightened and trembling, frightened by the fear of death thinking "Because of having seen these dreams, what will become of me?" spent the night just sitting on the back of the bed.

Then, when the night became light, the brahmin chaplains, having approached him, asked "Did you sleep well, great king?" "How could there be happiness for me, teachers? Today towards the break of dawn I saw sixteen great dreams; from the time of seeing them I have been overcome with fear." Having told the dreams he had seen to the brahmins who said "Tell us, great king, having heard we shall know," he asked "What will come to be for me because of having seen these?" The brahmins shook their hands. And when it was said "Why do you shake your hands?" they said "The dreams are harsh, great king." "What will be their result?" "An obstacle to the kingdom, an obstacle to life, or an obstacle to wealth - one of these three obstacles." "Are they remediable or irreducible?" "Certainly these dreams, because of being exceedingly harsh, are irreducible; but we shall make them remediable. If we who are learned are unable to make these recede, what use is our state of being trained?" "But having done what will you make them recede?" "We shall perform a sacrifice with all four groups, great king." The king, frightened and trembling, said "If so, teachers, let my life be in your hands; quickly bring about my safety." The brahmins, glad and delighted thinking "We shall obtain much wealth, we shall have much solid and soft food brought," having consoled the king saying "Do not worry, great king," having departed from the king's abode, having gone outside the city, having made a sacrificial pit, having had many herds of quadrupeds brought to the sacrificial posts, having gathered flocks of birds, go about again and again saying "It is proper to obtain this and that."

Then Queen Mallikā, having known that reason, having approached the king, asked "Why indeed, great king, are the brahmins going about again and again?" "You are happy, dear lady; you do not know the venomous snake moving about at the root of our ear." "What is this, great king?" "Such bad dreams have been seen by me; the brahmins, having said 'One of three obstacles is apparent,' having said 'For their warding off we shall perform a sacrifice,' are going about again and again." "But has the foremost brahmin in the world with its gods been asked about the remedy for the dreams, great king?" "But who, dear lady, is the foremost brahmin in the world with its gods?" "Do you not know the foremost person in the world with its gods, the

omniscient, the pure, the one free from mental defilement, the great brahmin? For that Blessed One would know the meaning of the dreams. Go you, ask him, great king." "Very well, queen." The king, having gone to the monastery, having paid homage to the Teacher, sat down.

The Teacher, having uttered a sweet voice, said "Why indeed, great king, have you come so very early?" I, venerable sir, having seen sixteen great dreams towards the break of dawn, frightened, reported to the brahmins. The brahmins, saying "Hard, great king, are the dreams; for the purpose of counteracting these, we shall sacrifice a sacrifice with all four groups," are preparing a sacrifice; many living beings are frightened by the fear of death; and you are the foremost person in the world with its gods; taking into account the past, future, and present, there is no knowable thing that does not come into the range of your knowledge-door. "Tell me the result of these dreams of mine, Blessed One." "So it is, great king; in the world with its gods, apart from me, there is no one else able to know the meaning or the result of these dreams. I shall tell you; but you should relate the dreams in the very order in which they were seen." "Excellent, venerable sir," the king, relating them in the very order in which they were seen -

"Bulls, trees, cows, and oxen,
A horse, a plate, a jackal, and a water-pot;
A pond and unripe sandalwood.

"Gourds sink, stones float, frogs swallow black snakes;
Golden ones surround a crow, trembling wolves are in fear of goats indeed."

Having laid down this matrix, he related.

I, venerable sir, saw one dream first thus -Four collyrium-coloured black bulls, having come from the four directions to the royal courtyard thinking "We shall fight," when a great crowd of people had gathered thinking "We shall see the bull-fight," having shown the appearance of fighting, having bellowed, having roared, without fighting at all, retreated. I saw this first dream; what is its result?"Great king, the result of this will not come to pass either in your time or in my time; but in the future, in the time of unrighteous wretched kings and unrighteous people, when the world is turning upside down, when the wholesome has declined and the unwholesome has risen, in the time of the world's decline, the rain god will not rain properly, the feet of the clouds will be cut off, the crops will wither, there will be famine; as if wishing to rain, clouds will arise from the four directions, and at the time when women, out of fear of the wetting of rice and other grains spread out in the sun, have brought them inside, and when men with hoes and baskets in hand have gone out for the purpose of binding the embankments, having shown the appearance of raining, having thundered, having sent forth flashes of lightning, like those bulls, without fighting, without raining at all, they will flee away. This is the result of that. But for you there is no obstacle on that account; this dream was seen referring to the future; the brahmins, however, spoke in dependence on their own livelihood." Thus the Teacher, having told the result of the dream, said "Tell the second, great king."

The second, venerable sir, I saw thus - Small trees and shrubs, having broken through the earth, without even growing up a span's length or a cubit's length, bloom and bear fruit. I saw this second dream; what is its result? Great king, the result of this too will come to pass in the time of the world's decline, in the time when human beings have short life spans. For in the future, beings will be of intense lust; girls, even before reaching maturity, having gone to the company of men, having become menstruating women and pregnant women, will prosper with sons and daughters. For their state of menstruation will be like the flowering of small trees, and their sons and daughters will be like the fruit. From this cause too there is no fear for you; tell the third, great king.

Cows, venerable sir, I saw drinking the milk of calves born that very day. This is my third dream; what is its result? The result of this too will come to pass in the future itself, in the time when the practice of paying homage to elders among human beings has been lost. For in the future, beings, without establishing a sense of shame towards mothers and fathers or mothers-in-law and fathers-in-law, managing the household by themselves, if they wish to give, will give even just food and clothing to the elders; if they do not wish to give, they will not give. The elders, helpless, not under their own control, having pleased the young ones, will live, like great cows drinking the milk of calves born that very day. From this cause too there is no fear for you; tell the fourth, great king.

Venerable sir, I saw them unyoking great bulls accomplished in height and girth from successive yoke-pairs, and yoking young calves to the shaft. They, being unable to bear the burden, having abandoned it, stood still; the carts did not move. This is my fourth dream; what is its result? The result of this too will be only in the future, in the time of unrighteous kings. For in the future, unrighteous, wretched kings will not give fame to wise chief ministers who are skilled in tradition and capable of completing work. In the hall of justice, even at the places of judgment, they will not appoint wise ministers who are skilled in legal matters and elderly; but to those of the opposite kind, to the very young, they will give fame, and will appoint them in just such places of judgment. They, not knowing royal duties and what is proper and improper, will be unable either to sustain that fame or to complete the royal duties. They, being unable, will abandon the burden of work. Even the elderly wise ministers, not receiving fame, though capable of completing duties, thinking "What have we to do with these matters? We have become outsiders; the young lads who are insiders will know," will not perform the tasks that have arisen. Thus in every way there will be only decline for those kings; it will be like the time when young calves unable to bear the burden are yoked to the shaft, and like the time when the great bulls that bear the burden are unyoked from successive yoke-pairs. From this source too there is no fear for you; tell the fifth, great king.

Venerable sir, I saw a double-mouthed horse; they give grass on both its sides, and it eats with both mouths. This is my fifth dream; what is its result? The result of this too will be only in the future, in the time of unrighteous kings. For in the future, unrighteous, foolish kings will appoint unrighteous, greedy men to the judgments. They, fools without regard for evil and merit, having sat down in the assembly hall,

while giving judgment, will take bribes from the hands of both parties hostile about the matter and eat, like a horse eating grass with two mouths. From this source too there is no fear for you; tell the sixth, great king.

Venerable sir, the great multitude, having polished a golden bowl worth a hundred thousand, offered it to an old jackal saying "Urinate here." I saw it urinating there. This is my sixth dream; what is its result? The result of this too will be only in the future. For in the future, unrighteous kings of different lineage, through suspicion of sons of good family accomplished in birth, will not give them fame; they will give it only to those of no clan. Thus great families will become destitute, and inferior families will become lords. And those men of good clan, being unable to make a living, thinking "We shall live in dependence on these," will give their daughters to those of no clan. Thus the living together of those daughters of good family with those of no clan will be like the urinating of an old jackal in a golden bowl. From this source too there is no fear for you; tell the seventh.

Venerable sir, one man, having twisted and twisted a rope, puts it down at his feet; underneath the seat on which he sat, a hungry she-jackal lying there eats it without his knowing. Thus I saw. This is my seventh dream; what is its result? The result of this too will be only in the future. For in the future, women will be lustful for men, lustful for liquor, lustful for ornaments, lustful for the streets, lustful for material gains; they will be immoral and of bad conduct. They, drinking liquor together with paramours, wearing garlands, scents, and cosmetics, with the wealth gathered with difficulty and hardship by their husbands through farming, cattle-keeping, and other work, without attending to even urgent duties inside the house, looking out for paramours over the upper part of the house enclosure and through holes, having pounded even the seed fit to be sown the next day, having prepared rice gruel, cooked rice, sweetmeats, and so on, eating, they will plunder - like a hungry she-jackal lying under a small bench, the rope twisted and twisted and put down at the feet. From this source too there is no fear for you; tell the eighth.

Venerable sir, I saw at the king's gate one large filled water-pot placed surrounded by many hollow water-pots. And the four castes, having brought and brought water in jars from the four directions and the four intermediate directions, fill only the filled water-pot. The water, having been filled and filled, overflows and runs away. They too again and again pour water right there. But there is no one even looking at the hollow water-pots. This is my eighth dream; what is its result? The result of this too will be only in the future. For in the future, the world will decline, the country will become sapless, and kings will become destitute and wretched. Whoever will be lord, in his storehouse there will be only about a hundred thousand coins. They, thus destitute, will have all the country-folk do work for themselves alone. The troubled people, having abandoned their own occupations, only for the benefit of the kings, sowing and guarding and reaping and threshing and storing early and late crops, making sugar-cane fields, making machines, driving machines, cooking molasses and so on, making flower parks and fruit parks, having brought the early crops and so on produced here and there, will fill only the king's granary. They will not even look at the hollow store-rooms in their own houses. It will be just like filling the filled water-pot without looking at the hollow water-pots. From this source too there is no fear for you; tell the ninth.

Venerable sir, I saw a deep pond covered with lotuses of five colours, with landing places on every side. From all around, bipeds and quadrupeds, having descended, drink water there. In its middle, in the deep place, the water was turbid; in the shore regions, in the place trodden by bipeds and quadrupeds, it was clear, serene, and undisturbed. Thus I saw. This is my ninth dream; what is its result? The result of this too will be only in the future. For in the future, kings will be unrighteous; going the way of bias by the power of desire and so on, they will exercise the kingdom; they will not give judgment by the rule at all; they will be enriched by bribes, greedy for wealth; towards the inhabitants of the country there will be no patience, friendliness, or compassion whatsoever on their part; hard and harsh, oppressing people like sugar-cane knots in a sugar-cane mill, they will seize wealth by imposing taxes in various ways. People, oppressed by taxes, unable to give anything, having abandoned villages, market towns, and so on, having gone to the borderland, will take up residence; the middle country will become empty; the borderland will be densely inhabited - just as the water in the middle of the pond was turbid and at the edge was clear. From this occasion too there is no fear for you; tell the tenth.

Venerable sir, I saw cooked rice being cooked in one and the same pot that was uncooked - as if having been examined as "uncooked," divided, and set aside - being cooked in three ways: in one part it was overcooked, in one part the grains were unboiled, and in one part it was well cooked. This is my tenth dream; what is its result? The result of this too will be only in the future. For in the future, kings will be unrighteous; when those are unrighteous, the king's officials too, the brahmins and householders too, the townspeople and country-folk too - including ascetics and brahmins, all people will be unrighteous; thereupon their guardian deities, the deities who receive offerings, the tree deities, the sky-dwelling deities - thus the deities too will be unrighteous. And in the kingdom of unrighteous kings, uneven and harsh winds will blow; they will shake the sky-dwelling mansions; when those are shaken, the deities, angered, will not allow the rain god to rain; even when raining, it will not rain over the entire country all at once; even when raining, it will not rain everywhere being helpful to ploughing or to sowing. And just as in the country, so too in the province, in the village, in a single lake, in a single pond, it will not rain all at once; raining on the upper part of the lake, it will not rain on the lower part; raining below, it will not rain above. In one part the crop will be destroyed by excessive rain; in one part it will wither through lack of rain; in one part, raining properly, it will produce a good harvest. Thus in one king's kingdom, the sown crops will be of three kinds, like cooked rice in one pot. From this occasion too there is no fear for you; tell the eleventh.

Venerable sir, I saw people selling sandalwood essence worth a hundred thousand for rotten buttermilk. This is my eleventh dream; what is its result? The result of this too will be only in the future, when my Dispensation is declining. For in the future, there will be many shameless monks greedy for requisites; they, having crushed the greed for requisites, will teach to others the proclamation of the Teaching spoken by me, for the sake of robes and the other four requisites; infatuated by requisites, standing on the side of escape, they will not be able to teach facing towards Nibbāna; they will teach only thus: "Having heard the accomplishment of words and phrasing and the sweet sound, they will give costly robes and so on." Others, having sat down in inner streets, crossroads, king's gates, and so on, will teach in dependence on coins, half-

coins, quarter-māsakas, and small coins too. Thus, having sold the Teaching expounded by me having made it valued as Nibbāna, teaching it for the sake of the four requisites and for the sake of coins, half-coins, and so on, they will be like those selling sandalwood essence worth a hundred thousand for rotten buttermilk. From this occasion too there is no fear for you; tell the twelfth.

Venerable sir, I saw hollow gourds sinking in the water; what is the result of this? The result of this too will be only in the future, at the time of unrighteous kings, when the world is turning upside down. For then kings will not give fame to sons of good family accomplished in birth; they will give it only to those of no clan; those will become lords, the others poor. In the king's presence, at the king's gate, in the presence of ministers, at the place of judgment, the talk of those of no clan, like hollow gourds, will be as if having sunk and stood firm, motionless and well established. Even at assemblies of the Community, at the places of Community legal acts and group legal acts, and at the places of judgment concerning bowls, robes, residential cells, and so on, the talk of the immoral, of evil persons alone, will be leading to success, not that of monks who have shame - thus in every way it will be like the time of hollow gourds sinking. From this occasion too there is no fear for you; tell the thirteenth.

Venerable sir, I saw exceedingly great compact stones, the size of pinnacle buildings, floating on the water like boats. What is the result of this? The result of this too will be at just such a time. For then unrighteous kings will give fame to those not of recognised clan; they will become lords, while those of recognised clan will be destitute. No one will show respect towards them, but will show it only towards the others. In the presence of the king or in the presence of ministers or at the place of judgement, the talk of sons of good family who are skilled in judgement and like compact stones will not penetrate and become established. While they are speaking, the others will only make mockery, saying "What are these ones saying?" Even at assemblies of monks too, in the aforementioned places, they will not consider well-behaved monks as worthy of esteem, nor will their talk penetrate and become established. It will be like the time of stones floating. From this source too there is no fear for you. Relate the fourteenth.

Venerable sir, I saw frogs the size of small madhuka flowers, having pursued with speed exceedingly great black snakes, having cut and cut them like water-lily stalks, having eaten the flesh, swallowing them. What is the result of this? The result of this too will be only in the future, when the world is declining. For then humans, being of the nature of intense lust, followers of defilements, will be under the control of their own very young wives. In the house, slaves, labourers and so on, cows, buffaloes and so on, gold and silver too - all will be dependent on those women alone. When it is said "Where is such and such gold and silver or such and such household goods and so on?", having said "Let it be wherever it may be; what is this affair of yours? You have become one wishing to know what is or is not in my house," having reviled in various ways, having struck with verbal daggers, like slave-servants, having brought them under their own control, they will exercise their own sovereignty. Thus it will be like the time of frog-maidens the size of madhuka flowers swallowing venomous black snakes. From this source too there is no fear for you. Relate the fifteenth.

Venerable sir, I saw a crow possessed of ten bad qualities, a village-forager, surrounding golden royal swans which had obtained the name "golden ones" because

of their golden colour. What is the result of this? The result of this too will be only in the future, at the time of weak kings. For in the future, kings will be unskilled in elephant craft and other skills, and unconfident in battles. They, fearing the downfall of their own kingdom, not giving sovereignty to sons of good family of the same caste, will give it to their own foot-servants, bath-attendants, barbers and so on. Sons of good family accomplished in birth and clan, not obtaining a foothold in the royal family, being unable to earn a livelihood, will go about attending upon those of low birth and not of recognised clan who are established in sovereignty. It will be like the time of a crow being surrounded by golden royal swans. From this source too there is no fear for you. Relate the sixteenth.

Venerable sir, formerly panthers eat goats, but I saw goats, having pursued panthers, eating them with a crunching sound. Then other trembling wolves, having seen the goats from afar, trembling, having become terror-stricken, having fled in fear of the goats, having entered bushes, thickets and so on, hid themselves. Thus I saw. What is the result of this? The result of this too will be only in the future, at the time of unrighteous kings. For then those not of recognised clan, the king's favourites, will become lords; those of recognised clan will be unknown and destitute. Those king's favourites, having made the king accept their own talk, having become powerful at the places of judgement and so on, having laid claim to the fields, sites and so on that have come down by tradition to those of recognised clan, saying "These are our own property," when those come saying "They are not yours, but ours" and dispute at the places of judgement and so on, having had them beaten with cane creepers and so on, having seized them by the neck, having had them dragged away, they will threaten saying "You do not know your own measure; you dispute with us; now, having reported to the king about you, we shall have the cutting off of your hands and feet and so on carried out." They, out of fear of them, having handed over their own properties and sites saying "These are indeed yours; take them," having entered their own houses, will lie down frightened. Evil monks too will harass well-behaved monks as they please. Those well-behaved monks, not finding a refuge, having entered the forest, will hide in impenetrable places. Thus for sons of good family possessed of birth and for well-behaved monks who are troubled by those of low birth and by evil monks, it will be like the time of trembling wolves fleeing in fear of goats. From this source too there is no fear for you. For this dream too was seen referring only to the future. But the brahmins did not speak to you out of affection, by the good nature of the Teaching; they spoke in dependence on livelihood, with expectation of material gains, thinking "We shall obtain abundant wealth."

Thus the Teacher, having related the result of the sixteen great dreams, said "Indeed, great king, not only you at the present time saw these dreams; kings of old too saw them. The brahmins too, having taken these very dreams of theirs in just the same way, threw them at the head of a sacrifice; then, having gone by the method given by the wise, they asked the Bodhisatta. The wise ones of old too, relating these dreams to them, related them in just this manner." Having said this, being requested by him, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a noble brahmin family, having come of age, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative

attainments, dwells in the Himalayan region playing the sport of meditative absorption. At that time in Bārāṇasī, Brahmadatta, having seen these dreams in just this manner, asked the brahmins. The brahmins just so began to perform a sacrifice. Among them, the chaplain's pupil, a young man, wise and experienced, said to the teacher - "Teacher, we have been taught the three Vedas by you; is there not in them a reason for a blessing ceremony without killing a single one?" "Dear son, by this means abundant wealth will arise for us; but you, methinks, wish to protect the king's wealth." The young man, saying "If so, teacher, you do your own work; what shall I do in your presence?" wandering about, went to the king's park.

On that very day the Bodhisatta too, having known that reason, thinking "Today, when I have gone to the path of humans, there will be release from bondage for the public," having gone through the sky, having descended into the park, sat down on the auspicious stone surface like a golden image. The young man, having approached the Bodhisatta, having paid homage, having sat down to one side, exchanged friendly greetings. The Bodhisatta too, having made a sweet friendly welcome with him, asked "Is then, young man, the king exercising kingship righteously?" "Venerable sir, the king is indeed righteous, but the brahmins are causing him to plunge into an unsuitable way." The king, having seen sixteen dreams, informed the brahmins. The brahmins began, saying "We shall perform a sacrifice." "Would it not be fitting, venerable sir, having convinced the king that 'This is the result of these dreams,' to release your public from fear?" "We indeed, young man, do not know the king, nor does the king know us. But if he were to come here and ask, we would tell him." The young man, having made the Bodhisatta promise, saying "I, venerable sir, shall bring him; awaiting my return, please sit for a moment," having gone to the presence of the king, said "Great king, a sky-faring hermit, having descended into your park, summons you, saying 'I shall tell the result of the dreams seen by you.'"

The king, having heard his talk, at that very moment, having gone to the park with a great retinue, having paid homage to the hermit, seated to one side, asked "Is it true, venerable sir, that you know the result of the dreams seen by me?" "Yes, great king." "If so, please tell." "I shall tell, great king; first tell me the dreams as they were seen." "Excellent, venerable sir," the king -

77. "Bulls, trees, cows, and oxen,
A horse, a plate, a jackal, and a water-pot;
A pond and unripe sandalwood.

"Gourds sink, stones float, frogs swallow black snakes;
Golden ones surround a crow, trembling wolves are in fear of goats indeed."

Having said this, he related the dreams in the very same manner as was told to King Pasenadi.

The Bodhisatta too, having related in detail the result of those in the very same manner as was told now by the Teacher, at the conclusion spoke this himself -

"Perversion exists, there is no sense here."

Herein this is the meaning - This, great king, is the result of these dreams. But as for that sacrificial rite that is being carried out for the purpose of counteracting those, that is a perversion, it proceeds in a reversed way, it proceeds by illusion - thus it is said. Why? For the result of these will come to be at the time of the world's turning upside down, at the time of grasping what is not a reason as a reason, at the time of discarding what is a reason as not a reason, at the time of grasping what has not come to be as having come to be, at the time of abandoning what has come to be as not having come to be, at the time when the shameless are abundant, and at the time when those with shame have declined. "There is no sense here" means but now, in your time or in my time, while this generation of men exists here, there is no result of these. Therefore the sacrificial rite being carried out for the counteracting of these proceeds by illusion; enough with that. "There is no fear or trepidation for you from this source" - thus the great man, having consoled the king, having freed the great multitude from bondage, having stood again in space, having given exhortation to the king, having established him in the five precepts, having expounded the Teaching thus: "From now on, great king, do not, having joined together with the brahmins, perform the sacrifice of animal slaughter," went through space itself to his own dwelling place. The king too, standing firm in his exhortation, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having stopped the sacrifice saying "There is no fear for you on account of the dreams; stop this sacrifice," having given the gift of life to the great multitude, having made the connection, connected the Jātaka - "At that time the king was Ānanda, the young man was Sāriputta, but the hermit was myself."

But when the Blessed One had attained final Nibbāna, the Elders who held the convocations, having placed the three terms beginning with "bulls" in the commentary, having made the four terms beginning with "gourds" into one verse, included them in the Pāḷi of the Book of Ones.

The Commentary on the Mahāsupina Birth Story, the seventh.

78. Commentary on the Illisa Jātaka

"Both lame" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the stingy millionaire Kosiya. It is said that not far from the city of Rājagaha there was a market town named Sakkāra; there a certain millionaire named Macchhariya-Kosiya, possessing wealth of eighty million, was dwelling. He would not give even a drop of oil on the tip of a blade of grass to others, nor did he consume it himself. Thus that wealth of his served the purpose neither of his sons and wife and so on, nor of ascetics and brahmins; it remained unused, like a pond possessed by a demon.

One day the Teacher, at the time towards the break of dawn, having emerged from the attainment of great compassion, surveying the entire world system for kinsmen capable of being enlightened, saw the decisive support for the fruition of stream-entry of the millionaire together with his wife, dwelling at a distance of forty-five yojanas. Now on the previous day, he had gone to the king's palace to attend upon the king, and having performed the royal attendance, while coming back, having seen a certain country man who was hungry inside, eating a pan-cake filled with food

made with flour, having aroused a desire for it there, having gone to his own house, he thought: "If I say 'I wish to eat a pan-cake,' many will wish to eat together with me; thus my many rice grains, ghee, honey, molasses and so on will come to utter exhaustion. I shall not tell anyone" - thus he went about enduring the craving. As time went on and on, he became quite pale and his body became covered with veins showing all over. Then, being unable to endure the craving, having entered the inner room, having embraced the small bed, he lay down. Even though having come to this state, out of fear of loss of wealth, he said nothing to anyone.

Then his wife, having approached him, having rubbed his back, asked "What is your illness, husband?" "There is nothing wrong with me." "Has the king perhaps become angry with you?" "The king too is not angry with me." "Then has anything disagreeable been done by your sons and daughters or by slaves and workers and so on?" "There is nothing of that sort either." "But do you have a craving for something?" Even when this was said, out of fear of loss of wealth, without saying anything, he lay down silently. Then his wife said to him "Tell me, husband, for what do you have a craving?" He, as if swallowing the words, said "I have one craving." "A craving for what, husband?" "I wish to eat a pan-cake." "Then for what purpose did you not say so? Are you a poor man? Now I shall cook pan-cakes sufficient for all the inhabitants of the entire market town of Sakkāra." "What use are they to you? They will do their own work and eat." "Then I shall cook enough for the inhabitants of one street." "I know your state of great wealth." "Then I shall cook enough for everyone in this household." "I know your state of great disposition." "Then I shall cook enough for just your sons and wife." "But what use are they to you?" "Then I shall cook enough for both you and me." "What will you do with it?" "Then I shall cook enough for you alone." "If one cooks in this place, many will expect a share. Setting aside whole rice grains, taking broken rice grains and oven pans and so on, and taking a little milk, ghee, honey and molasses, ascend to the uppermost storey of the seven-storeyed mansion and cook there; I shall sit there alone and eat." She, having assented "Very well," having had what was to be taken gathered up, having ascended the mansion, having dismissed the maidservants, had the millionaire summoned. He, from the beginning, closing the doors, having fastened the door latches at every door, having ascended to the seventh storey, having closed the door there too, sat down. His wife too, having kindled a fire in the oven, having placed the frying pan on it, began to cook the cakes.

Then the Teacher, right early, addressed the Elder Mahāmoggallāna: "This, Moggallāna, is the stingy Kosiya millionaire in the market town of Sakkāra, not far from the city of Rājagaha, who, thinking 'I shall eat pan-cakes,' out of fear of being seen by others, is having pan-cakes cooked in a seven-storeyed mansion. You, having gone there, having tamed that millionaire, having rendered him free from agitation, having caused both husband and wife to take the cakes and the milk, ghee, honey, molasses and so on, bring them by your own power to Jeta's Grove. Today I shall sit right in the monastery together with five hundred monks; I shall take the meal with cakes alone." The Elder, having accepted the Teacher's word saying "Good, venerable sir," at that very instant, by the power of supernormal power, having gone to that market town, at the lion-lattice window of that mansion, well dressed and well robed, stood in the sky like a jewelled figure.

The great millionaire's flesh of the heart trembled upon seeing the Elder. He, thinking "I came to this place out of fear of just such people, and yet this one, having come, stands at the window," not seeing anything acceptable to seize, like a crystal of salt thrown into fire, crackling with hate, said thus "Ascetic, standing in the sky, what will you get? Even walking up and down, showing a footstep where there is no footstep in the sky, you will indeed not get anything." The Elder walked up and down again and again in that very place. The millionaire said "Walking up and down, what will you get? Even sitting cross-legged in the sky, you will indeed not get anything." The Elder sat down folding his legs crosswise. Then he said to him "Sitting, what will you get? Even having come and standing at the threshold of the window, you will not get anything." Then the Elder stood at the threshold. Then he said to him "Standing at the threshold, what will you get? Even smoking, you will indeed not get anything." The Elder smoked; the entire mansion became one mass of smoke; it became as if a time of piercing the millionaire's eyes with a needle. But out of fear of the house being burnt down, without saying to him "Even blazing up, you will not get anything," he thought "This ascetic is well and truly stuck; without getting anything, he will not go; I shall have one cake given to him," and said to his wife - "Dear lady, having cooked one small cake, having given it to the ascetic, send him away." She put just a little flour into the frying pan; it became a great cake, filling the entire pan, and stood there swollen up.

The millionaire, having seen that, thinking "Much flour must have been taken by you," himself, with the tip of a ladle, having taken even less flour, put it in; the cake became even larger than the former cake. Thus, whatever he cooked, each one became larger and larger. He, disheartened, said to his wife "Dear lady, give one cake to this one." When she took hold of one cake from behind, all of them clung together as one mass. She said to the millionaire "Husband, all the cakes are stuck together; I am not able to separate them." "I shall do it" - he too was not able to do it. Both of them, having taken hold of the edge and pulling, were indeed not able to separate them. Then, even as he was struggling with the cakes, sweat was released from his body, and his craving was cut off. Then he said to his wife "Dear lady, I have no need of the cakes; give them to this monk together with the basket." She, having taken the basket, having approached the Elder, gave all the cakes to the Elder. The Elder expounded the Teaching to both of them, spoke of the virtues of the Three Jewels, and showed the fruit of giving and so on - "there is what is given, there is what is sacrificed" - like a full moon in the sky.

Having heard that, with a gladdened mind, the millionaire said "Venerable sir, having come, having sat down on this divan, please consume the cakes." The Elder said "Great millionaire, the Perfectly Enlightened One, saying 'I shall eat cakes,' is seated in the monastery together with five hundred monks. If it is your wish, have the merchant's wife take the cakes and milk and so on; we shall go to the Teacher's presence." "But where, venerable sir, is the Teacher at present?" "At a distance of forty-five yojanas from here, at the great monastery of Jeta's Grove." "Venerable sir, without exceeding the proper time, how shall we travel such a distance?" "Great millionaire, if it is your wish, I shall lead you by my own supernatural power. The top of the staircase in your mansion will remain in its own place, but the bottom of the staircase will be at the gateway of Jeta's Grove. In merely the time it takes to descend from the upper storey to the lower storey of the mansion, I shall lead you to Jeta's

Grove." He received it saying "Good, venerable sir." The Elder, keeping the top of the staircase right there, determined "Let the foot of the staircase be at the gateway of Jeta's Grove." And so it was.

Thus the elder brought the millionaire and the merchant's wife to Jeta's Grove more quickly than the time it takes to descend from the upper storey of the mansion. Both of them, having approached the Teacher, having paid homage, announced the time. The Teacher, having entered the refectory, sat down on the excellent Buddha-seat that had been prepared, together with the Community of monks. The great millionaire gave the water of offering to the Community of monks headed by the Buddha; the merchant's wife placed the cakes in the Truth-finder's bowl. The Teacher took just enough for his own sustenance; the five hundred monks too took likewise. The millionaire went about giving milk, ghee, honey, molasses, sugar and so on. The Teacher concluded the meal together with five hundred monks. The great millionaire too, together with his wife, ate as much as he liked; the end of the cakes was not even discerned; even when given to the monks in the entire monastery and to the leftovers eaters, no limit was discerned. They reported to the Blessed One "Venerable sir, the cakes do not come to utter exhaustion." "If so, throw them away at the gateway of Jeta's Grove." Then they threw them away at a sloping place not far from the gateway. Even today that place is known as "the Pan-cake Slope." The great millionaire, together with his wife, having approached the Blessed One, stood to one side. The Blessed One gave thanksgiving. At the conclusion of the thanksgiving, both, having become established in the fruition of stream-entry, having paid homage to the Teacher, having ascended the staircase at the gateway, were established in their very own mansion. Thenceforth the great millionaire scattered his wealth of eighty ten millions in the Buddha's Dispensation itself.

On the following day, when the Perfectly Enlightened One, having walked for almsfood in Sāvattthī, having returned to Jeta's Grove, having given the exhortation of the Fortunate One to the monks, having entered the perfumed chamber, was in seclusion, in the evening, monks assembled in the Teaching hall sat speaking of the elder's praise of virtues: "Look, friends, at the power of the Elder Mahāmoggallāna! Without harming faith, without harming wealth, having tamed the miserly millionaire in just a moment, having rendered him free from agitation, having had him take the cakes, having brought him to Jeta's Grove, having brought him face to face with the Teacher, he established him in the fruition of stream-entry. Alas, the elder is of great majesty!" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Monks, a monk who is a tamer of families, without vexing and without wearying the family, having approached like a bee taking pollen from a flower, should make known the virtues of the Buddha," praising the elder -

"Just as a bee, without harming the flower's colour and scent,
Departs having taken the nectar, so should a sage wander in the village."

Having spoken this verse in the Dhammapada, in order to make known the elder's virtue further, having said "Not only now, monks, was the stingy millionaire tamed by Moggallāna; in the past too, having tamed him, he made him know the connection of the fruit of action indeed," he brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, there was in Bārāṇasī a millionaire named Illisa, possessing wealth of eighty ten millions, endowed with bodily defects, lame, crippled, with uneven eye-sockets, faithless, undevoted, stingy; he neither gave to others nor enjoyed himself. His house was like a pond occupied by a demon. But his parents, up to the seventh generation of the family, were donors and masters of giving. He, having obtained the position of millionaire, having destroyed the family lineage, having burnt down the alms-hall, having beaten and driven out the beggars, accumulated only wealth.

One day, having gone to the royal audience and coming back to his own house, having seen a certain country man, weary from the road, who had taken a jar of liquor, having sat down on a small chair, filling a cup again and again with sour liquor, drinking with stinking fish as a dainty accompaniment, having become desirous of drinking liquor, he thought "If I drink liquor, while I am drinking, many will wish to drink; thus there will be utter exhaustion of my wealth." He went about enduring the craving, but as time went on and on, being unable to endure it, he became pale-bodied like beaten cotton, with veins covering his body. Then one day, having entered the inner room, having embraced the small bed, he lay down. His wife, having approached him, having rubbed his back, asked "What ailment is there for you, husband?" All should be understood in the very same manner as told below. But when it was said "Then I shall make enough liquor for you alone," he said "If liquor is being made in the house, many will expect a share; even having had it brought from the market, it is not possible for one seated here to drink." Having given just a coin's worth, having had a jar of liquor brought from the market, having had a servant boy carry it, having gone out from the city, having gone to the riverbank, having entered a thicket near the highway, having had the jar of liquor set down, having had the servant boy sit down at a distance saying "Off you go," having filled a cup, he began to drink the liquor.

But his father, because of having done meritorious deeds such as giving and so on, was reborn as Sakka in the heavenly world. He, at that moment, reflecting "Does my place of giving still continue, or not?" having known of its non-continuance, having known that his son had destroyed the family lineage, had burnt down the alms-hall, had driven out the beggars, and had established himself in stinginess, and having seen that out of fear that "There will be something to give to others" he had entered a thicket and was drinking liquor all alone, thinking "I shall go; having disturbed him, having tamed him, having made him know the connection of the fruit of action, having induced him to give, I shall make him worthy of rebirth in the heavenly world," having descended to the path of humans, having created an individual existence similar to the millionaire Illisa - lame, crippled, with uneven eye-sockets - having entered the city of Bārāṇasī, having stood at the door of the king's residence, having had his arrival announced, when told "Let him enter," having entered, having paid homage to the king, he stood there. The king said: "Why, great millionaire, have you come at an improper time?" "Yes, I have come, Sire. In my house there is wealth amounting to eighty ten millions; let Your Majesty have it brought and fill his own storehouse." "Enough, great millionaire; in our house there is more wealth than yours." "If, Sire, you have no use for it, having taken the wealth according to your liking, I shall give it as a gift." "Give, great millionaire." He, having said "Very well, Sire," having paid homage to the king, having departed, went to the house of the

millionaire Illisa. All the attendant people surrounded him; there was not even one able to recognise "This is not Illisa."

He, having entered the house, having stood at the inner threshold, having had the doorkeeper summoned, having said "Whoever else of similar appearance to me comes and approaches to enter saying 'This is my house,' strike him on the back and remove him," having ascended the mansion, having sat down on a costly seat, having had the millionaire's wife summoned, having shown a smiling manner, said "Dear lady, let us give a gift." Having heard that word of his, the millionaire's wife and the sons and daughters and the slaves and labourers said "For so long a time there was not even the thought of giving a gift, but today, having drunk liquor, having become soft-minded, he must have become desirous of giving." Then the millionaire's wife said to him "Give according to your liking, husband." "Then, having summoned a drummer, have the drum circulated throughout the entire city: 'Those desirous of gold, silver, gems, pearls and so on, let them go to the house of the millionaire Illisa.'" And she had it done so. The great multitude, having taken baskets, bags and so on, gathered at the house-gate. Sakka, having had the inner rooms full of the seven treasures opened, said "I give to you; having taken as much as you wish, go." The great multitude, having taken out the wealth, having made a heap on the great terrace, having filled the vessels they had brought, goes.

A certain countryman, having yoked the millionaire Illisa's oxen to his very chariot, having filled it with the seven treasures, having gone out from the city, having set out on the highway, driving the chariot not far from that thicket, goes along speaking praise of the millionaire: "May you live a hundred years, master, millionaire Illisa! In dependence on you, now it has become possible for me to live for life without doing work. Your very chariot, your very oxen, the seven treasures in your very house - neither given by mother, nor by father - obtained in dependence on you, master." He, having heard that sound, frightened and trembling, thought "This one, having taken my name, says this and that; could it be that my wealth has been given by the king to the people?" Having come out from the thicket, having recognised the oxen and the chariot, having said "Hey, servant, my oxen, my chariot," having gone, he seized the oxen by the nose-rope. The householder, having descended from the chariot, saying "Hey, wicked servant, the great millionaire Illisa gives a gift to the whole city, and what were you?" having leaped forward, as if hurling a thunderbolt, having struck him on the shoulder, having taken the chariot, went on. He, again trembling, having risen, having wiped and wiped the dust, having gone with speed, seized the chariot. The householder, having descended from the chariot, having seized him by the hair, having bent him down, having beaten him with elbow-blows, having seized him by the throat, having thrown him facing the road by which he had come, departed. By that much his intoxication from liquor was broken. He, trembling, having gone with speed to the door of the dwelling, having seen the great multitude taking wealth and going, saying "Hey, what is this? Is the king having my wealth plundered?" having gone to this one and that one, he seizes them. Those who were seized, having struck him, throw him right at their feet. He, overcome by pain, began to enter the house. The gatekeepers, saying "Hey, wicked householder, where are you entering?" having beaten him with bamboo staves, having seized him by the neck, dragged him out.

He, thinking "Apart from the king now, there is no other refuge for me," having gone to the king's presence, said "Sire, you are having my house plundered." "I am not having it plundered, millionaire. Did you not yourself come and, having had the drum circulated in the city saying 'If you do not take, I shall give my wealth as a gift,' give the gift?" "I, Sire, did not come to your presence. Do you not know my stingy nature? I do not give even a drop of oil on the tip of a blade of grass to anyone." "Whoever gives the gift, having summoned him, investigate, Sire." The king had Sakka summoned. Neither the king nor the ministers could tell the difference between the two persons. The stingy millionaire said "What, Sire, is this one the millionaire, or am I the millionaire?" "We do not recognise you. Is there anyone who can recognise you?" "My wife, Sire." Having had the wife summoned, they asked "Which is your husband?" She, saying "This one," stood near Sakka himself. Having had the sons and daughters and the slaves and labourers summoned, they asked. All too stood near Sakka himself.

Again the millionaire thought: "There is a boil on my head, concealed by hair; only the barber knows that; I shall have him summoned." He said: "The barber recognises me, Sire; have him summoned." But at that time the Bodhisatta was his barber. The king, having had him summoned, asked: "Do you know the millionaire Illisa?" "Having looked at the head, I shall know, Sire." "If so, look at the heads of both." At that moment Sakka created a boil on his head. The Bodhisatta, looking at the heads of both, having seen the boils, having said: "Great king, there are indeed boils on the heads of both; I am not able to recognise the state of being Illisa in even one of them," spoke this verse -

78. "Both are lame, both are crippled, both are squint-eyed;
Boils have arisen on both, I do not see Illisa."

Therein, "both" means the two persons also. "Lame" means with crippled feet. "Crippled" means with crippled hands. "Squint-eyed" means with uneven eye-sockets, cross-eyed. "Boils" means boils of the same appearance had arisen on both, in just one spot on the head. "I do not see" means he said: I do not see among these "this one is named Illisa," I do not know the state of being Illisa of even one of them.

Having heard the Bodhisatta's word, the millionaire, trembling with sorrow over his wealth, being unable to establish mindfulness, fell down right there. At that moment Sakka, saying "I am not Illisa, great king, I am Sakka," with great divine grace stood in the sky. Having wiped Illisa's face and sprinkled him with water, he, having risen, having paid homage to Sakka, the king of gods, stood there. Then Sakka said to him: "Illisa, this wealth is my property, not yours. For I am your father, you are my son. I, having performed meritorious deeds such as giving and so on, attained the position of Sakka; but you, having cut off my lineage, having become one habitually not giving, having established yourself in stinginess, having burnt down the alms-halls, having driven out the beggars, accumulated only wealth. That you neither consume yourself, nor give to others; it stands as if possessed by a demon. If, having restored my alms-halls, you will give gifts, that is wholesome. If you will not give, having caused all your wealth to disappear, having cut off your head with this thunderbolt of Indra, I shall bring you to the destruction of life." The millionaire Illisa, threatened by the fear of death, gave the acknowledgment: "From now on I shall give gifts." Sakka,

having obtained his acknowledgment, seated just in the sky, having expounded the Teaching, having established him in the precepts, went to his own place. Illisa too, having performed meritorious deeds such as giving and so on, became one destined for heaven.

The Teacher, having said "Not only now, monks, does Moggallāna tame the stingy millionaire; in the past too he was indeed tamed by this one," having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time Illisa was the stingy millionaire, Sakka the king of gods was Mahāmoggallāna, the king was Ānanda, but the barber was myself."

The Commentary on the Illisa Birth Story, the eighth.

79. The Commentary on the Kharassara Jātaka

"When cattle were plundered and destroyed" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain minister. It is said that one minister of the king of Kosala, having pleased the king, having obtained the royal tax in a borderland village, having joined together with thieves, having said "I shall take the people and enter the forest; you, having plundered the village, should give half to me," early in the morning, having assembled the people, having gone to the forest, when the thieves had come, having killed the cows, having eaten the meat, having plundered the village, and having gone, in the evening time he comes surrounded by a great multitude. Before long that deed of his became well-known. The people reported to the king. The king, having had him summoned, having established the fault, having thoroughly restrained him with a thorough restraint, having sent another village headman, having gone to Jeta's Grove, reported this matter to the Blessed One. The Blessed One, having said "Not now only, great king, is this one of such character; in the past too he was of such character indeed," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, he gave a borderland village to a certain minister. All is just as in the former case. At that time, however, the Bodhisatta, wandering about in the borderland by trade, made his residence in that small village. He, when that village head-man was coming in the evening time with a retinue of a great crowd of people while a drum was being beaten, having said "This wicked village head-man, having joined together with the thieves, having caused the village to be plundered, when the thieves had fled and entered the forest, now comes as if extremely at peace while a drum is being beaten," spoke this verse -

- 79.** "When cattle were plundered and destroyed, houses burnt and people led away;
Then came the son to her whose son was destroyed, beating a harsh-sounding drum."

Therein, "when" means whenever. "Plundered and destroyed" means having plundered, having bound and led away, and destroyed for the purpose of eating meat. "Cattle" means bovine animals. "Burnt" means having set fire to and consumed by flames. "And people led away" means seized by force and led away. "The son to her whose son was destroyed" means the son of her whose son is destroyed; the

meaning is shameless. For one whose moral shame and moral fear are cut off, there is indeed no mother; thus even though he is living, he stands in the position of a dead son to her - hence he is called the son of her whose son is destroyed. "Harsh-sounding" means a hard sound. "Drum" means a kettle-drum.

Thus the Bodhisatta abused him with this verse. And before long that deed of his became well-known, and then the king inflicted punishment suitable to the offence upon him.

The Teacher, having said "Not now only, great king, is this one of such character; in the past too he was of such character indeed," having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time the minister is the minister now itself, but the wise man who uttered the verse was myself."

The Commentary on the Kharassara Birth Story, the ninth.

80. Commentary on the Bhīmasena Jātaka

"What you boasted of before" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain boastful monk. A certain monk, it is said, "Friends, there is no birth equal to our birth, no clan equal to our clan; we were born in such a great warrior-caste family; there is none equal to us in clan or in wealth or in family district; there is no end to our gold, silver and so on; even our slaves and labourers eat rice with meat, wear Kāsi cloth, and anoint themselves with Kāsi ointment. We, by reason of being gone forth, now eat such coarse foods, and wear coarse robes" - thus among elder, newly ordained, and middle-standing monks, he went about boasting, scoffing at and jeering at them by way of birth and so on. Then one monk, having investigated his family district, reported that boastful nature of his to the monks. The monks, having assembled in the Teaching hall, spoke of his faults: "Friends, the monk named so-and-so, having gone forth in such a Dispensation leading to liberation, goes about boasting, scoffing at and jeering at others." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does that monk go about boasting, scoffing at and jeering at others; in the past too he went about boasting, scoffing at and jeering at others," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a noble brahmin family in a certain market town village, having come of age, having learnt the three Vedas and the eighteen branches of knowledge in the presence of a world-renowned teacher at Takkaṣilā, having attained accomplishment in all crafts, was named the wise Cūḷadhanuggaha. He, having departed from Takkaṣilā, seeking all doctrinal crafts, went to the Mahiṃsaka country. But in this Jātaka the Bodhisatta was somewhat short and of stooped appearance. He thought: "If I approach any king, he will say 'You with such a short body, what work of ours will you do?' What if I were to make a shield of one handsome man endowed with height and girth, and make a livelihood in his shadow?" He, seeking such a man, having gone to the weaving place of a certain weaver named Bhīmasena, having exchanged friendly welcome with him, asked "My dear, what is your name?" "I am named Bhīmasena." "But why, being so handsome and endowed with a fine physique,

do you do this inferior work?" "Being unable to make a living." "My dear, do not do this work; in the entire Indian subcontinent there is no archer equal to me. But if I were to see any king, he would be displeased with me, saying 'This short one, what work of ours will he do?' You, having seen the king, will say 'I am an archer.' The king, having given you wages, will give you a regular livelihood. I, doing the work that arises for you, shall live in your shadow. Thus both of us shall be happy. Do as I say," he said. He accepted, saying "Very well."

Then, having taken him, having gone to Bārāṇasī, having become his minor attendant himself, having put him in front, having stood at the king's gate, he had it announced to the king. When it was said "Let them come," both, having entered, having paid homage to the king, stood there. When it was said "For what reason have you come?" Bhīmasena said - "I am an archer; there is no archer equal to me in the whole Indian subcontinent." "But what will you receive to attend upon me?" "Receiving a thousand per fortnight, I shall attend upon you, Sire." "This man of yours, what is he?" "A minor attendant, Sire." "Good, attend upon me." Thenceforth Bhīmasena attended upon the king. But it was the Bodhisatta alone who carried through any arisen duty of his.

Now at that time, in the Kāśi country, in a certain forest, a tiger was causing the road frequented by many people to be abandoned, seizing people again and again and devouring them. They reported that incident to the king. The king, having had Bhīmasena summoned, said "Will you be able, dear son, to capture that tiger?" "Sire, what sort of archer am I, if I am not able to capture a tiger?" The king, having given him expenses, sent him off. He, having gone home, told the Bodhisatta. The Bodhisatta said "Good, my dear, go." "But will you not go?" "Yes, I shall not go, but I shall tell you a strategy." "Tell me, my dear." You should not go hastily alone to the tiger's dwelling place, but having convoked the country people, having had them take one or two thousand bows, having gone there, having known the tiger's state of having risen, having fled, having entered a thicket, you should lie down on your chest; the country folk themselves, having struck the tiger, will capture it. When the tiger has been captured by them, you, having cut one creeper with your teeth, having taken it by the end, having gone to the presence of the dead tiger, should say "My dear sirs, who has killed this tiger? I shall tie this tiger like a bull with a creeper and lead it to the king's presence - I entered the thicket for the purpose of a creeper; while the creeper was not yet brought by me, who has killed it?" Then those country folk, frightened and trembling, will give much wealth saying "Master, do not tell the king." The tiger will have been captured by you, and from the king too you will receive much wealth. He, having accepted saying "Very well," having captured the tiger in the very manner described by the Bodhisatta, having made the forest safe, surrounded by a great multitude, having come to Bārāṇasī, having seen the king, said "The tiger has been captured by me, Sire; the forest has been made safe." The king, pleased, gave much wealth. On another day they reported "A buffalo is causing one road to be abandoned." The king likewise sent Bhīmasena. He too, by the method given by the Bodhisatta, having captured that one too just like the tiger, came back. The king again gave much wealth. Great authority arose. He, intoxicated with the pride of supremacy, having shown contempt towards the Bodhisatta, did not heed his word, and spoke harsh words such as "I do not live in dependence on you; what sort of man are you?" and so on.

Then, after the elapse of a few days, a certain neighbouring king, having come, having besieged Bārāṇasī, sent a message to the king: "Either give the kingdom or give battle." The king sent Bhīmasena saying "Fight." He, fully clad in all armour, having assumed the appearance of a king, sat on the back of a well-armoured elephant. The Bodhisatta too, out of fear of his death, fully clad in all armour, sat on the rear seat of Bhīmasena himself. The elephant, surrounded by a great multitude, having gone out through the city gate, reached the head of the battlefield. Bhīmasena, just upon hearing the sound of the war drum, began to tremble. The Bodhisatta, thinking "Now this one will fall from the elephant's back and die," for the purpose of not falling from the elephant's back, having encircled Bhīmasena with a cord, seized him. Bhīmasena, having seen the place of combat, frightened by the fear of death, defiled the elephant's back with bodily discharge. The Bodhisatta, having said "Your latter does not agree with your former, Bhīmasena; formerly you were like a battle warrior, now you have defiled the elephant's back," spoke this verse -

80. "What you boasted of before, then afterwards your putrid streams flow forth;
Both do not agree, O Bhīmasena, your talk of battle and this your distress."

Therein, "what you boasted of before" means what was previously boasted by you as a scoffing utterance - "Are you alone a man? Am I not a man? I too am a battle warrior" - this for now is one thing. "Then afterwards your putrid streams flow forth" means then these streams of bodily discharge, which have obtained the name "putrid streams" because of their putrid nature and their flowing nature, flow forth, run, and trickle. "Afterwards" means at a later time after that previous boasting, now at this forefront of battle - this is the meaning. "Both do not agree, O Bhīmasena" means this, O Bhīmasena, both do not agree. Which one? "Your talk of battle and this your distress" means the talk of battle that was previously spoken, and your present distress, the weariness that has reached the state of defilement of the elephant's back - the meaning is vexation.

Thus the Bodhisatta, having censured him, having brought Bhīmasena down from the elephant's back saying "Do not fear, my dear, why are you distressed while I am present?" having dismissed him saying "Having bathed, go to the house itself," thinking "Today it is fitting for me to become well-known," having entered the battle, having roared, having broken through the fortress, having had the rival king captured alive, went to the presence of the king of Bārāṇasī. The king, pleased, gave great fame to the Bodhisatta. Thenceforth he became well-known throughout the whole Indian subcontinent as "the wise Cūḷadhanuggaha." He, having given Bhīmasena expenses and having sent him to his own place, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having said "Not only now, monks, does this monk boast; in the past too he boasted indeed," having brought this proclamation of the Teaching, having made the connection, connected the Jātaka - "At that time Bhīmasena was the boastful monk, but the wise Cūḷadhanuggaha was myself."

The Commentary on the Bhīmasena Birth Story, the tenth.

The Chapter on Varuṇa, the eighth.

Its summary:

Varuṇa, the Virtuous Elephant, Truth-Indeed, Tree-Teaching;
Fish-King, Unsuspected, Great-Dream-Illisa;
Harsh-Sound, Bhīmasena - thus ten.

9. The Chapter on Drinking

81. Commentary on the Surāpāṇa Jātaka

"We drank, we danced" - this the Teacher, while dwelling in dependence on Kosambī at Ghosita's park, spoke referring to the Elder Sāgata. For when the Blessed One, having dwelt for the rains retreat at Sāvattthī, by way of journeying arrived at a market town named Bhaddavatikā, cowherds, cattle herders, farmers, and wayfarers, having seen the Teacher, having paid homage, warned him: "Do not, venerable sir, let the Blessed One go to Ambatittha. At Ambatittha, in the hermitage of a matted-hair ascetic, there is a serpent named Ambatitthaka, a venomous snake with terrible poison; he might harass the Blessed One." The Blessed One too, as if not hearing their words, even though they warned him up to the third time, went on indeed.

There the Blessed One dwelt not far from Bhaddavatikā in a certain jungle thicket. Now at that time an elder named Sāgata, the Buddha's attendant, possessed of a worldling's supernormal power, having approached that hermitage, having prepared a grass mat at the dwelling place of that king of serpents, sat down cross-legged. The serpent, not enduring the contempt, smoked; the Elder too smoked. The serpent blazed up; the Elder too blazed up. The fire of the serpent does not afflict the Elder; the fire of the Elder afflicts the serpent. Thus he, in a moment, having tamed that king of serpents, having established him in the refuges and in the precepts, went to the Teacher's presence.

The Teacher, having dwelt at Bhaddavatikā as long as he liked, went to Kosambī. The fact of the serpent having been tamed by the Elder Sāgata spread throughout the entire countryside. The residents of the city of Kosambī, having gone out to meet the Teacher, having paid homage to the Teacher, having gone to the presence of the Elder Sāgata, having paid homage, standing to one side, said thus: "Venerable sir, whatever is difficult to obtain for you, tell us that; that very thing we shall prepare." The Elder remained silent. But the group of six said: "Friends, for those gone forth, a liquor called kāpotikā is both rare and agreeable. If you are devoted to the Elder, prepare kāpotikā liquor." They, having accepted saying "Good," having invited the Teacher for the morrow, having entered the city, in their own respective houses, thinking "We shall give to the Elder," having prepared clear kāpotikā liquor, having invited the Elder, in house after house gave him clear liquor. The Elder, having drunk, intoxicated with liquor, while coming out from the city, having fallen in the space between the gates, lay down lamenting.

The Teacher, having finished his meal, going out from the city, having seen the elder monk lying down in that manner, having caused them to take him saying "Take Sāgata, monks," went to the monastery. The monks, having placed the elder monk's head at the feet of the Truth-finder, made him lie down; he, having turned around, having placed his feet facing the Truth-finder, lay down. The Teacher questioned the monks in return: "Is there now, monks, whatever respect Sāgata formerly had

towards me?" "There is not, venerable sir." "Monks, who tamed the serpent king of Ambatittha?" "Sāgata, venerable sir." "But now, monks, would Sāgata be able to tame even a water-snake?" "No, Venerable Sir." "Is it indeed proper, monks, to drink such a thing, having drunk which one becomes thus unconscious?" "It is inappropriate, venerable sir." Then the Blessed One, having reproached the elder monk, having addressed the monks, having laid down the training rule "For drinking spirits and liquor, an expiation," having risen from his seat, entered the perfumed chamber.

Monks assembled in the Teaching hall spoke of the disrepute of drinking liquor: "So great a fault is this, friends, namely drinking liquor, that it made Sāgata, one accomplished in wisdom, possessing supernormal power, such that he does not know even a measure of the Teacher's virtue." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, do those gone forth, having drunk liquor, become unconscious; in the past too they were indeed so," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a noble brahmin family in the Kāśi country, having come of age, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, dwells in the Himalayan region playing the sport of meditative absorption, surrounded by five hundred pupils. Then, when the rainy season had arrived, the pupils said to him: "Teacher, having gone to the path of humans, having partaken of salt and sour things, let us come back." "Friends, I shall dwell right here; but you, having gone, having nourished your bodies, having spent the rains retreat, come back." They, having said "Good," having paid homage to the teacher, having gone to Bārāṇasī, having dwelt in the royal garden, on the following day, having walked for almsfood in the village outside the gates itself, having become satisfied, on the following day entered the city. The people, treating them kindly, gave almsfood. And after a few days, they reported to the king too: "Sire, five hundred sages, having come from the Himalayas, dwell in the park - of severe austere asceticism, with supreme faculties of energy, virtuous." The king, having heard of their virtues, having gone to the park, having paid homage, having received them with friendly welcome, having obtained their acknowledgment for the purpose of dwelling right there for the four months of the rains retreat, invited them; they, from then on, having eaten at the king's palace itself, dwell in the park.

Then one day there was in the city a celebration called the liquor festival. The king, thinking "Liquor is rare for those gone forth," had much excellent liquor given. The hermits, having drunk the liquor, having gone to the park, having become intoxicated by the intoxication of liquor, some, having risen, danced; some sang. Having danced and sung, having spread out their carrying-baskets and so on, having slept, when the intoxication of liquor had subsided, having awoken, having seen that change in themselves, having cried and lamented saying "What was done by us is not suitable for those gone forth," saying "Because we were separated from our teacher, we did such an evil deed," at that very moment, having abandoned the park, having gone to the Himalayas, having set their requisites in order, having paid homage to the teacher, having sat down, when asked "Did you, dear sons, dwell happily on the path of humans, not wearied by almsfood, and did you dwell in unity?" they said "Teacher,

we dwelt happily; but we, having drunk what was not fit to be drunk, having become unconscious, being unable to establish mindfulness, danced and sang" - reporting this matter, having composed this verse, they said -

- 81.** "We drank, we danced, we sang, and we cried;
Having drunk that which causes unconsciousness, we were seen as monkeys."

Therein, "we drank" means we drank liquor. "We danced" means having drunk that, waving our hands and feet about, we danced. "We sang" means having opened our mouths, we sang with a prolonged voice. "And we cried" means again, being remorseful, thinking "Such a thing was done by us," we cried. "Having drunk that which causes unconsciousness, we were seen as monkeys" means having drunk such liquor that causes unconsciousness through the destruction of perception, "This alone is good, that we were not monkeys." Thus they spoke of their own faults.

The Bodhisatta, having reproached those hermits saying "For those deprived of the companionship of a teacher, such a thing indeed happens," having given them exhortation saying "Do not do such a thing again," with his meditative absorption not fallen away, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka. For from here onwards, we shall not say this either: "having made the connection." At that time the group of sages was the Buddha's assembly, but the leader of the group was myself.

The Commentary on the Surāpāna Birth Story, the first.

82. Commentary on the Mittavindaka Jātaka

"Having gone beyond the delightful" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was difficult to admonish. But the story of this Jātaka belongs to the time of the Perfectly Enlightened One Kassapa; that will become evident in the Mahāmittavindaka Jātaka in the Book of Tens. At that time, however, the Bodhisatta spoke this verse -

- 82.** "Having passed beyond the crystal, and the ever-intoxicating treacherous one;
You are seated on a stone, from which you will not be freed while living."

Therein, "ramaṇaka" is the name for crystal at that time; it explains that you have passed beyond the crystal mansion. "Sadāmatṭaṇṇa" is the name for silver; it explains that you have passed beyond the silver mansion. "Dūbhaka" is the name for a gem; it explains that you have passed beyond the gem mansion. "Svāsi" means he are you. "Pāsāṇamāsīno" means a razor-wheel is either made of stone or made of silver or made of gem, but that one was made of stone indeed. And he was seated on it, deeply sunk in, submerged by it. Therefore, because of being seated on stone, where "pāsāṇāsīno" should be said, by way of euphonic conjunction, having taken the letter "m," "pāsāṇamāsīno" is said. Or "seated on stone" means having approached that razor-wheel, having reached it, standing - this is the meaning. "From which you will not be freed while living" means from the razor-wheel, as long as your evil is not exhausted, so long while still living you will not be freed; you are seated on that.

Having spoken this verse, the Bodhisatta went to his own dwelling place. Mittavindaka too, bearing the razor-wheel, experiencing great suffering, when his evil deeds were exhausted, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Mittavindaka was the monk difficult to admonish, but the king of gods was myself."

The Commentary on the Mittavindaka Birth Story, the second.

83. The Commentary on the Kāḷakaṇṇī Jātaka

"One becomes a friend indeed by seven steps" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain friend of Anāthapiṇḍika. It is said that he was a playmate in the dust together with Anāthapiṇḍika, one who had learnt his craft in the presence of one and the same teacher, by name called Kāḷakaṇṇī. He, as time went on, having become destitute, being unable to make a living, went to the millionaire's presence. He, having consoled him, having given him expenses, established him in his own household. He, having become helpful to the millionaire, performed all duties. When he came to the millionaire's presence, they would say "Stand, Kāḷakaṇṇī; sit down, Kāḷakaṇṇī; eat, Kāḷakaṇṇī." Then one day the millionaire's friends and colleagues, having approached the millionaire, said thus: "Great millionaire, do not keep this one near you; for by this sound 'Stand, Kāḷakaṇṇī; sit down, Kāḷakaṇṇī; eat, Kāḷakaṇṇī,' even a demon would flee. And this one is not your equal, he is destitute and ill-favoured; what use is this one to you?" Anāthapiṇḍika, not heeding their word, saying "A name is merely a conventional expression; the wise do not make it a measure. It is not proper to be one who regards what is heard as auspicious. It is not possible for me, relying on a mere name, to abandon a companion who was a playmate in the dust," one day, while going to his own revenue village, having made him the house-guardian, went away.

Thieves, thinking "The millionaire, it is said, has gone to his revenue village; we shall plunder his house," with various weapons in hand, having come in the night-time, surrounded the house. The other too, suspecting the very coming of thieves, sat without sleeping at all. He, having known the state of the thieves having come, in order to awaken the people, saying "You blow the conch, you play the small drum," as if holding a great festival, made the entire dwelling resound with one sound. The thieves, thinking "The house is empty - that was wrongly heard by us; the great millionaire is indeed here," having thrown away the stones, clubs and so on right there, fled.

On the following day, the people, having seen the stones, clubs and so on thrown away here and there, having become struck with religious emotion, having praised him saying "If today such an intelligent house-manager had not been here, the thieves, having entered as they pleased, would have plundered the entire house; in dependence on this firm friend, growth has arisen for the millionaire," when the millionaire had come from the revenue village, they reported all that incident. Then the millionaire said to them: "You would have me drive out such a house-guarding friend of mine. If this one had been driven out by me at your word, today nothing of my household would have remained. A name is immeasurable; only a mind of welfare

is the measure." Having given him further expenses, thinking "Now I have a subject of conversation," having gone to the Teacher's presence, he reported all that incident from the beginning. The Teacher, having said "Indeed, householder, not only now does the friend Kāḷakaṇṇī protect the household in the house of his own friend; in the past too he protected it indeed," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a millionaire of great fame. He had a friend named Kāḷakaṇṇī - all was just the same as the present story. The Bodhisatta, having come from his revenue village and having heard that news, having said "If such a friend had been driven out by me at your word, today my household would have been nothing at all," spoke this verse -

83. "One becomes a friend indeed by seven steps, but a companion by twelve;
By a month or a fortnight one becomes a relative, beyond that even like oneself;
How then could I, for the sake of my own happiness, abandon the wretch acquainted for a long time?"

Therein, "have" is merely a particle. "One who is friendly" is a friend; he establishes friendliness, shows affection - this is the meaning. And this one becomes so by seven steps; the meaning is that he becomes so merely by walking together for seven steps in exchange. "But a companion by twelve" means one who goes along together in all postures by way of doing all duties together - thus he is a companion. And this one becomes so by twelve; the meaning is that he becomes so by dwelling together for twelve days. "By a month or a fortnight" means by a month or by a fortnight. "Becomes a relative" means he becomes equal to a relative. "Beyond that" means beyond that, by dwelling together, one becomes even like oneself indeed. "Could abandon" means he spoke of the virtue of a friend thus: "How could one abandon such a companion?" From that time onwards, there was no one who spoke against him in between.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the wretch was Ānanda, but the millionaire of Bārāṇasī was myself."

The Commentary on the Kāḷakaṇṇī Birth Story, the third.

84. Commentary on the Door of Welfare Jātaka

"One should wish for health and supreme gain" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain son of good family skilled in welfare. For in Sāvattihī, the son of a certain millionaire of great wealth was seven years old by birth, wise and skilled in welfare. He, one day, having approached his father, asked the question called the door of welfare; he did not know it. Then this occurred to him: "This question is extremely subtle; apart from the omniscient Buddha, there is no other in the world community bounded above by the highest existence and below by Avīci who is able to explain this question." He, having taken his son, having had abundant garlands, scents and cosmetics taken, having gone to Jeta's Grove, having venerated the Teacher, having paid homage, seated to one side, said this to the Blessed One: "This, venerable sir, is a boy who is wise and skilled in welfare; he asked me the question called the door of welfare. I, not knowing that question, have come to your presence. It would be good, venerable sir, if the Blessed One would explain

that question." The Teacher, having said "Formerly I was asked this question by this very boy, and it was explained by me to him; at that time he knew it, but now due to the brevity of existences he does not discern it," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a millionaire of great wealth. Then his son was seven years old by birth, wise and skilled in welfare. He, one day, having approached his father, asked the question on the door of welfare thus: "Father, what is called the door of welfare?" Then his father, explaining that question, spoke this verse -

- 84.** "One should wish for health and supreme gain, morality approved by the seniors, and learning;
And acting in conformity with the Dhamma, and non-sluggishness - these six are the chief doors to benefit."

Therein, "one should wish for health and supreme gain" - the particle "ca" is merely a particle. Explaining this meaning as "Dear son, one should wish first of all for the supreme gain termed health," he spoke thus. Therein, "health" means the state of being healthy, the state of being unafflicted, of both the body and the mind. For when the body is afflicted with disease, one is not able to produce the gain of wealth not yet obtained, nor to enjoy what has been obtained; but when unafflicted, both of these are possible. And when the mind is afflicted with mental defilements, one is not able to produce the gain classified as meditative absorption and so on not yet obtained, nor to enjoy again what has been obtained by way of meditative attainment. When this lack of health exists, gain not yet obtained is not obtained, and gain already obtained is useless; but when this is absent, gain not yet obtained is obtained, and gain already obtained is beneficial - thus health is called the supreme gain. That should be wished for before all else. This is one door to benefit - this is the meaning here. "And morality" means morality of good conduct. By this he shows worldly custom. "Approved by the seniors" means approved by the wise ones who are senior in virtue. By this he shows the exhortation of teachers endowed with knowledge. "And learning" means learning based upon reason. By this he shows great learning based upon welfare in this world. "And acting in conformity with the Dhamma" means the conforming to the threefold principle of good conduct. By this he shows the state of conforming to the principle of good conduct, having avoided the principle of misconduct. "And non-sluggishness" means the non-sluggishness of the mind, the state of not being low. By this he shows the non-contraction of the mind, the sublime state, the highest state. "The chief doors to benefit are these six" - benefit means growth; these are the chief, highest, six doors, means, and gateways to achievement of that benefit termed growth, both mundane and supramundane.

Thus the Bodhisatta told his son the question of the doors to benefit. He, from then on, practised those six qualities. The Bodhisatta too, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the son was the present son, but the great millionaire was myself."

The Commentary on the Atthasadvāra Birth Story, the fourth.

85. Commentary on the Kimpakka Jātaka

"Not knowing the danger in the future" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. A certain son of good family, it is said, having given his breast to the Buddha's Dispensation and gone forth, one day, while walking for almsfood in Sāvattthī, having seen a certain adorned woman, became dissatisfied. Then his teachers and preceptors brought him to the Teacher's presence. The Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "True," said "These five types of sensual pleasure, monk, are delightful at the time of enjoyment. But the enjoyment of them, because of giving rise to conception in hell and so on, is like the enjoyment of a kimpakka fruit. The kimpakka fruit is endowed with colour, fragrance, and flavour, but when eaten, having cut the intestines to pieces, it brings about the destruction of life. Formerly many foolish people, not seeing its danger, being captivated by its colour, fragrance, and flavour, having consumed that fruit, reached the destruction of life." Having said this, being requested by them, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a caravan leader, going from east to west with five hundred carts, having reached the outskirts of the forest, having assembled the people, exhorted them: "In this forest there are poisonous trees. Do not, without asking me, eat any fruits or non-fruits not previously eaten before." The people, having passed through the forest, at the outskirts of the forest saw a certain "what-fruit" tree with branches bowed down by the weight of fruit. Its trunk, branches, leaves, and fruits were similar to a mango in shape, colour, flavour, and odour. Among them, certain ones, being captivated by the colour, odour, and flavour, ate the fruits with the perception that they were mango fruits; certain others, having taken them, stood waiting, thinking "We shall eat only after asking the caravan leader." The Bodhisatta, having reached that place, had those who had taken and were standing throw away the fruits, and had those who were eating them vomit, and gave them medicine. Among them, some became healthy; but those who had eaten them at the very first reached the destruction of life. The Bodhisatta too, having gone safely to his desired destination, having obtained profit, having come back again to his own place, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having related that story, having fully awakened, spoke this verse -

85. Not knowing the danger in the future, whoever indulges in sensual pleasures;
At the end of the result they strike him, like having eaten a poisonous fruit.

Therein, "not knowing the danger in the future" means not having understood the danger in the future, not having known: this is the meaning. "Whoever indulges in sensual pleasures" means whoever indulges in both objective sensual pleasures and defilement sensual pleasures. "At the end of the result they strike him" means those sensual pleasures strike that person, binding him with suffering of various kinds, arisen in hell and so on at the end reckoned as their result. How? "Like having eaten a poisonous fruit" means just as a poisonous fruit, agreeable at the time of enjoyment through the achievement of colour, fragrance and flavour, when eaten without seeing the future danger, strikes at the end, brings about the destruction of life, so too sensual pleasures, though agreeable at the time of enjoyment, strike at the time of

result. Thus, having brought the teaching to its conclusion according to the sequence of connection, he made known the truths. At the conclusion of the truths, the dissatisfied monk attained the fruition of stream-entry. Among the rest of the assembly too, some became stream-enterers, some once-returners, some non-returners, some became Worthy Ones.

The Teacher too, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the assembly was the Buddha's assembly, but the caravan leader was myself."

The Commentary on the Kimpakka Birth Story, the fifth.

86. Commentary on the Sīlavīmaṃsaka Jātaka

"Morality indeed is good" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain brahmin who was an investigator of morality. It is said that he lived in dependence on the king of Kosala, had gone to the three refuges, was one of unbroken five precepts, and had gone beyond the three Vedas. The king, thinking "This one is virtuous," showed him exceeding honour. He thought: "This king shows me exceeding honour over the other brahmins, regards me with exceedingly great respect. Does he show this honour in dependence on my accomplishment of birth, clan, family, district and craft, or on my accomplishment of morality? I shall investigate." One day, having gone to the royal audience and coming back to his house, without asking permission, he took one coin from the counter of a certain money-changer and went. The money-changer, out of respect for the brahmin, without saying anything, sat still. On the following day he took two coins; the money-changer endured it in the same way. On the third day he seized a fistful of coins. Then the money-changer cried out three times: "Today is the third day for you plundering the royal property!" "A thief plundering the royal property has been caught by me!" Then people, having come from here and there, saying "For a long time now you have been going about as if virtuous," having given two or three blows, having bound him, showed him to the king.

The king, having become remorseful, having said "Why, brahmin, do you perform such an immoral deed?" said "Go, impose the king's punishment on him." The brahmin said "I am not a thief, great king." Then "Why did you take coins from the counter of the royal treasurer?" "This was done by me for the purpose of investigating, when you were showing me exceeding honour, 'Does the king show exceeding honour in dependence on my birth and so on, or in dependence on morality?' But now it has been known by me definitively. Just as the honour was done to me by you in dependence on morality alone, not on birth and so on. For thus you have now imposed the king's punishment on me. Therefore I, for this reason, have come to the conclusion that 'In this world morality alone is the highest, morality is the chief.' But I, acting in a manner befitting this morality, remaining in the house, consuming defilements, shall not be able to do so. This very day, having gone to Jeta's Grove, I shall go forth in the presence of the Teacher. Grant me the going forth, Sire." Having said this, having obtained the king's permission, he set out towards Jeta's Grove.

Then his relatives, friends and kinsmen, having assembled, being unable to prevent him, turned back. He, having gone to the Teacher's presence, having requested the going forth, having obtained both the going forth and the full ordination, not having abandoned his meditation subject, having developed insight, having attained arahantship, having approached the Teacher, declared the final liberating knowledge: "Venerable sir, my going forth has reached its summit." That declaration of the final liberating knowledge of his became well-known in the community of monks. Then one day, monks assembled in the Teaching hall sat speaking of his virtues: "Friends, the brahmin named so-and-so, the king's attendant, having investigated his own morality, having asked permission of the king, having gone forth, became established in arahantship." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has this very brahmin, having investigated his own morality, having gone forth, made his own support; in the past too wise men, having investigated their own morality, having gone forth, made their own support," being requested by them, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his chaplain, inclined to giving, with a disposition towards morality, with unbroken five precepts. "The king paid him honour exceeding that of the other brahmins" - all is just as in the former case. But when the Bodhisatta had been bound and was being led to the presence of the king, snake-catchers in a side street, making a snake play, grab it by the tail, grab it by the neck, wrap it around their throats. The Bodhisatta, having seen them, said "Do not, dear sirs, thus grab the snake by the tail, do not grab it by the neck, do not wrap it around your throats. For this one, having bitten you, could cause the destruction of your life." The snake-catchers said "This snake, brahmin, is virtuous, accomplished in good conduct; such a one is not immoral. But you, through your own immorality, through misconduct, are being led away bound as a thief who plunders the king's property."

He thought "Even snakes, so long as they do not bite and do not harass, obtain the name 'virtuous'; how much less then those who are human beings. Morality alone is the highest in this world; there is nothing more superior than that." Then, having led him, they showed him to the king. The king asked "What is this, dear one?" "A thief who plunders the king's property, Sire." "Then impose the king's punishment on him." The brahmin said "I am not a thief, great king." And when it was said "Then why did you take the coins?" reporting everything by the former method itself, having said "So I, for this reason, have reached the conclusion 'In this world morality alone is the highest, morality is eminent,'" he said "Let this be set aside for now; even a venomous snake, so long as it does not bite and does not harass, obtains the designation 'virtuous.' For this reason too, morality alone is the highest, morality is excellent" - thus praising morality, he spoke this verse -

86. "Morality indeed is good, morality is unsurpassed in the world;
See the serpent with terrible poison, being moral he is not killed."

Therein, "morality indeed" means the morality of good conduct reckoned as non-transgression through body, speech, and mind. "Kira" means he speaks by way of oral tradition. "Good" means more beautiful. "Unsurpassed" means foremost, the

bestower of all virtues. "See" means he speaks bringing forward an incident seen by himself. "Being moral he is not killed" means even though being one with terrible poison, merely by not biting and not harassing, he obtains praise as "moral"; he is not killed, he is not vexed. For this reason too, morality alone is the highest.

Thus the Bodhisatta, having expounded the Teaching to the king with this verse, having abandoned sensual pleasures, having gone forth in the going forth of sages, having entered the Himalayas, having produced the five direct knowledges and the eight meditative attainments, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the king was Ānanda, the royal assembly was the Buddha's assembly, but the chaplain was myself."

The Commentary on the Sīlavīmaṃsaka Birth Story, the sixth.

87. Commentary on the Maṅgala Jātaka

"For whom blessings have been uprooted" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to a certain cloth-characteristic brahmin. It is said that a certain brahmin dwelling in Rājagaha, a superstitious-blessing observer, undevoted to the three jewels, holding wrong views, wealthy, of great riches, of great possessions - mice chewed a pair of cloths placed in his casket. Then, when he had bathed his head and at the time when it was said "Bring the cloths," they reported the fact of their having been chewed by a mouse. He thought: "If this pair of cloths bitten by a mouse remains in this house, there will be great destruction. For this is an ill omen, like an unfortunate wretch; it is not possible to give it to sons, daughters and others, or to slaves, workers and others. For whoever takes this, there will be great destruction for all; I shall have it thrown away in the charnel grove. But it is not possible to give it into the hands of slaves, workers and others. For they, having aroused greed for this, having taken it, might reach destruction; I shall give it into the hands of my son." He, having had his son summoned, having reported that matter, sent him saying "You too, dear son, without touching it with your hand, having taken it with a stick, having thrown it away in the charnel grove, having bathed your head, come back."

The Teacher too, on that day, towards the break of dawn, surveying kinsmen capable of being enlightened, having seen the decisive support for the fruition of stream-entry of this father and son, having taken the deer-path, having gone like a deer-hunter, sat down at the entrance of the charnel grove, emitting the six-coloured Buddha-rays. The young man too, having accepted his father's word, having taken that pair of cloths with the tip of a stick as if it were a boa constrictor, arrived at the entrance of the charnel grove. Then the Teacher said to him "What are you doing, young man?" "Master Gotama, this pair of cloths is bitten by a mouse, like an unfortunate wretch, comparable to deadly poison. My father, out of fear that 'another, while discarding it, having aroused greed, might take it,' sent me. I have come to throw it away and bathe my head, Master Gotama." "If so, throw it away." The young man threw it away; the Teacher, saying "It is suitable for us now," took it right in his presence. "It is an ill

omen, Master Gotama, that is like an unfortunate wretch; do not take it, do not take it!" - even while he was thus preventing, having taken it, he set out towards the Bamboo Grove.

The young man, having gone quickly, reported to his father: "Father, the pair of cloths thrown away by me in the charnel grove - the ascetic Gotama, saying 'It is suitable for us,' even though being prevented by me, having taken it, has gone to the Bamboo Grove." The brahmin thought: "That pair of cloths is an ill omen, like an unfortunate wretch; using it, the ascetic Gotama too will perish, the monastery too will perish; then there will be reproach for us. Having given other many cloths to the ascetic Gotama, I shall have him throw that away." He, having had many cloths taken, having gone to the Bamboo Grove together with his son, having seen the Teacher, standing to one side, said thus: "Is it true, it is said, Master Gotama, that a pair of cloths was taken by you in the charnel grove?" "True, brahmin." "Master Gotama, that pair of cloths is an ill omen; you, using it, will perish; the entire monastery too will perish. If you lack an inner robe or an outer robe, having taken these cloths, have that thrown away." Then the Teacher, having said to him "We, brahmin, are those gone forth; for us, rags thrown away or fallen in such places as a charnel grove, a side street, a rubbish heap, a bathing ford, or a highway are suitable. But you are not one of such views only now; in the past too you were one of just such views," being requested by him, brought up the past.

In the past, in the country of Magadha, in the city of Rājagaha, a righteous king of Magadha exercised kingship. At that time the Bodhisatta, having been reborn in a noble brahmin family, having attained discretion, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, dwelling in the Himalayas, at a certain time, having departed from the Himalayas, having reached the royal garden in the city of Rājagaha, having dwelt there, on the second day entered the city for the purpose of the alms round. The king, having seen him, having summoned him, having caused him to sit down in the mansion, having fed him, obtained his acknowledgment for the purpose of dwelling in the pleasure grove itself. The Bodhisatta, having eaten at the king's dwelling, dwells in the park. At that time, in the city of Rājagaha, there was a brahmin named the cloth-sign brahmin. "The suit of clothes placed in his casket" - all is just as in the former case.

But while the young man was going to the cemetery, the Bodhisatta, having gone first of all, having sat down at the cemetery gate, having taken the suit of clothes thrown away by him, went to the park. The young man, having gone, reported to his father. The father, thinking "The hermit who is an attendant of the royal family might be destroyed," having gone to the Bodhisatta's presence, said "Hermit, throw away the cloths taken by you; do not be destroyed." The hermit expounded the Teaching to the brahmin, saying "For us, rags thrown away in a cemetery are suitable. We are not believers in superstitious auspicious signs. This superstitious belief in auspicious signs has not been praised by Buddhas, Individually Enlightened Ones, and Bodhisattas. Therefore a wise person should not be one who believes in superstitious auspicious signs." The brahmin, having heard the Teaching, having broken his wrong view, went for refuge to the Bodhisatta. The Bodhisatta too, with his meditative absorption not fallen away, was one heading for the Brahma world.

The Teacher too, having brought up this past, having fully awakened, expounding the

Teaching to the brahmin, spoke this verse -

- 87.** "For whom blessings have been uprooted, omens, dreams, and characteristics;
He, having transcended the faults of blessings, having overcome the pairs and
bonds, surely does not come to this again."

Therein, "for whom blessings have been uprooted" means for whichever Worthy One who has eliminated the mental corruptions, the blessing of what is seen, the blessing of what is heard, the blessing of what is sensed - these blessings have been cut off. "Omens, dreams, and characteristics" means "there will be such a lunar eclipse, there will be such a solar eclipse, there will be such a stellar eclipse, there will be such a falling of meteors, there will be such a blazing of the directions" - these are the five great omens; dreams of many kinds; the characteristic of the fortunate, the characteristic of the unfortunate, the characteristic of women, the characteristic of men, the characteristic of female slaves, the characteristic of male slaves, the characteristic of swords, the characteristic of elephants, the characteristic of horses, the characteristic of bulls, the characteristic of weapons, the characteristic of cloth - such and similar characteristics; and these standpoints for views, for whom they have been uprooted, he does not regard these omens and so on as a blessing or an ill omen for himself. "He, having transcended the faults of blessings" means he, one who has eliminated the mental corruptions, has transcended, gone beyond, having abandoned, stands firm regarding all faults of blessings. "Having overcome the pairs and bonds" means by the method beginning with "wrath and hostility, contempt and insolence," the mental defilements that come together two by two are called pairs. The mental bond of sensuality, the mental bond of existence, the mental bond of views, the mental bond of ignorance - these are called the four bonds because of their nature of yoking to the round of rebirths. Those pairs and bonds - having overcome the pairs and bonds means having overpowered, gone beyond, transcended, passed over them - a monk who has eliminated the mental corruptions. "Surely does not come to this again" means by way of conception he definitively does not come to, does not approach this world again.

Thus the Teacher, having expounded the Teaching to the brahmin with this verse, made known the truths; at the conclusion of the truths, the brahmin together with his son became established in the fruition of stream-entry. The Teacher connected the Jātaka - "At that time those very father and son were the father and son now, but the hermit was myself."

The Commentary on the Maṅgala Birth Story, the seventh.

88. Commentary on the Sārambha Jātaka

"One should utter only what is good" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the training rule on insulting speech. Both stories are just similar to those told below in the Nandivīsāla Jātaka. But in this Jātaka the Bodhisatta was an ox named Sārambha belonging to a certain brahmin in Takkaṣilā in the Gandhāra country. The Teacher, having told this past story, having fully awakened, spoke this verse -

- 88.** One should utter only what is good, one should not utter what is evil;
Release of good speech is excellent, having uttered evil one is tormented.

Therein, "one should utter only what is good" means one should utter, give up, speak only good, beautiful, blameless speech, free from the four faults. "One should not utter what is evil" means one should not utter, should not speak what is evil, inferior, unpleasant and disagreeable to others. "Release of good speech is excellent" means the giving up of good speech alone is good, beautiful, auspicious in this world.

"Having uttered evil one is tormented" means having released, having given up, having spoken evil harsh speech, that person is tormented, grieves, is wearied.

Thus the Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the brahmin was Ānanda, the brahmin woman was Uppalavaṇṇā, but Sārambha was myself."

The Commentary on the Sārambha Birth Story, the eighth.

89. Commentary on the Kuhaka Jātaka

"Your speech indeed was" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain deceitful monk. The story of the deceiver will become evident in the Uddālaka Jātaka.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in dependence on a certain small village, a certain fraudulent ascetic, a deceitful hermit, dwelt. One householder, having had a hermitage built for him in the forest, making him dwell there, looked after him with superior food at his own house. He, having believed that fraudulent ascetic thinking "This one is moral," out of fear of thieves, having taken a hundred gold coins to his hermitage and having buried them in the ground, said "Please look after this, venerable sir." Then the hermit said to him "It is not proper, friend, to say such a thing to those gone forth; for us there is no greed whatsoever for what belongs to others." He, having believed his word saying "Good, venerable sir," departed. The wicked hermit, thinking "It is possible to live on this much," having let a few days pass, having taken that gold, having deposited it at a certain place on the road, having come back, having dwelt in the hermitage itself, on the following day, having done the meal duty at his house, said thus: "Friend, we have dwelt a long time in dependence on you; for those dwelling too long in one place, there is bonding with people, and bonding is indeed a stain for those gone forth; therefore we shall go." Having said this, even though entreated by him again and again, he did not wish to turn back. Then he, saying "This being so, go, venerable sir," having followed him up to the village entrance, turned back. The hermit too, having gone just a little way, having thought "It is fitting for me to deceive this householder," having placed a blade of grass among his matted hair, turned back again. The householder asked "Why, venerable sir, have you turned back?" Friend, from the roof of your house one blade of grass has stuck in my matted hair, and taking what is not given is not proper for those gone forth; having taken that, I have come back. The householder, having said "Throw it away and go, venerable sir," having gained confidence thinking "He does not even take a blade of grass belonging to another; oh, how scrupulous is my noble master!" having paid homage, dismissed him.

At that time, however, the Bodhisatta, going to the borderland for the purpose of goods, had taken up residence in that dwelling. He, having heard the hermit's words, asked the householder thinking "Surely something must have been taken from this one by this wicked hermit": "But is there, my dear, anything deposited by you near this hermit?" "There is, my dear, a hundred gold coins." "If so, go and check on it." He, having gone to the hermitage and not seeing it, having come back quickly, said "It is not there, my dear." "Your gold was not taken by another; it was taken by that very deceitful hermit. Come, having followed him, let us seize him." Having gone quickly, having seized the fraudulent hermit, having beaten him with hands and feet, having made him bring back the gold, they took it. The Bodhisatta, having seen the gold, having said "While carrying off a hundred gold coins, without being attached, you were attached to a mere blade of grass," censuring him, spoke this verse -

89. "Your speech indeed was smooth, you speaker of kind words;
You clung to a mere blade of grass, yet carry off a hundred gold coins."

Therein, "Your speech indeed was smooth, you speaker of kind words" means: of one who spoke such kind, gentle words as "It is not fitting for those gone forth to take even so much as a blade of grass that is not given," your speech indeed was truly smooth; the meaning is that it was merely words that were polished. "You clung to a mere blade of grass" means: you, the fraudulent ascetic, making remorse over a single blade of grass, were attached, clinging, stuck. "Yet carry off a hundred gold coins" means: but while carrying off this hundred gold coins, you have become unattached, as if completely unstuck.

Thus the Bodhisatta, having censured him, having given the exhortation "Do not, fraudulent ascetic, do such a thing again," went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks, is this monk deceitful; in the past too he was deceitful indeed," connected the Jātaka - "At that time the fraudulent hermit was the deceitful monk, but the wise man was myself."

The Commentary on the Kuhaka Birth Story, the ninth.

90. Commentary on the Akataññu Jātaka

"He who formerly had good done for him" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Anāthapiṇḍika. It is said that he had one millionaire dwelling in the borderland as an unseen friend. He once, having filled five hundred carts with goods produced in the borderland, said to his workmen - "Go, sirs, having taken these goods to Sāvattthī, having sold them at a costly price to our friend, the great millionaire Anāthapiṇḍika, bring back exchange goods." They, having accepted his word saying "Good," having gone to Sāvattthī, having seen the great millionaire, having given a present, reported that news. The great millionaire, having said "Welcome to you," having provided them with lodging and expenses, having asked after the well-being of his friend, having sold the goods, had exchange goods given. They, having gone to the borderland, reported that matter to their own millionaire.

Afterwards, Anāthapiṇḍika too sent five hundred carts there in the same way. The men, having gone there, having taken a present, saw the millionaire dwelling in the borderland. He, having asked "From where are you coming?" when it was said "From Sāvattthī, from the presence of your friend Anāthapiṇḍika," having made mockery saying "Anāthapiṇḍika will be some man's name," having taken the present, dismissed them saying "Go, you," and gave neither lodging nor expenses. They, having sold the goods by themselves, having taken exchange goods, having come to Sāvattthī, reported that news to the millionaire.

Then that borderland-dweller once again sent five hundred carts to Sāvattthī in the same way; the men, having taken a present, saw the great millionaire. But having seen them, Anāthapiṇḍika's men, having said "We, master, shall see to their lodging, food, and expenses," having had their carts unyoked at such a place outside the city, having said "You stay right here; at our house there will be rice gruel, food, and expenses for you," having gone, having assembled the slaves and labourers, immediately after the middle watch, having plundered the five hundred carts, having seized even their inner and outer robes, having driven away the oxen, having removed the wheels from the carts and placed them on the ground, having taken even the wheels, they went. The borderland-dwellers, not being owners of even so much as a garment, frightened, having fled with speed, went to the borderland itself. The millionaire's men too reported that matter to the great millionaire. He, thinking "Now there is a subject of conversation," having gone to the Teacher's presence, reported all that incident from the beginning. The Teacher, having said "Indeed, householder, that borderland-dweller is not of such character only now; in the past too he was of such character indeed," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a millionaire of great wealth in Bārāṇasī. He had one millionaire dwelling in the borderland as an unseen friend. The entire past story was just the same as the present story. But the Bodhisatta, when his own men reported "Today such and such was done by us," having said "Those who do not recognise the help formerly done for them afterwards receive such treatment indeed," expounding the Teaching to the assembly that had arrived, spoke this verse -

90. He who does not understand the good done for him before, the benefit done;
When a task arises afterwards, he does not find one to do it.

Therein this is the summarised meaning - Whatever person among warriors and so on, having formerly, first of all, had good done for him by another, had assistance rendered, had benefit done, had his function accomplished, does not know that good and benefit done to himself by another, he afterwards, when his own task arises, does not find, does not obtain, one to do that task.

Thus the Bodhisatta, having expounded the Teaching with this verse, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the borderland-dweller is even now a borderland-dweller itself, but the millionaire of Bārāṇasī was myself."

The Commentary on the Akataññu Birth Story, the tenth.

Its summary:

Drinking Liquor, Mittavinda, the Wretch, the Door of Benefit;
Poisonous Fruit, Morality, Investigation, Blessing and also Rivalry;
Deceitful and Ungrateful, thus.

10. The Chapter on Smeared

91. Commentary on the Litta Jātaka

"Smeared with supreme potency" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to consuming without reviewing. At that time, it is said, monks, having received robes and so on, mostly consumed them without reviewing. They, consuming the four requisites without reviewing, mostly were not freed from hell and the animal realm. The Teacher, having known that reason, having spoken a talk on the Teaching to the monks in many ways, having shown the danger in consuming without reviewing, showing the method of reviewing thus: "Monks, it is not proper for a monk, having received the four requisites, to consume them without reviewing; therefore, from now on, you should consume the four requisites after reviewing them," having established the text by the method beginning with "Here again, monks, a monk, having reflected wisely, uses the robe for warding off cold," "Monks, it is proper to consume the four requisites after reviewing them thus; consuming without reviewing is like consuming deadly poison. For the ancients, without reviewing, not knowing the danger, having consumed poison, at the end of the result experienced great suffering" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a certain family of great wealth, having come of age, was a gambler. Then another, a cheating gambler, while playing together with the Bodhisatta, when his own victory was occurring, does not break up the gaming circle; but at the time of defeat, having put a die in his mouth, saying "The die is lost," having broken up the gaming circle, departs. The Bodhisatta, having known that reason of his, thinking "So be it, I shall find out herein a suitable remedy," having taken the dice, having dyed them with deadly poison at his own house, having dried them again and again, having taken them, having gone to his presence, said "Come, my dear, let us play with dice." He, having said "Good, my dear," having prepared the gaming circle, while playing together with him, at the time of his own defeat, put one die in his mouth. Then the Bodhisatta, having seen him doing thus, in order to accuse him saying "Swallow it now, afterwards you will know what this is called," spoke this verse -

- 91.** "Smeared with supreme potency, the man does not understand the smearing
he swallows;
Swallow, you, swallow, wicked cheat, afterwards it will be bitter for you."

Therein, "smeared" means anointed, dyed. "With supreme potency" means with deadly poison accomplished with the highest power. "Swallows" means swallowing. "Ball" means a small ball. "Does not understand" means he does not know "This which I am swallowing will do such and such to me." "Swallow, you" means swallow,

hey you! "Swallow" - urging him yet again, he says. "Afterwards it will be bitter for you" means when this dice-ball has been swallowed by you, afterwards this poison will become sharp - this is the meaning.

He, even as the Bodhisatta was speaking, having fainted from the force of the poison, having rolled his eyes, having bent his shoulder, fell down. The Bodhisatta, thinking "Now it is fitting to give him the gift of life," having given an emetic preparation infused with medicine, having made him vomit, having caused him to eat ghee, molasses, honey, sugar and so on, having made him healthy, having exhorted him "Do not do such a thing again," having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having said "Monks, consuming without reviewing is indeed like consuming what has been made with poison without reviewing," connected the Jātaka - "At that time the wise cheat was myself; but the fraudulent cheat is not spoken of here, and just as here, so everywhere. But whoever is not apparent at this time, he is simply not spoken of."

The Commentary on the Litta Birth Story, the first.

92. Commentary on the Mahāsāra Jātaka

"In superior situations they desire a hero" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Venerable Elder Ānanda. For on one occasion the women of the king of Kosala thought: "The arising of a Buddha is indeed rare, likewise the obtaining of human existence, and the completeness of the sense faculties. And we, even though having obtained this rare combination of opportunity, are not able to go to the monastery according to our own preference to hear the Teaching, or to make an offering to the Buddha, or to give a gift; we live as if placed in a casket. Having spoken to the king, having had one suitable monk summoned to expound to us the Teaching, we shall hear the Teaching in his presence; from that, whatever we shall be able, that we shall learn, and we shall perform meritorious deeds such as giving and so on. Thus this obtaining of opportunity will become fruitful for us." They all, having approached the king, told him the reason they had thought of. The king received it saying "Good!"

Then one day the king, wishing to enjoy amusement in the park, having summoned the park keeper, said "Clean the park." The park keeper, while cleaning the park, having seen the Teacher seated at the foot of a certain tree, having gone to the presence of the king, said "The park is clean, Sire, but here at the foot of a certain tree the Blessed One is seated." The king, having said "Good, my dear, we shall hear the Teaching too in the presence of the Teacher," having mounted the decorated chariot, having gone to the park, went to the presence of the Teacher.

And at that time a certain non-returner lay follower named Chattapāṇi was seated hearing the Teaching in the presence of the Teacher. The king, having seen him, being suspicious, having stood for a moment, then having thought "If this one were evil, he would not sit in the presence of the Teacher hearing the Teaching; this one must be not evil," having approached the Teacher, having paid homage, sat down to one side. The lay follower, out of respect for the Buddha, did not make either rising up in respect or homage to the king; because of that the king was displeased. The

Teacher, having known his state of displeasure, spoke the virtues of the lay follower: "This lay follower, great king, is very learned, has learnt the collections, and is free from lust towards sensual pleasures." The king, having thought "This one must not be inferior, for whom the Teacher praises the virtues," said "Lay follower, you should say whatever you have need of." The lay follower accepted, saying "Good!" The king, having heard the Teaching in the presence of the Teacher, having circumambulated the Teacher, departed.

He, one day, standing on the upper storey of the mansion having opened the large window, having seen that lay follower who had eaten his morning meal, taking his umbrella, going to Jeta's Grove, having had him summoned, said thus: "You, it seems, lay follower, are very learned, and our women wish both to hear the Teaching and to learn it. It would indeed be good if you would expound to them the Teaching." "Sire, it is not proper for laypeople to teach or recite the Teaching in the royal inner palace; it is proper only for the sirs." The king, having dismissed him thinking "This one speaks the truth," having summoned the women, said: "Dear ladies, I shall go to the Teacher's presence and request one monk for the purpose of expounding the Teaching and for the purpose of reciting the Teaching. Which one among the eighty great disciples shall I request?" They all, having consulted together, reported the Elder Ānanda himself, the treasurer of the Teaching. The king, having gone to the Teacher's presence, having paid homage, seated to one side, said thus: "Venerable sir, the women in our house wish both to hear the Teaching and to learn it in the presence of the Elder Ānanda. It would indeed be good if the elder would both expound the Teaching and recite it in our house." The Teacher, having accepted saying "Good!" commanded the elder. Thenceforth the king's women both hear the Teaching and learn it in the elder's presence.

Then one day the king's crest-jewel was lost. The king, having heard of its being lost, commanded the councillors: "Having seized all the people who frequent the inner quarters, have the crest-jewel brought back." The councillors, beginning with the women, inquiring about the crest-jewel, not finding it, were making the great multitude weary. On that day the Elder Ānanda entered the king's dwelling. Whereas previously those women, upon seeing the elder, glad and delighted, both heard the Teaching and learnt it, not doing so, they all had become overcome by displeasure. Thereupon, when asked by the elder "Why have you become of such a nature today?" they said thus: "Venerable sir, saying 'We shall search for the king's crest-jewel,' the councillors, starting with the women, are making weary those who frequent the inner quarters. We do not know 'what will happen' to whom; because of that we have become overcome by displeasure." The elder, having consoled them saying "Do not worry," having gone to the king's presence, having sat down on the prepared seat, asked "A gem, it is said, great king, has been lost by you?" "Yes, venerable sir." "But were you able to have it brought back?" "Venerable sir, even though having seized all the inner household and making them weary, I am not able to have it brought back." "Great king, there is a means of bringing it back without making the great multitude weary." "Which one, venerable sir?" "The lump-gift, great king." "Which lump-gift, venerable sir?" "Great king, however many there are upon whom there is suspicion, having seized them, having given to each one a lump of straw or a lump of clay, it should be said 'Having brought this towards the break of dawn, drop it at such and such a place.' By whomever it has been taken, he, having put it in that, will bring it. If

they drop it on the very first day, that is wholesome. If they do not drop it, on the second day too and on the third day too the same thing should be done. Thus the great multitude will not be wearied, and you will obtain the gem." Having said thus, the elder departed.

The king had them give in the manner stated for three days; they did not bring the gem at all. The elder, having come on the third day, asked "Has the gem been dropped, great king?" "They do not drop it, venerable sir." "If so, great king, right on the large flat roof, in a concealed place, having had a large jar placed, having had it filled with water, having had a screen set up around it, say 'Let all the men and women who frequent the inner quarters, having arranged the upper robe, one by one enter inside the screen, wash their hands, and come out.'" The elder, having explained this means, departed. The king had it done so. The gem-thief thought: "That the treasurer of the Teaching, having taken up this legal case, would withdraw without showing the gem - this is impossible. It is fitting now to drop it." Having concealed the gem, having taken it, having entered inside the screen, having dropped it in the jar, he came out. When all had come out, having thrown away the water, they saw the gem. The king was pleased, thinking "In dependence on the elder, without making the great multitude weary, the gem has been obtained by me." The people who frequented the inner quarters too were pleased, saying "In dependence on the elder, we have been freed from great suffering." "Through the elder's spiritual power, the king's crest-jewel has been obtained" - thus the elder's spiritual power became well-known both in the entire city and in the community of monks.

Monks seated together in the Teaching hall praised the elder's virtues: "Friends, the Elder Ānanda, through his own great learning, erudition, and skilfulness in means, without wearying the public, by a stratagem alone showed the king's jewel." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has Ānanda alone shown goods that had gone into another's possession; in the past too wise men, without wearying the public, by a stratagem alone showed goods that had gone into an animal's possession," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having reached accomplishment in all crafts, was his very minister. Then one day the king, having gone to the park with a great retinue, having wandered through the forest glades, wishing to play water-sport, having descended into the royal bathing pond, summoned the women's quarters too. The women, having taken off their own respective ornaments for the head, for the neck, and so on, having put them in their upper robes, having placed them on the tops of caskets, having set the female slaves to guard them, descended into the pond. Then a certain female monkey of the park, seated among the branches, having seen the queen taking off her ornaments, putting them in her upper robe, and placing them on the top of a casket, wishing to put on her string of pearls, sat watching for the female slave's negligence; the female slave too, guarding it, having looked here and there, while still seated began to fall asleep. The female monkey, having known her state of negligence, having descended with the speed of the wind, having fastened the great string of pearls around her neck,

having flown up with the speed of the wind, having sat down among the branches, out of fear of being seen by other female monkeys, having placed it in a hollow in a tree, sat guarding it as though perfectly calm.

That female slave too indeed, having woken up, not seeing the string of pearls, trembling, not seeing any other means, cried out with a great uproar: "A man has taken the queen's string of pearls and fled!" The guard-men, having assembled from here and there, having heard her words, reported to the king. The king said: "Seize the thief!" The men, having gone out from the park, look here and there calling "Seize the thief, seize the thief!" Then a certain country man, a tax-paying man, having heard that sound, trembling, ran away. Having seen him, the king's men, thinking "This will be the thief," having pursued, having seized him, having beaten him, abused him: "Hey, wicked thief, you would steal an ornament of such great value!" He thought: "If I say 'I did not take it,' today there is no life for me; they will kill me just by beating; let me accept it." He said: "Yes, master, it was taken by me." Then, having bound him, they brought him to the king's presence. The king too asked him: "Was the ornament of great value taken by you?" "Yes, Sire." "Where is it now?" "Sire, I have never even seen a bed or chair of great value, but the millionaire had me take the ornament of great value; having taken it, I gave it to him; he knows about it."

The king, having had the millionaire summoned, asked: "Was the ornament of great value taken by you from this man's hand?" "Yes, Sire." "Where is it?" "It was given by me to the chaplain." Having had the chaplain too summoned, he asked in the same way; he too, having accepted it, said: "It was given by me to the musician." Having had him too summoned, he asked: "Was the ornament of great value taken by you from the chaplain's hand?" "Yes, Sire." "Where is it?" "Under the power of defilements, it was given by me to a courtesan." Having had her too summoned, he asked; she said: "I did not take it." While still questioning those five persons, the sun set. The king, saying "Now it has become the improper time; we shall find out tomorrow," having handed over those five persons to the councillors, entered the city.

The Bodhisatta thought - "This ornament was lost inside the enclosure, and this householder is from outside the enclosure, and at the gates too there is a strong guard; therefore even for those inside the enclosure it was not possible to take it and flee. Thus neither for those outside the enclosure, nor for those inside, nor for those frequenting the park does a means of seizing it appear. By this destitute man, in saying 'I gave it to the millionaire,' it must have been said for the purpose of his own release; by the millionaire too, in saying 'I gave it to the chaplain,' it must have been said having thought 'Having joined together, I shall get through'; by the chaplain too, in saying 'I gave it to the gandhabba,' it must have been said having thought 'In the prison, in dependence on the gandhabba, I shall live comfortably'; by the gandhabba too, in saying 'I gave it to the courtesan,' it must have been said having thought 'Certainly I shall be without discontent.' These five cannot be the thieves. There are many monkeys in the park; the ornament must have come into the hand of one female monkey." He, having approached the king, said "Great king, hand over the thieves to us; we shall clear up that matter." The king, saying "Good, wise one, clear it up," handed them over to him.

The Bodhisatta, having summoned his own servants, having made those five persons

dwell in one and the same place, having set a guard all around, having given them the ear, having said "Whatever they say to one another, report that to me," departed. They did so. Thereupon, at the time when the people had settled down, the millionaire said to that householder - "Hey, wicked householder, where have I been seen before by you, or you by me? When was my ornament given to you?" he said. He said "Master, great millionaire, I do not even know a bed or chair with hardwood legs called 'of great substance'; but thinking 'In dependence on that, however, I shall obtain release,' thus I spoke. Do not be angry with me, master." The chaplain too said to the millionaire "Great millionaire, how did you give to me what was not given by this one to yourself?" "We two are also persons of authority; when we stand together, the matter will be quickly accomplished" - thus he related, they said. The gandhabba too said to the chaplain "Brahmin, when was the ornament given by you to me?" "I shall live comfortably in dependence on you at the dwelling place" - thus he related, they said. The courtesan too said to the gandhabba "Hey, wicked gandhabba, when have I previously gone to your presence, or you previously come to my presence? When was my ornament given to you?" "Sister, for what reason are you angry? When we five live together, there will be a household life; without discontent we shall live happily" - thus he related, they said. The Bodhisatta, having heard that talk from the men he had employed, having known from its truth their state of being non-thieves, thinking "I shall recover the ornament seized by the female monkey by a stratagem alone," having had many ornaments made of clay balls, having had the female monkeys in the park caught, having had clay-ball ornaments adorned on their hands, feet, and necks, released them. The other female monkey, guarding the ornament, sat right in the park.

The Bodhisatta commanded the men "Go, you, observe all the female monkeys in the park; whichever one you see with that ornament, having frightened her, seize the ornament." Those female monkeys too, satisfied and delighted that "Ornaments have been obtained by us," wandering about in the park, having gone to her presence, said "Look at our ornaments." That female monkey, unable to endure it, thinking "What is the use of this clay-ball ornament?" having put on the pearl necklace, came out. Then those men, having seen her, having made her drop the ornament, having brought it, gave it to the Bodhisatta. He, having taken it, having shown it to the king, said "This is your ornament, Sire; those five too are not thieves; but this was carried off by a female monkey in the park." "But how was it known by you, wise one, that it had come into the hand of a female monkey, and how was it seized?" He explained everything. The king, with a satisfied mind, offering praise to the Bodhisatta, saying "In the head of the battlefield and so on, heroes and the like are indeed to be desired," spoke this verse -

92. "In superior situations they desire a hero, in councils one who is not excitable;
 And a dear one when food and drink are present, and a wise person when a
 matter has arisen."

Therein, "in superior situations" means when approaching, when a battle is arrayed on both sides, when striking is taking place - this is the meaning. "They desire a hero" means even when a thunderbolt is falling on his head, they desire a hero who does not flee; at that moment such a battle warrior is to be wished for. "In councils one who is not excitable" means when matters of what should and should not be done

arise at the time of deliberation, in councils whoever is not excitable, not of loose speech, and does not break the counsel - him they desire; such a one is to be wished for in those situations. "And a dear one when food and drink are present" means when sweet food and drink is at hand, they wish for a dear person for the purpose of partaking together; such a one is to be wished for at that time. "And a wise person when a matter has arisen" means when some matter deep in meaning or deep in the Teaching, or some question, has arisen, they desire a wise and discerning person. For such a one is to be wished for at that time.

Thus the king, having praised and extolled the Bodhisatta, like a great rain cloud raining a heavy downpour, having honoured him with the seven treasures, having stood firm in his instruction, having performed meritorious deeds such as giving and so on, went according to his actions; the Bodhisatta too went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having spoken of the elder's virtues, connected the Jātaka - "At that time the king was Ānanda, but the wise minister was myself."

The Commentary on the Mahāsāra Birth Story, the second.

93. The Commentary on the Vissāsabhojana Jātaka

"One should not trust the untrustworthy" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to eating on trust. At that time, it is said, monks for the most part said "Given by our mother, given by our father, by our brother, by our sister, by our maternal aunt, by our paternal uncle, by our maternal uncle, by our maternal uncle's wife. Even in our time as householders and in our time as monks, these are indeed suitable to give" - and when given by relatives, having become trusting regarding the four requisites, they consumed them without reviewing. The Teacher, having known that reason, thinking "It is fitting for me to give a proclamation of the Teaching to the monks," having assembled the monks, said "Monks, a monk should consume the four requisites given by relatives or by non-relatives only after reviewing them. For a monk who, having consumed without reviewing, is dying, is not freed from the individual existence of a demon or a ghost; consuming without reviewing is indeed like consuming poison. For poison, whether given by one who is trusted or given by one who is not trusted, kills just the same. In the past too, having consumed poison given on trust, they reached the destruction of life" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a millionaire of great wealth. One cowherd of his, at the time when the corn was fully grown, having taken the cattle, having entered the forest, having made a cow-shed there, dwelt guarding them. And he brought dairy products to the millionaire from time to time. Then not far from his cow-shed a lion took up residence. The milk of the cows, which had withered through fear of the lion, was little. Then one day the millionaire asked him, who had come bringing ghee, "Why indeed, my dear cowherd, is the ghee little?" He explained that reason. "But, my dear, does that lion have any attachment somewhere?" "There is, master, an association with a certain doe." "But is it possible to have her caught?" "It is possible, master." "Then, having caught her, having dyed the hairs on her body with poison again and again starting from her

forehead, having dried them, having let two or three days pass, release that doe; he, out of affection for her, having licked her body, will reach the destruction of life. Then, having taken his hide, claws, and fangs, as well as his fat and meat, you should come back" - having given him *halāhala* poison, he sent him off.

That cowherd, having cast a net and having caught that doe by means of a stratagem, did so. The lion, having seen her, with strong affection licked her body and met with the destruction of life. The cowherd too, having taken the hide and so on, went to the presence of the Bodhisatta. The Bodhisatta, having known that reason, having said "Affection towards others should not be made; thus even the lion, the king of beasts, endowed with strength, through the power of defilements, in dependence on association, licking the body of the doe, having consumed poison, reached the destruction of life," expounding the Teaching to the assembly that had arrived, spoke this verse -

- 93.** "One should not trust the untrustworthy, nor should one trust even the trustworthy;
From trust, danger follows, like a lion follows a hoofed animal."

Therein this is the meaning in brief - He who formerly was fearful and untrustworthy towards oneself, in that untrustworthy one, he who even formerly was fearless and trustworthy towards oneself, even in that trustworthy one, one should not trust, one should indeed not place trust. Why? From trust, danger follows; for whatever trust there is in friends or in enemies, from that, danger itself comes. How? Like a lion follows a hoofed animal; just as from the presence of a hoofed animal that had placed trust through association with a friend, danger from the lion follows, has approached and arrived - this is the meaning. Or just as through trust, the hoofed animal, having followed, has approached the lion - this too is the meaning.

Thus the Bodhisatta, having expounded the Teaching to the assembly that had arrived, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the great millionaire was myself."

The Commentary on the Vissāsabhojana Birth Story, the third.

94. Commentary on the Lomaṃsa Jātaka

"Scorched and soaked too" - this the Teacher, while dwelling in dependence on Vesālī at the Pāṭikā Monastery, spoke referring to Sunakkhatta. For on one occasion Sunakkhatta, having become the Teacher's attendant, taking the bowl and robes and going about, approving of the teaching of Korakkhatiya, having handed over the bowl and robes of the One of Ten Powers, dwelt in dependence on Korakkhatiya. When he was reborn in the realm of the Kālakañjika titans, having become a layman, "There is no super-human achievement for the ascetic Gotama, no distinction of knowledge and vision worthy of the noble ones; the ascetic Gotama teaches a teaching hammered out by reasoning, following a line of inquiry, as a result of his own

ingenuity. And the Teaching taught for whatever purpose, he who practises it does not lead to the complete destruction of suffering" - wandering within the three walls of Vesālī, he dispraises the Teacher.

Then the Venerable Sāriputta, while walking for almsfood, having heard him thus speaking dispraise, having returned from his alms round, reported that matter to the Blessed One. The Blessed One said: "Prone to wrath, Sāriputta, is Sunakkhatta, a foolish man; he speaks thus under the influence of wrath. But even speaking under the influence of wrath, saying 'he who practises it does not lead to the complete destruction of suffering,' even without knowing, he speaks only of my virtue. But that foolish man does not know my virtue. For me indeed, Sāriputta, there are what are called the six direct knowledges; this too is indeed my super-human achievement. There are the knowledges of the ten powers, there is the knowledge of the four grounds of self-confidence, there is the knowledge that distinguishes the four modes of generation, there is the knowledge that distinguishes the five destinations; this too is indeed my super-human achievement. But whoever would speak thus of me who am possessed of super-human achievement, 'There is no super-human achievement for the ascetic Gotama,' without abandoning that speech, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there" - having thus spoken of the virtue of the super-human achievement existing in himself, "It is said, Sāriputta, that Sunakkhatta is devoted to wrong asceticism through the performance of austerities of Korakkhatiya; but one who is devoted to wrong asceticism, it is fitting to be devoted to me instead. For I, at the end of ninety-one cosmic cycles from now, investigating the outsider's wrong asceticism, thinking 'Is there indeed any substance here?' dwelt the dwelling of the holy life possessed of four factors: I was an austere ascetic, a supreme austere ascetic; I was rough, supremely rough; I was one who detests, supremely one who detests; I was secluded, supremely secluded" - having said thus, being requested by the elder, he brought up the past.

In the past, at the end of ninety-one cosmic cycles, the Bodhisatta, thinking "I shall investigate the outsider's asceticism," having gone forth into the going forth of the naked ascetics, was a naked ascetic, covered with dirt, was secluded, dwelling alone. Having seen people, he fled like a deer; he was one who ate greatly distorted food, consumed calf-dung and cow-dung and so on; for the purpose of dwelling in diligence, he dwelt in a certain frightful jungle thicket in the forest. Even while dwelling there, at the time of snowfall, during the coldest eight days of winter, at night, having gone out from the jungle thicket, having dwelt in the open air, when the sun had risen, he entered the jungle thicket. He, just as at night in the open air he was soaked by snow-water, so too during the day he was moistened by drops of water dripping from the jungle thicket. Thus day and night he experienced the suffering of cold. But in the last month of summer, having dwelt by day in the open air, at night he entered the jungle thicket. He, just as by day in the open air he reached a fever from the heat of the sun, so too at night in the sheltered jungle thicket he reached a fever, and streams of sweat were released from his body. Then this verse, never heard before, came to his mind -

- 94.** "Scorched and soaked, alone in the frightful forest;
Naked, not sitting by a fire, the sage devoted to the search."

Therein, "scorched" means well heated by the heat of the sun. "Soaked" means well moistened, well drenched by snow-water. "Alone in the frightful forest" explains that in a frightful jungle thicket of such a kind where for the most part the hairs of those who have entered stand on end, he was alone, without a companion. "Naked, not sitting by a fire" means naked and not sitting by a fire. Thus it explains that even though afflicted by cold, he neither took up an inner robe or outer robe, nor did he come to a fire and sit down. "Devoted to the search" shows that even though that was not the holy life, having the perception of the holy life regarding it, thinking "This itself is the holy life, the search, the seeking, the means to the Brahma world," thus he was engaged, devoted, zealously occupied in that search for the holy life. "Sage" explains that he was esteemed by the world thus: "This sage is indeed one practising for the purpose of wisdom."

Thus, having lived the holy life endowed with four factors, the Bodhisatta, at the time of death, having seen the sign of hell that had appeared, having known "This taking up of a religious vow is useless," at that very moment, having broken that theory, having taken up right view, was reborn in the heavenly world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "I at that time was that naked ascetic."

The Commentary on the Lomahaṃsa Birth Story, the fourth.

95. Commentary on the Mahāsudassana Jātaka

"Impermanent indeed are activities" - this the Teacher, lying on the bed of final Nibbāna, spoke referring to the words of the Elder Ānanda beginning with "Venerable sir, let not the Blessed One in this small town." For while the Truth-finder was dwelling at Jeta's Grove, the Elder Sāriputta attained final Nibbāna on the full moon of Kattika in the birth-chamber in the village of Nālaka, and Mahāmoggallāna on the new moon day of the dark fortnight of that same month of Kattika. Thus, when the pair of chief disciples had attained final Nibbāna, thinking "I too shall attain final Nibbāna at Kusinārā," wandering on a journey gradually, having gone there, he lay down on a small bed with his head to the north between the twin Sal trees in the sleeping posture of one who would not rise again. Then the Venerable Elder Ānanda requested him: "Venerable sir, let not the Blessed One attain final Nibbāna in this small town, this uneven, barren town, this branch town; let the Blessed One attain final Nibbāna in one of the other great cities such as Campā, Rājagaha, and so on." The Teacher, having said "Do not, Ānanda, call this 'a small town, a barren town, a branch town'; for formerly, in the time of King Sudassana the wheel-turning monarch, I dwelt in this city; at that time this was a great city enclosed by a wall of jewels twelve yojanas in extent," being requested by the Elder, bringing up the past, spoke the Mahāsudassana Sutta.

At that time, however, having seen Mahāsudassana, who had descended from the Sudhamma mansion and was lying down in the sleeping posture of one who would not rise again on his right side on an allowable small bed prepared in a grove of palm trees made of seven precious things not far away, when Queen Subhaddā said "These eighty-four thousand cities are yours, Sire, with the royal city of Kusāvatī as chief; have desire here," Mahāsudassana, having said "Do not, queen, speak thus; rather,

exhort me thus: 'Remove desire here, do not make longing,'" when asked "For what reason, Sire?" replied "Today I shall die." Then the queen, weeping, having wiped her eyes, with difficulty and hardship having spoken thus, wept and lamented. The remaining eighty-four thousand women also wept and lamented. Among the ministers and others too, not even one was able to endure it; all wept. The Bodhisatta, having restrained them all saying "Enough, my good people, do not make a noise," having addressed the queen, said "Do not weep, queen, do not lament. For there is not even an activity the size of a sesame seed that is permanent; all are impermanent, having the nature of breaking up" - having said thus, exhorting the queen, he spoke this verse -

95. "Impermanent indeed are activities, having the nature of arising and falling;
Having arisen, they cease; their appeasement is happiness."

Therein, "impermanent indeed are activities" means: dear lady Subhaddā, however many activities such as aggregates, sense bases, and so on, produced by whatever conditions having come together - all of them are indeed impermanent. For among these, matter is impermanent, etc. consciousness is impermanent. The eye is impermanent, etc. mental phenomena are impermanent. Whatever jewel, whether animate or inanimate, all that is simply impermanent. Thus understand "impermanent indeed are activities." Why? "Having the nature of arising and falling" means all these indeed have the nature of arising and the nature of falling, their intrinsic nature is just that of arising and breaking up; therefore they should be known as "impermanent." And because they are impermanent, therefore having arisen they cease; even having arisen and reached duration, they just cease. For all these, when coming into being, are said to arise; when breaking up, they are said to cease. When there is their arising, there is also what is called duration; when there is duration, there is what is called dissolution. For there is no duration of what has not arisen, nor is there what is called that which has endured not breaking up. Thus all activities, having reached the three characteristics, cease right there in each existence. Therefore all these are impermanent, momentary, brief, inconstant, perishable, wavering, agitated, not lasting long, departed, temporary, unsubstantial - similar to a magical illusion, a mirage, and foam in the sense of being temporary. Among these, dear lady Subhaddā, why did you produce the perception of happiness? Rather, understand thus: "their appeasement is happiness" - because of the appeasement of the entire round of rebirths, their appeasement is Nibbāna; that alone is exclusively happiness; apart from that there is no happiness.

Thus Mahāsudassana, having taken the deathless, the great Nibbāna, as the pinnacle of the teaching, having given exhortation to the rest of the public also, saying "Give gifts, observe morality, perform the Observance practice," was one heading for the heavenly world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Queen Subhaddā was Rāhula's mother, the adviser treasure was Rāhula, the rest of the assembly was the Buddha's assembly, but Mahāsudassana was myself."

The Commentary on the Mahāsudassana Birth Story, the fifth.

96. Commentary on the Oil Bowl Jātaka

"Filled to the brim without remainder" - this the Teacher spoke while dwelling in a certain jungle thicket in dependence on a market town named Sedaka in the Sumbha country, referring to the Janapadakalyāṇī Sutta. For therein the Blessed One -

"Just as, monks, 'The most beautiful girl in the country, the most beautiful girl in the country,' monks, a great multitude of people might gather together. And that most beautiful girl in the country is supremely skilled in dancing, supremely skilled in singing. 'The most beautiful girl in the country is dancing and singing,' monks, an even greater multitude of people might gather together. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. Someone might say to him thus: 'This, hey man, is a bowl of oil filled to the brim, to be carried between the great multitude of people and the most beautiful girl in the country. And a man with drawn sword will follow closely behind you. Wherever you spill even a little of it, right there he will strike off your head.' What do you think, monks, would that man, not attending to that bowl of oil, bring about heedlessness externally?" "No, Venerable Sir." "This simile, monks, has been made by me for the purpose of conveying the meaning. This is the meaning here - 'A bowl of oil filled to the brim,' monks, this is a designation for mindfulness of the body. Therefore, monks, you should train thus: 'Mindfulness of the body will be developed by us, thoroughly undertaken.' Thus indeed, monks, should you train."

He spoke this Janapadakalyāṇī Sutta with its meaning and with its phrasing.

Therein this is the meaning in brief - "The most beautiful girl in the country" means beautiful in the country, the highest, free from the six bodily defects, endowed with the five marks of beauty. For because she is not too tall, not too short, not too thin, not too stout, not too dark, not too fair, surpassing human beauty, not attaining divine beauty, therefore she is free from the six bodily defects. But because of being endowed with these five marks of beauty - beauty of complexion, beauty of flesh, beauty of sinews, beauty of teeth, and charm of youth - she is called endowed with the five marks of beauty. For she has no need of externally applied radiance; by the radiance of her own body alone she illuminates a space of twelve cubits. She is either dark like the piyaṅgu plant or dark like gold. This is her beauty of complexion. But her four hands and feet and the lower lip are like something treated with lac-colouring, similar to red coral or a red woollen blanket. This is her beauty of flesh. The twenty nail-leaves, where not released from the flesh, are as if filled with lac-colouring; where released, they are similar to streams of milk. This is her beauty of sinews. The thirty-two teeth, well set, appear like a well-washed row of diamonds. This is her beauty of teeth. But even being one hundred and twenty years old, she appears as if sixteen years of age, without wrinkles or grey hair. This is her charm of youth.

"Supremely skilled" - here, however, pasavana is pasava, the meaning is occurrence. Pasava itself is pāsāva; the supreme pāsāva is paramapāsāva; she who has that is paramapāsāvinī (supremely skilled). The highest occurrence, the excellent performance in dancing and singing. She dances only the highest dance, and sings the highest song - this is what is meant.

"Then a man might come" means he would not come by his own preference; but here this is the intention - Thus, in the midst of the great multitude, while the most

beautiful girl in the country was dancing, while cries of "Good! Good!" applause, finger-snapping, and waving of garments were taking place, having heard that event, the king, having summoned a certain thief from the prison, having cut his fetters, having given into his hands a bowl of oil filled to the brim, completely full, having made him hold it firmly with both hands, commanded a certain man with sword in hand: "Take this and go to the arena of the most beautiful girl in the country. Wherever this one, coming to negligence, spills even a single drop of oil, right there cut off his head." That man, having raised his sword, threatening him, led him there. He, frightened by the fear of death, through the desire to live, without attending to that by way of negligence, not even once opening his eyes, did not look at that most beautiful girl in the country. Thus this story actually happened in the past; but in the discourse it should be understood as stated by way of supposition.

"This simile has been made by me" - here, however, the comparison of the simile of the bowl of oil with mindfulness of the body has been made indeed. But here, action should be seen as like the king, mental defilements as like the sword, Māra as like the man with raised sword, and the practitioner of insight meditation who develops mindfulness of the body as like the man with the bowl of oil in hand. Thus the Blessed One, having brought this discourse, showed that "By a monk wishing to develop mindfulness of the body, mindfulness of the body should be developed by one who is diligent, not releasing mindfulness, just like that man with the bowl of oil in hand."

The monks, having heard this discourse and its meaning, said thus - "Difficult, venerable sir, was what was done by that man, going along carrying the bowl of oil without looking at such a beautiful girl in the country." The Teacher said: "No, monks, what was done by him was not difficult; this was easy indeed. Why? Because of being led along after being threatened by a man with raised sword. But that formerly wise men, through diligence, not releasing mindfulness, breaking their faculties, without even looking at a prepared divine form, having gone, attained kingship - that is difficult." Having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been the youngest of all of that king's hundred sons, was born; he gradually attained discretion. At that time Individually Enlightened Ones ate at the king's palace, and the Bodhisatta performed service for them. One day he thought: "I have many brothers; shall I obtain the kingdom belonging to the family in this city, or not?" Then this occurred to him: "Having asked the Individually Enlightened Ones, I shall find out." On the second day, when the Individually Enlightened Ones had arrived, having taken a water strainer, having filtered drinking water, having washed their feet, having anointed them with oil, when they had eaten their between-meal sweets and were seated, having paid homage, seated to one side, he asked them about that matter. Then they said to him - Young man, you will not obtain the kingdom in this city; but at the end of two thousand yojanas from here, in the Gandhāra country, there is a city named Takkaṣilā; if you are able to go there, on the seventh day from here you will obtain the kingdom. But on the way, in the great Vattanī forest, there is danger; for one going around that forest, the road is a hundred yojanas; for one going straight, it is fifty yojanas. For that is indeed a wilderness of non-human spirits. There, demonesses, having created villages and halls on the way, having prepared above a canopy decorated with golden stars and a very precious sleeping place, having

surrounded it with curtains of various coloured cloths, having adorned their bodies with divine ornaments, having sat down in the halls, having won over approaching men with sweet words, having called out "You appear as if wearied; having come here, having sat down, having drunk water, go on your way," having given seats to those who came and came, having enticed them with the grace, charm and coquetry of their own beauty, having brought them under the power of defilements, when transgression had been committed with them, right there they devoured them with blood flowing and brought them to the destruction of life. A being whose resort is visible form they seize by visible form itself; one whose resort is sound, by sweet sounds of singing and music; one whose resort is odour, by divine odours; one whose resort is flavour, by divine food of various excellent flavours; one whose resort is tangible objects, they seize by pillows stuffed with red on both sides and by divine beds. If, having broken your faculties, not looking at them, having established mindfulness, you go, on the seventh day you will obtain the kingdom there.

The Bodhisatta, having said "Let it be, venerable sirs; having taken your exhortation, why should I look at them?" having had the Individually Enlightened Ones perform a protection, having taken both protection sand and a protection thread, having paid homage to the Individually Enlightened Ones and to his mother and father, having gone to his dwelling, said to his own men - "I am going to Takkasilā to take the kingdom; you stay right here." Then five persons said to him: "We too shall follow along." "It is not possible for you to follow along; on the way, it is said, demonesses, in the resort of visible form and so on, having enticed people in such and such ways by visible forms and so on, seize them; it is a great danger; but I shall go having reasoned with myself." "But why, Sire, should we, going together with you, look at our own dear visible forms and so on? We too shall go in just the same way." The Bodhisatta, having said "If so, be diligent," taking those five persons, set out on the road.

The demonesses, having created villages and so on, sat down. Among them, the man whose resort was visible form, having looked at those demonesses, with his mind bound to the visual object, fell behind a little. The Bodhisatta said: "Why, friend, are you falling behind a little?" "Sire, my feet are hurting; having sat down in the hall for a little while, I shall come." "Hey, those are demonesses; do not desire them." "Whatever happens, let it happen; I am unable, Sire." "If so, you will be known by your own actions," and taking the other four, he went on. That one too, whose resort was visible form, went to their presence. They, when transgression had been committed with them, having brought him to the destruction of life right there, having gone ahead, having created another hall, having taken various musical instruments, singing, sat down; there the one whose resort was sound stayed behind. Having devoured him too in the former method itself, having gone ahead, having filled various kinds of perfume caskets, having spread out a bazaar, they sat down; there the one whose resort was odour stayed behind. Having devoured him too, having gone ahead, having filled vessels with divine foods of various excellent flavours, having spread out a food bazaar, they sat down; there the one whose resort was flavour stayed behind. Having devoured him too, having gone ahead, having prepared divine beds, they sat down; there the one whose resort was tangible objects stayed behind. They devoured him too; the Bodhisatta was all alone.

Then one demoness, thinking "This one is indeed too tough; I shall devour him and then turn back," followed behind and behind the Bodhisatta. At the far end of the forest, woodsmen and others, having seen the demoness, asked "This man going in front of you, what is he?" "He is my young husband, sirs." "Hey, this girl, so delicate, like a garland of flowers, gold-coloured, having abandoned her own family, having set her heart on you, has gone forth; why do you not take her without wearying her and go?" "She is not, sirs, my wife; she is a demoness; five of my men have been devoured by her." "Sirs, men, when angry, make their own wives into demonesses and even into female ghosts." She, while going, having shown the appearance of a pregnant woman, then once again having assumed the appearance of one who has given birth, carrying a son on her hip, followed the Bodhisatta; whoever saw her asked in the former method itself. The Bodhisatta too, having said likewise, while going, reached Takkasilā. She, having caused the son to disappear, followed alone. The Bodhisatta, having gone to the city gate, sat down in a certain hall. She, being unable to enter due to the Bodhisatta's power, having created a divine form, stood at the door of the hall.

At that time the king of Takkasilā, while going to the park, having seen her, with his mind bound in love, sent a man saying "Go, find out whether she has a husband or is without a husband." He, having approached her, asked "Do you have a husband?" "Yes, sir, this one seated in the hall is my husband." The Bodhisatta said "She is not my wife; she is a demoness; five of my men have been devoured by her." She too said "Men, sirs, when angry, say whatever they wish." He reported the words of both to the king. The king, thinking "Ownerless goods belong to the king," having had the demoness summoned, having caused her to sit on the back of an elephant, having circumambulated the city, having ascended the mansion, established her in the position of queen-consort.

He, having bathed and anointed himself, having eaten supper, ascended the royal couch. That demoness too, having brought her own suitable food, adorned and prepared, having lain down together with the king on the royal couch, at the time when the king, having been given over to happiness through the power of delight, was lying down, having turned over on one side, wailed aloud. Then the king asked her "Why, dear lady, are you weeping?" "Sire, I was seen on the road and brought by you, and in your house there are many women; I, living among co-wives, when a discussion has arisen - 'Who knows your mother or father or clan or birth? You were seen on the road and brought here, they say' - being squeezed as if seized by the head, I shall become downcast. If you would give me supremacy and authority over the entire kingdom, no one would be able to upset my mind and speak." "Dear lady, the inhabitants of my entire country are nothing to me; I am not their master. But those who, having violated the king's command, do what ought not to be done, of those alone I am the master. For this reason it is not possible to give you supremacy and authority over the entire country or the city." "Then, Sire, if you are not able to give authority over the country or the city, give me authority over those who use the inner dwelling, for the purpose of wielding my control over them." The king, bound by the divine touch, being unable to go beyond her words, said "Very well, dear lady, I give you authority over those who use the inner dwelling; you make them submit to your own control." She, having accepted saying "Very well," at the time when the king had fallen asleep, having gone to the demon city, having summoned the demons, she

herself, having brought the king to the destruction of life, having left only the bones, devoured all the sinews, skin, flesh, and blood; the remaining demons, beginning from the great gate, within the dwelling, beginning with the chickens and dogs, having devoured all, left only the bones remaining.

On the following day, having seen the door shut just as it had been, the people, having beaten the door panels with hatchets, having entered inside, having seen the entire dwelling strewn with bones, said "Truly indeed that man spoke 'She is not my wife; she is a demoness.' But the king, not knowing anything, having taken her, made her his own wife; she, having summoned the demons, having devoured all the people, must have gone." The Bodhisatta too, on that day, in that very hall, having placed the protective sand on his head, having encircled himself with the protective thread, having taken his sword, standing right there, let the dawn rise. The people, having cleaned the entire royal dwelling, having smeared it with green, having anointed it above with perfumes, having scattered flowers, having hung flower garlands, having given incense, having tied fresh garlands, deliberated "Hey, the man who, having created a divine form, the demoness coming behind, having restrained his faculties, did not even so much as look, he is an exceedingly noble being, resolute, accomplished in knowledge; with such a man governing the kingdom, the entire country will be happy; let us make him king." Then all the ministers and citizens, being of one desire, having approached the Bodhisatta, having ushered him into the city saying "Sire, exercise this kingdom," having placed him on a heap of jewels, having consecrated him, they made him king of Takkasilā. He, having avoided the four ways of going to bias, without disturbing the ten duties of a king, exercising kingship righteously, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought up this past, having fully awakened, spoke this verse -

- 96.** "Filled to the brim without remainder, just as one would carry a bowl of oil;
So one should guard one's own mind, aspiring to the direction never gone to before."

Therein, "filled to the brim" means evenly filled, having brought it up to the inner rim-line of the mouth. "Without remainder" means having made it without spilling and without straining. "A bowl of oil" means a bowl into which sesame oil has been put. "Would carry" means would bear, would take and go. "So one should guard one's own mind" means just as that oil-filled bowl, having placed one's own mind between the two - namely the resort of mindfulness of the body and the associated mindfulness - so that even for a moment it is not distracted to an external resort, so the wise one who practises meditation should guard and protect it. Why? For of this -

"Of the mind difficult to control, quick, alighting wherever it wishes;
The taming of the mind is good, a tamed mind brings happiness."

Therefore -

"Very difficult to see, very subtle, falling wherever it wishes;
The wise one should guard the mind, a guarded mind brings happiness."

For this -

"Far-wandering, travelling alone, bodiless, dwelling in the cave;
Those who will restrain the mind, will be freed from Māra's bondage."

But for the other -

"For one of unsettled mind, not understanding the Good Teaching,
For one of wavering confidence, wisdom is not fulfilled."

But for one whose companion is a firm meditation subject -

"For one whose mind is not filled with desire, whose heart is not struck;
For one who has abandoned merit and evil, there is no fear for the vigilant
one."

Therefore this -

"The mind is agitated and fickle, difficult to guard and difficult to restrain;
The wise one makes it straight, as a fletcher does an arrow."

Thus making it straight, one should guard one's own mind.

"Aspiring to the direction never gone to before" means having undertaken the work in this meditation subject of mindfulness of the body, aspiring to and longing for the direction never gone to before in the round of rebirths without discernible beginning, one should guard one's own mind in the manner stated - this is the meaning. But what is this direction? -

"Mother and father are the eastern direction, teachers are the southern
direction;
Children and wife are the western direction, friends and colleagues are the
northern direction.

"Slaves and workers are below, ascetics and brahmins are above;
These directions should a householder capable in the family venerate."

Here first, sons, wives and so on are called "directions."

"Four directions and four intermediate directions, above and below, these ten
directions;
In which direction dwells the king of serpents, the six-tusked one that was
seen in a dream?"

Here the directions themselves, distinguished as eastern and so on, are called
"directions."

"Householders who give food, drink, and clothing, who invite - they call that
too a direction;
This is the supreme direction, Setaketu, having reached which the afflicted
become happy."

But here Nibbāna is called "direction." Here too that very same is intended. For that is seen and pointed out by such terms as "elimination, dispassion" and so on; therefore it is called "direction." But in the round of rebirths without discernible beginning, it is

called "the direction never gone to before" because it has never been gone to before, not even in a dream, by any ignorant worldling. By one aspiring for that, exertion in mindfulness of the body is to be done.

Thus the Teacher, having taken Nibbāna as the pinnacle of the teaching, connected the Jātaka - "At that time the royal assembly was the Buddha's assembly, but the prince who attained the kingdom was myself."

The Commentary on the Telapatta Birth Story, the sixth.

97. Commentary on the Nāmasiddhi Jātaka

"Having seen Jīvaka dead" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk who believed in the accomplishment of names. There was, it is said, a certain son of good family, Pāpaka by name. He, having given his breast to the Dispensation and gone forth, being addressed by the monks as "Come, friend Pāpaka; stand, friend Pāpaka," thought: "In the world, 'pāpaka' is called inferior, an unfortunate wretch; I shall have another name connected with a blessing brought." He, having approached his teachers and preceptors, said: "Venerable sirs, my name is unlucky; give me another name." Then they said to him thus - "Friend, a name is merely a concept; by a name there is no accomplishment of purpose whatsoever; be content with your own name." He kept on requesting again and again. This state of his believing in the accomplishment of names became well-known in the community of monks. Then one day, monks seated together in the Teaching hall raised up a discussion: "Friends, such and such a monk, it is said, believes in the accomplishment of names and is having a blessing name brought." Then the Teacher, having come to the Teaching hall, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too he was one who believed in the accomplishment of names indeed," he brought up the past.

In the past, in Takkasilā, the Bodhisatta, having become a world-famed teacher, taught the sacred verses to five hundred young men. One young man of his was Pāpaka by name. He, being addressed as "Come, Pāpaka; go, Pāpaka," thought: "My name is unlucky; I shall have another name brought." He, having approached the teacher, said: "Teacher, my name is unlucky; give me another name." Then the teacher said to him: "Go, dear fellow, having wandered on a journey through the countryside, having taken one blessing name agreeable to yourself, come back; when you have come, having changed your name, I shall give you another name." He, saying "Very well," having taken provisions, having departed, wandering from village to village, arrived at a certain city. There a certain man had died, Jīvaka by name. He, having seen him being carried to the cremation ground by his relatives, asked: "What is the name of this man?" "He is named Jīvaka." "Even Jīvaka dies?" "Jīvaka too dies, non-Jīvaka too dies; a name is merely a concept; you are a fool, I think." He, having heard that talk, having become neutral regarding names, entered the inner city.

Then a certain female slave who was not giving her wages, her owners, having caused her to sit at the door, strike her with a rope, and her name was Dhanapālī. He, going along the side street, having seen her being beaten, asked "Why do you beat her?" "She is not able to give her wages." "What then is her name?" "Dhanapālī by

name." Though being Dhanapālī by name, she is not able to give even a mere wage - both Dhanapālīs and non-Dhanapālīs are poor; a name is merely a concept, you are a fool, I think. He, having become even more indifferent regarding names, having gone out from the city, having set out on the road, having seen on the road a man who had lost his way, asked "Hey, what are you doing going about?" "I have lost my way, master." "What then is your name?" "Panthaka by name." "Even a Panthaka has lost his way?" "Both a Panthaka and a non-Panthaka lose their way; a name is merely a concept, but you are a fool, I think." He, having become exceedingly indifferent regarding names, having gone to the presence of the Bodhisatta, when it was said "Well, dear son, have you come having chosen a name?" he said "Teacher, even those named Jīvaka die, and non-Jīvakas too; Dhanapālīs too are poor, and non-Dhanapālīs too; Panthakas too lose their way, and non-Panthakas too; a name is merely a concept; there is no accomplishment by name, accomplishment is by action alone. Enough for me with another name; let that same name be mine" - he said. The Bodhisatta, having compared what was seen and what was done by him, spoke this verse -

97. Having seen Jīvaka dead, and Dhanapālī in misery;
And Panthaka lost in the forest, the evil one returned again.

Therein, "returned again" means having seen these three causes, he came back again; the letter "ra" is stated by way of euphonic conjunction.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too this one was one who believed in the accomplishment of names indeed," connected the Jātaka - "At that time the one who believed in the accomplishment of names is even now one who believes in the accomplishment of names, the teacher's assembly was the Buddha's assembly, but the teacher was myself."

The Commentary on the Nāmasiddhi Birth Story, the seventh.

98. Commentary on the Kūṭavāṇija Jātaka

"Good indeed is a wise one" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain dishonest trader. For in Sāvathī, two persons, engaging in trade together, having taken goods by cart, having gone to the countryside, having obtained profit, returned. Among them, the dishonest trader thought: "This one, wearied for many days by bad food and uncomfortable sleeping, now having eaten excellent food as much as he likes with various finest flavours at his own house, will die of indigestion. Then I, having made these goods into three portions, shall give one to his children, and shall take two portions for myself." He, saying "We shall divide today, we shall divide tomorrow," did not wish to divide the goods. Then the wise merchant, having pressed him unwillingly, having had the goods distributed, having gone to the monastery, having paid homage to the Teacher, having been received with friendly welcome, when it was said "Much delay has been made by you; even having come here, you have come to attend upon the Buddha after a long time," he reported that incident to the Blessed One. The Teacher said: "Not only now, lay

follower, is he a dishonest trader; in the past too he was a dishonest trader indeed. Now he wished to deceive you, but formerly he dared to deceive even the wise." Having said this, being requested by him, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a merchant family in Bārāṇasī, and on the name-giving day they gave him the name Paṇḍita. He, having come of age, having joined together with another merchant, engages in trade; his name was Atipaṇḍita. They, having taken goods from Bārāṇasī with five hundred carts, having gone to the countryside, having engaged in trade, having obtained profit, came back again to Bārāṇasī. Then, at the time of dividing the goods, Atipaṇḍita said: "Two portions should be received by me." "For what reason?" "You are Paṇḍita, I am Atipaṇḍita. Paṇḍita deserves to receive one, Atipaṇḍita two." "Is it not that the capital for goods and the oxen and so on of us two are exactly equal? Why do you deserve to receive two portions?" "By virtue of being Atipaṇḍita." Thus they, having escalated the talk, made a dispute.

Thereupon Atipaṇḍita, having thought "There is one stratagem," having placed his own father inside a certain hollow tree, having said "When we come, you should say 'Atipaṇḍita deserves to receive two portions,'" having approached the Bodhisatta, having said "My dear, this tree-spirit knows whether my receiving two portions is justified or unjustified; come, let us ask her," having led him there, said "Noble tree-spirit, settle our case." Then his father, having disguised his voice, said "If so, please tell." "Noble lady, this one is Paṇḍita, I am Atipaṇḍita. A business was done by us together; therein, what should be received by whom? By Paṇḍita one portion, but by Atipaṇḍita two portions should be received." The Bodhisatta, having heard the case thus judged, thinking "Now I shall know whether it is a deity or not a deity," having brought straw, having filled the hollow, set fire to it. Atipaṇḍita's father, when touched by the flame, with his body half-charred, having climbed up above, having grasped a branch, hanging down, having fallen to the ground, spoke this verse -

98. "Good indeed is a wise one, but not one too clever;
By a son too clever, I have been singed in my mind."

Therein, "good indeed is a wise one" means a person endowed with erudition in this world, one who knows what should and should not be done, is good and beautiful. "Too clever" means one who is too clever in name only, a fraudulent person, is not at all better. "I have been singed in my mind" means I am slightly burnt; the meaning is released as if half-charred. Both of them, having divided in the middle, having taken equal portions, went according to their actions.

The Teacher, having brought up this past saying "In the past too this one was a dishonest trader indeed," connected the Jātaka - "At that time the dishonest trader is a dishonest trader in the present too, but the wise trader was myself."

The Commentary on the Kūṭavāṇija Birth Story, the eighth.

99. Commentary on the Parosahassa Jātaka

"Even if more than a thousand were assembled" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the group of five questions of worldlings. The story will become evident in the Sarabha Jātaka. But on one occasion, monks, having

assembled in the Teaching hall, sat speaking of the elder's virtues: "Friends, what was spoken in brief by the One of Ten Powers, the General of the Teaching, Sāriputta, explained in detail." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does Sāriputta explain in detail what was spoken by me in brief; in the past too he explained indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a noble brahmin family, having learnt all the crafts at Takkaṣilā, having abandoned sensual pleasures, having gone forth in the going forth of sages, having produced the five direct knowledges and the eight meditative attainments, dwelt in the Himalayas. And his retinue too was five hundred hermits. Then his chief pupil, at the time of the rainy season, having taken half the group of sages, went to the path of humans for the purpose of partaking of salt and sour things. At that time the time of the Bodhisatta's death arose. Then the pupils asked him about his achievement: "Teacher, which virtue has been obtained by you?" He, having said "There is nothing," was reborn in the Radiant Brahma world. For Bodhisattas, even though being obtainers of immaterial meditative attainments, because of it being an impossibility, are not reborn in the immaterial sphere. The pupils, thinking "There is no achievement of the teacher," did not perform honour at the cremation ground.

The chief pupil, having come, having asked "Where is the teacher?" having heard "He has died," said "Did you ask the teacher about his achievement?" "Yes, we asked." "What did he say?" "There is nothing" was said by him; then honour was not done by us to him," they said. The chief pupil said "You do not know the meaning of the teacher's word; the teacher was an obtainer of the attainment of the plane of nothingness." They, even though he spoke again and again about that, did not believe. The Bodhisatta, having known that reason, thought "The blind fools do not believe the word of my chief pupil. I shall make this reason manifest to them." Having come from the Brahma world, standing in the sky above the hermitage grounds with great majesty, praising the power of wisdom of the chief pupil, he spoke this verse -

99. Even if more than a thousand were assembled, they might cry for a hundred years, those without wisdom;
Better is one person with wisdom, who cognises the meaning of what is spoken.

Therein, "more than a thousand" means even exceeding a thousand. "Of those assembled" means of those who had gathered together, of the foolish who were unable to know the meaning of what was spoken. "They might cry for a hundred years, those without wisdom" explains that those thus assembled, without wisdom, like these foolish hermits, might weep and lament for a hundred years or even a thousand years; but even while weeping, they would not know either the meaning or the reason. "Better is one person with wisdom" means that compared to more than a thousand of such foolish ones, one wise person alone is better, more excellent - this is the meaning. What kind is the one with wisdom? "Who cognises the meaning of what is spoken" - like this chief pupil.

Thus the Great Being, standing right there in the sky, having expounded the Teaching, having caused the group of hermits to understand, went to the Brahma world itself. Those hermits too, at the end of life, were heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the chief pupil was Sāriputta, but the Great Brahmā was myself."

The Commentary on the Parosahassa Birth Story, the ninth.

100. Commentary on the Asātarūpa Jātaka

"The disagreeable in the guise of the pleasant" - this the Teacher spoke while dwelling in dependence on the town of Kuṇḍiya in the Kuṇḍadhāna grove, referring to the female lay follower Suppavāsā, the Koliyan king's daughter. For she at that time, having carried the embryo in her womb for seven years, had an obstructed womb for a week; exceeding feelings arose. She, even though overcome by exceeding feelings, endured with these three applied thoughts: "The Blessed One is indeed a Perfectly Enlightened One, who expounds the Teaching for the abandoning of such suffering as this. The Community of that Blessed One's disciples is indeed practicing well, who are practicing for the abandoning of such suffering as this. Very happy indeed is Nibbāna, where such suffering as this is not found." She, having summoned her husband, sent him to the Teacher's presence to report both her own condition and a message of homage. The Teacher, having heard the message of homage, said: "May Suppavāsā the Koliyan daughter be happy; may she, happy and healthy, give birth to a healthy son." And together with the very words of the Blessed One, Suppavāsā the Koliyan daughter, happy and healthy, gave birth to a healthy son. Then her husband, having gone home, having seen that she had given birth, was filled with wonder and amazement by the power of the Truth-finder, thinking "Wonderful indeed, friend!"

Suppavāsā too, having given birth to a son, wishing to give a gift to the Community headed by the Buddha for seven days, sent him again for the purpose of invitation. Now at that time the monastic community headed by the Buddha had been invited by an attendant of Mahāmoggallāna. The Teacher, for the purpose of giving Suppavāsā the opportunity for her gift, having sent the elder to his presence, having convinced him, accepted her gift for seven days together with the Community of monks. But on the seventh day, Suppavāsā, having adorned her son Prince Sīvali, had him pay homage to both the Teacher and the Community of monks. When he was brought in succession to the presence of the Elder Sāriputta, the elder exchanged friendly greetings with him, saying "Is it bearable for you, Sīvali?" He spoke such talk with the elder, saying "How could there be happiness for me, venerable sir? I dwelt for seven years in a pot of blood." Suppavāsā, having heard his words, was filled with pleasure, thinking "My son, born only a week ago, is consulting with the General of the Teaching who has understood." The Teacher said: "Suppavāsā, do you wish for other sons of such a kind too?" "If, venerable sir, I could obtain seven other sons of such a kind, I would indeed wish for them." The Teacher, having uttered an inspired utterance, having given thanksgiving, departed. Prince Sīvali too, at the very age of seven years, having given his breast to the Dispensation, having gone forth, having completed the rains retreat, having obtained full ordination, being meritorious, having attained the highest gain, having made the earth resound, having attained arahantship, among those possessing merit, attained the foremost position.

Then one day the monks, having assembled in the Teaching hall, raised up a discussion: "Friends, the Elder Sīvali, of such great merit, one whose aspiration was wished for, a being in his last existence, having dwelt for seven years in a pot of blood, underwent the state of an obstructed womb for a week. Alas, both mother and son experienced great suffering! What action did they do?" The Teacher, having come there, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Monks, Sīvali's dwelling for seven years in a pot of blood and the attainment of the state of an obstructed womb for a week were rooted only in his own past action; and for Suppavāsā too, the suffering of carrying the embryo in the womb for seven years and the suffering of an obstructed womb for a week were rooted in her own past action indeed," being requested by them, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having taken conception in the womb of his queen-consort, having come of age, having learnt all the crafts at Takkaśilā, by the elapse of his father, having attained the kingdom, exercised kingship righteously. At that time the great king of Kosala, having come with a great army, having seized Bārāṇasī, having killed the king, made his very queen-consort his own queen-consort. But the son of the king of Bārāṇasī, at the time of his father's death, having fled through the sluice gate, having assembled an army, having come to Bārāṇasī, having encamped not far away, sent a letter to that king: "Either give the kingdom or give battle." He sent a letter in reply: "I give battle." But the prince's mother, having heard that message, sent a letter: "There is no need for battle; having cut off movement in all directions, let him surround the city of Bārāṇasī; then, with the people exhausted by the depletion of firewood, water, and food, you will seize the city without any battle." He, having heard his mother's message, having cut off movement for seven days, besieged the city. The citizens, not obtaining movement, on the seventh day, having taken that king's head, gave it to the prince. But the prince, having entered the city, having taken the kingdom, at the end of life went according to his actions.

He, at present, as an outcome of the action of having cut off movement for seven days and having besieged the city, having dwelt for seven years in a pot of blood, underwent the state of an obstructed womb for a week. But that he made an aspiration at the feet of the Blessed One Padumuttara, having given a great gift, saying "May I become the foremost of obtainers," and that he made an aspiration in the time of the Buddha Vipassī, having given together with the citizens jaggery and curds worth a thousand - by the power of that, he became the foremost of obtainers. Suppavāsā too, because of having sent the message "Besiege the city and seize it, dear son," carried the embryo in her womb for seven years and became one with an obstructed womb for a week.

The Teacher, having brought up this past, having fully awakened, spoke this verse -

- 100.** "The unpleasant in the guise of the pleasant, the disagreeable in the guise of the dear;
Suffering in the guise of happiness, overcomes the heedless one."

Therein, "the unpleasant in the guise of the pleasant" means the non-sweet itself in the counterfeit appearance of the sweet. "Overcomes the heedless one" means the unpleasant, the disagreeable, and suffering - this threefold also, by this manner of the guise of the pleasant and so on, through the power of separation from mindfulness, overcomes, conquers, and overpowers the heedless person: this is the meaning. This was spoken by the Blessed One with reference to all of the following: that those mother and son were formerly overpowered by the unpleasant and so on, reckoned as the care of the embryo and the dwelling in the womb, in the counterfeit guise of the pleasant and so on of besieging the city; and that now that female lay follower, having been overpowered yet again seven times by such unpleasant, disagreeable suffering in the counterfeit guise of the pleasant and so on, reckoned as a son who had become the object of affection, spoke thus - it should be understood that it was said with reference to all of that.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the prince who attained the kingdom by besieging the city was Sīvali, the mother was Suppavāsā, but the father, the king of Bārāṇasī, was myself."

The Commentary on the Asātarūpa Birth Story, the tenth.

The Litta Chapter is the tenth.

Its summary:

Smeared-radiance, great-substance, trust, hair-raising;
Sudassana, oil-bowl, name-success, dishonest-trader;
More-than-a-thousand, the-unpleasant-guise.

The Middle Fifty is concluded.

11. The Chapter on More Than a Hundred

101. Commentary on the More-than-a-Hundred Jātaka

101. "Even if more than a hundred were assembled, they might meditate for a hundred years, those without wisdom;
Better is one person with wisdom, who cognises the meaning of what is spoken."

This Jātaka is similar to the Parosahassa Jātaka in respect of the story, the explanation, and the connection. Only here, the term "jhāyeyyūṃ" alone is the distinction. Its meaning is - Even for a hundred years, those without wisdom might meditate, might look, might reflect; but even while looking thus, they do not see either the meaning or the reason; therefore, whoever knows the meaning of what is spoken, he alone, with wisdom, is better.

The Commentary on the Parosata Birth Story, the first.

102. Commentary on the Paṇṇika Jātaka

"Who would be a shelter for one touched by suffering" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain green-grocer lay follower. It is said that he was a lay follower dwelling in Sāvattthī who earned his livelihood by selling various

kinds of roots, leaves, and so on, as well as gourds, pumpkins, and so on. He had one daughter, lovely, pleasing, accomplished in good conduct and morality, endowed with shame and moral fear, only always with a smiling face. When people from families of equal standing came for the purpose of a marriage proposal for her, he thought: "A marriage proposal is being made for this one, and yet she always has a smiling face. But when there is no maiden's virtue, when a maiden has gone to another family, there is reproach for the mother and father. 'Does this girl have maiden's virtue or not?' - I shall investigate." One day, having made his daughter take a basket, having gone to the forest for the purpose of leaves, by way of investigation, having become as if inclined to defilements, having spoken intimate talk, he seized her by the hand. The very moment she was seized, weeping and crying out, she said: "This is inappropriate, father; it is like the manifestation of fire from water. Do not do such a thing." "Dear daughter, you were seized by the hand by me for the purpose of investigation, and not through the influence of defilements. Tell me, do you now have maiden's virtue?" "Yes, father, I do. For by me, through the influence of greed, no man has ever been looked at before." He, having consoled his daughter, having led her home, having performed the marriage ceremony, having sent her to another family, thinking "I shall pay homage to the Teacher," with scents, garlands, and so on in hand, having gone to Jeta's Grove, having paid homage to the Teacher and having venerated him, sat down to one side; and when it was said "You have come after a long time," he reported that matter to the Blessed One. The Teacher, having said "Lay follower, the girl has been accomplished in good conduct and morality for a long time; but you do not investigate thus only now; in the past too you investigated indeed," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as a tree deity in the forest. Then a certain green-grocer lay follower in Bārāṇasī - thus the past story is similar to the present. But when she was merely seized by the hand by him for the purpose of investigation, lamenting, she spoke this verse -

102. "He who would be a shelter for one touched by suffering, my father, commits treachery in the forest;
To whom shall I cry out in the midst of the forest, he who was my protector commits violence."

Therein, "who would be a shelter for one touched by suffering" means he would be a protector, a guardian, a support for one touched by bodily and mental pain. "My father commits treachery in the forest" means he who is like a father, my protector from suffering, in this forest commits such a deed of betrayal of a friend; the meaning is that he thinks to commit a transgression against his own born daughter. "To whom shall I cry out" explains: to whom shall I weep, who will be my support? "He who was my protector commits violence" means whoever deserves to be my protector, guardian, and support, that very father commits a violent deed; this is the meaning.

Then her father, having consoled her, asked "Dear daughter, is your self protected?" "Yes, father, my self is protected." He, having led her home, having adorned her, having performed the marriage ceremony, sent her to another family.

The Teacher, having brought this proclamation of the Teaching, having made known

the truths, connected the Jātaka; at the conclusion of the truths, the lay follower became established in the fruition of stream-entry.

At that time the father was the father at present, the daughter was the daughter at present, but the tree-deity who had seen that matter in person was myself.

The Commentary on the Paṇṇika Birth Story, the second.

103. Commentary on the Veri Jātaka

"Where an enemy settles" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Anāthapiṇḍika. Anāthapiṇḍika, it is said, having gone to a revenue village and coming back, having seen thieves on the road, thinking "It is not proper to stay on the road; I shall go straight to Sāvattthī," having driven the oxen with speed, having come straight to Sāvattthī, on the following day, having gone to the monastery, reported this matter to the Teacher. The Teacher, having said "In the past too, householder, wise ones, having seen thieves on the road, without lingering on the way, went straight to their own dwelling place," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a millionaire of great wealth, having gone to a certain small village for the purpose of eating an invitation meal, while coming back, having seen thieves on the road, without staying on the road, driving the oxen with speed, having come to his own house, having eaten with various finest flavours, seated on a great bed, thinking "Having been freed from the hands of the thieves, I have come to my own house, a place free from fear," spoke this verse by way of an inspired utterance -

103. "Where an enemy dwells, a wise one should not dwell there;
For one night or two nights, one who has enemies dwells in suffering."

Therein, "an enemy" means a person endowed with the volition of enmity. "Settles" means becomes established. "A wise one should not dwell there" means in whatever place that hostile person, having become established, dwells, there a wise one, possessed of erudition, should not dwell. Why? "For one night or two nights, one who has enemies dwells in suffering" - the meaning is that one dwelling among enemies dwells only in suffering, even for one day or two days.

Thus the Great Being, having uttered the inspired utterance, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time I myself was the millionaire of Bārāṇasī."

The Commentary on the Veri Birth Story, the third.

104. Commentary on the Mittavindaka Jātaka

"With four he attained eight" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was difficult to admonish. The story should be expanded by the method stated below in the Mittavindaka Jātaka. This Jātaka, however, belongs to the time of the Buddha Kassapa. For at that time, one being

doomed to Niraya Hell, being cooked in hell with an iron wheel raised upon his chest, asked the Bodhisatta: "Venerable sir, what evil deed did he do?" The Bodhisatta, having said "This and that evil deed was done by you," spoke this verse -

104. "With four he attained eight, and with eight also sixteen;
And with sixteen thirty-two, through excessive greed he encountered the
wheel;
For the man destroyed by desire, the wheel revolves upon his head."

Therein, "with four he attained eight" means having obtained four mansion-dwelling female ghosts in the middle of the ocean, not pleased with them, through excessive desire, having gone further, he attained another eight - this is the meaning. The same method applies to the remaining two terms as well. "Through excessive greed he encountered the wheel" means thus, not pleased with the entire gain, desiring here and there, aspiring to material gain further and further, now he has encountered the wheel, he has reached this iron wheel of torture. For you, thus destroyed by desire, for this man, destroyed by craving, injured, the wheel revolves upon your head. Of the two - the stone wheel and the iron wheel - having seen the razor-edged iron wheel revolving on his head by way of falling again and again, he said thus. And having said this, he went to his own heavenly world itself. That being doomed to Niraya Hell too, when his evil was eliminated, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Mittavindaka was the monk difficult to admonish, but the young god was myself."

The Commentary on the Mittavindaka Birth Story is the fourth.

105. Commentary on the Dubbalakaṭṭha Jātaka

"Much is this wood in the forest" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain frightened monk. It is said that he was a certain son of good family dwelling in Sāvattthī who, having heard the Teacher's proclamation of the Teaching, having gone forth, was fearful of death; in his night-quarters and day-quarters, having heard the sound of the wind blowing, or of a dry twig falling, or of birds and four-footed animals, frightened by the fear of death, crying out with a great roar, he runs away. For him there is not even a mere mindfulness that "I must die." For if he knew "I shall die," he would not fear death. But he fears precisely because the meditation subject of recollection of death has not been developed by him. That state of being fearful of death of his became well-known in the community of monks.

Then one day the monks raised up a discussion in the Teaching hall: "Friends, the monk named so-and-so is fearful of death, he fears death; it is fitting for a monk to develop the meditation subject of recollection of death, thinking 'I must inevitably die.'" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having had that monk summoned, having asked "Is it true that you are fearful of death?" when it was said "It is true, venerable sir," having said "Monks, do not be displeased with this monk; this one is not fearful of death only now, in the past too he was fearful of death indeed," he brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as a tree deity in the Himalayas. At that time the king of Bārāṇasī gave his own state elephant to the elephant trainers to train in the imperturbability training. Having tied it motionless to a post, men with lances in hand, having surrounded it, train it in the imperturbability training. He, being made to undergo that training, being unable to endure the feeling, having broken the post, having put the men to flight, entered the Himalayas. The people, being unable to seize it, turned back. There he was fearful of death; having heard the sounds of the wind, trembling, frightened by the fear of death, having shaken his trunk, he runs away with speed; it was as if it were the time of being tied to a post and undergoing the imperturbability training; not obtaining either bodily delight or mental delight, trembling, he wanders about.

The tree deity, having seen him, having stood on the trunk and branches, spoke this verse -

105. "Much is this wood in the forest, the wind breaks the weak;
If you fear that, O noble one, surely you will become lean."

Therein, this is the summarised meaning - That weak wood which the wind distinguished as eastern and so on breaks, that is abundant and easily obtained in this forest, and is found here and there. If you fear that, this being so, constantly frightened, having reached the wasting away of flesh and blood, you will surely become lean; but in this forest there is no fear for you, therefore from now on do not fear.

Thus the deity gave him an exhortation, and he too thenceforth was fearless.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, that monk became established in the fruition of stream-entry. "At that time the noble one was this monk, but the tree-spirit was myself."

The Commentary on the Dubbalakaṭṭha Birth Story is the fifth.

106. Commentary on the Udañcanī Jātaka

"Happy indeed me living" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a fat girl. The story will become evident in the Cūḷanāradakassapa Jātaka in the Thirteenth Collection. The Teacher, having asked that monk "Is it true, monk, that you are dissatisfied?" when it was said "True, Blessed One," asked "Where is your mind bound?" He said "To a certain fat girl." Then the Teacher, having said to him "This one, monk, is a causer of harm to you; in the past too, in dependence on her, having reached disaster regarding morality, going about trembling, in dependence on a wise person you obtained happiness," brought up the past.

"In the past, when Brahmadata was exercising kingship in Bārāṇasī" - the past story too will become evident in the Cūḷanāradakassapa Jātaka itself. At that time, however, the Bodhisatta, having taken various kinds of fruit in the evening, having come, having opened the door of the leaf-hut, having entered, said this to his son, the young

hermit: "Dear son, on other days you bring firewood, you bring drinking water and water for washing, you make the fire; but today, not having done even one of these, why are you lying down with a sad face, brooding?" "Dear father, when you had gone for the purpose of gathering fruits, a certain woman, having come, having enticed me, began to take me away; but I did not go, thinking 'When dismissed by you, I shall go'; but having caused her to sit down at such and such a place, I have come back. Now I shall go, dear father." The Bodhisatta, having known "It is not possible to turn this one back," said "If so, dear son, go; but she, having taken you, whenever she will wish to eat fish, meat and so on, or whenever she will have need of ghee, salt, rice and so on, then she will weary you saying 'Bring this and bring that.' At that time, having remembered my virtue, having fled, you should come right back here" - thus he dismissed him. He went with her to the path of humans. Then she, having brought him under her control, saying "Bring meat, bring fish," whatever she was desirous of, that she had him bring. Then he, thinking "This one, having made me like her own slave and like a labourer, oppresses me," having fled, having come to his father's presence, having paid homage to his father, while standing right there spoke this verse -

106. "Happy indeed me living, tormenting like a water-pot;
A thief, under the guise of wife, requests oil and salt."

Therein, "happy indeed me living" means dear father, me living happily near you. "Tormenting" means scorching, oppressing; or whatever she wishes to eat, that she cooks. "That by which they draw water" is *udañcanī* (water-pot); from a jar or from a well, this is the name for a small pot for raising water. But she is like a water-pot, like a small pot for water; whatever she has need of, that she just pulls towards herself - this is the meaning. "A thief under the guise of wife" means one female thief, under the name "wife," having enticed me with sweet words, having led me there, whatever she wishes - oil and salt and whatever else - she requests all that, having made me like a slave and like a labourer, she has it brought - thus he spoke of her faults.

Then the Bodhisatta, having consoled him, saying "Let it be, dear son, come, develop friendliness, develop compassion," taught the four divine abidings, and having taught them, taught the preliminary work on the circular meditation object. He, before long, having produced the direct knowledges and the meditative attainments, having developed the divine abidings, was reborn in the Brahma world together with his father.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, that monk became established in the fruition of stream-entry.

"At that time the fat girl was the fat girl of the present. The young hermit was the dissatisfied monk, but the father was myself."

The Commentary on the Udañcanī Birth Story is the sixth.

107. The Commentary on the Sālittaka Jātaka

"Good indeed is a craft" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who struck a swan. There was, it is said, a certain son of good family dwelling in Sāvattthī who had attained accomplishment in the art of slinging stones. "The art of slinging stones" is called the craft of throwing pebbles. He, one day, having heard the Teaching, having given his breast to the Dispensation, having gone forth, obtained full ordination; but he was not eager to train, nor was he one who accomplished the practice. He, one day, having taken a certain young monk, having gone to the Aciravatī, having bathed, stood on the riverbank. At that time two white swans were going through the sky. He said to that young monk: "I shall strike this hindmost swan in the eye with a pebble and bring it down at my feet." The other said: "How will you bring it down? You will not be able to strike it." The other said: "Never mind its near eye; I shall strike it in the far eye." But now you are speaking what is not true. "If so, watch!" Having taken a sharp pebble, having placed it on the tip of his finger, he threw it behind that swan. It made a "ru" sound. The swan, thinking "There must be danger," having turned back, began to listen to the sound. The other, at that moment, having taken a round pebble, struck the eye on the far side of that one which had turned back and was looking. The pebble, having pierced through the other eye also, went out. The swan, crying out with a great cry, fell right at their feet. Monks coming from here and there, having reproached him, saying "What was done by you is unsuitable," having led him to the Teacher's presence, reported that matter saying "Venerable sir, such and such was done by this one." The Teacher, having reproached that monk, having said "Not only now, monks, is this one skilled in this craft; in the past too he was skilled indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his minister. At that time the king's chaplain was very talkative, one who speaks much; when he had begun to speak, others did not get even a chance. The king thought "When indeed shall I find someone who can cut short his speech?" Thenceforth he went about looking out for such a one. At that time in Bārāṇasī a certain cripple had attained accomplishment in the craft of throwing pebbles. Village boys, having placed him on a little cart and pulling him along - at the foot of the gate of the city of Bārāṇasī there is a great banyan tree endowed with branches - having brought him there, having surrounded him, having given farthings and so on, say "Make an elephant figure, make a horse figure." He, having thrown pebbles again and again, showed various figures on the banyan leaves; all the leaves were full of holes.

Then the king of Bārāṇasī, going to the park, reached that spot. Out of fear of being driven away, all the boys ran away; the cripple lay down right there. The king, having reached the foot of the banyan tree, seated in the chariot, having seen the shadow dappled because of the leaves being perforated, looking, having seen the perforated state of all the leaves, asked "By whom were these made thus?" "By the cripple, Sire." The king, having thought "In dependence on this one, it will be possible to cut short the brahmin's speech," asked "Where, my good man, is the cripple?" Searching, having seen him lying down among the roots, they said "This one, Sire." The king, having had him summoned, having cleared the assembly, asked "Near us there is a talkative brahmin; will you be able to make him silent?" "If I obtain goats' dung pellets about a measure, I shall be able, Sire." The king, having led the cripple to the house, having caused him to sit behind a curtain, having had a hole made in the curtain, having had a seat prepared facing the hole for the brahmin, having had goats' dung

pellets about a measure, dry, placed near the cripple, having caused the brahmin who had come at the time of attendance to sit on that seat, raised up a discussion. The brahmin, without giving others a chance, began to speak with the king. Then that cripple, through the hole in the curtain, dropped each goat's dung pellet right onto the surface of his palate as if putting it into a basket; the brahmin swallowed each one that came as if pouring oil into a measure; all were used up. Those goat's dung pellets about a measure, having entered his belly, amounted to about half an āḷhaka.

The king, having known the state of their being exhausted, said - "Teacher, because of your excessive talkativeness, you swallowed goat's dung pellets about a measure without knowing anything; from now on further you will not be able to digest them. Go, having drunk piyaṅgu-water and having vomited, make yourself healthy." The brahmin, thenceforth, having become as if with mouth shut, was one who did not speak even with those who were speaking. The king, thinking "By this one, comfort to my ears has been made," gave the cripple four villages in the four directions, yielding a hundred thousand. The Bodhisatta, having approached the king, having said "Sire, a craft indeed should be learnt by the wise in the world; by the cripple, even by the mere skill of throwing pebbles, this success was obtained," spoke this verse -

107. "Good indeed is a craft, whatever kind it may be;
See, by the lame one's blow, villages in the four directions were obtained."

Therein, "see, by the lame one's blow" means: see, great king, by this cripple, by the blow of goat's dung, four villages in the four directions were obtained; what is the limit of the benefit of other crafts? - thus he spoke of the virtue of craft.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the cripple was this monk, the king was Ānanda, but the wise minister was myself."

The Commentary on the Sālittaka Birth Story is the seventh.

108. The Commentary on the Bāhiya Jātaka

"One should train in what should be trained" - this the Teacher, while dwelling in dependence on Vesālī in the Pinnacled Hall in the Great Wood, spoke referring to a certain Licchavi. It is said that that Licchavi king, faithful and devoted, having invited the Community of monks headed by the Buddha, carried on a great giving at his own dwelling. But his wife had fat major and minor limbs, resembling the sign of a bloated corpse, and was not decently attired. The Teacher, at the conclusion of the meal, having given thanksgiving, having gone to the monastery, having given exhortation to the monks, entered the perfumed chamber. The monks raised up a discussion in the Teaching hall: "Friends, that Licchavi king, so handsome, has such a wife with fat major and minor limbs, not decently attired; how does he find pleasure together with her?" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too he found pleasure together with a fat-bodied woman indeed," being requested by them, brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was his minister. Then a certain country woman, fat-bodied, not decently attired, while working for wages, going not far from the royal courtyard, being oppressed by a bodily discharge, having covered her body with her worn cloth, having sat down, having released the bodily discharge, quickly got up. At that moment the king of Bārāṇasī, looking at the royal courtyard through the window, having seen her, thought: "This woman, while releasing a bodily discharge in such an open courtyard place, without abandoning shame and moral fear, having become covered with just her inner robe, having released the bodily discharge, quickly got up. She must be healthy; her site will be pure; and a son being obtained in a pure site will be pure and possessing merit. It is fitting for me to make her the queen-consort." He, having known her state of being unattached to another, having had her brought, gave her the position of queen-consort. She was dear and agreeable to him; before long she gave birth to one son. But her son became a wheel-turning monarch.

The Bodhisatta, having seen her success, having obtained a suitable opportunity for words, having said "Sire, why should a craft that is fit to be trained in not be trained in? For this woman of great merit, without abandoning shame and moral fear, while making a bodily discharge in a concealed manner, having pleased you, has attained such success," speaking praise of crafts fit to be trained in, spoke this verse -

108. "One should train in what should be trained, there are people with desire for that;

For a woman from the countryside, through good conduct, pleased the king."

Therein, "there are people with desire for that" means people with desire for those various crafts indeed exist. "A woman from the countryside" means a woman born and grown up in the outer countryside. "Through good conduct" means conduct done in a concealed manner without abandoning shame and moral fear is called good conduct; by that good conduct. "Pleased the king" means having pleased the king, she attained this success. Thus the Great Being spoke of the virtue of crafts fit to be trained in.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the husband and wife are the husband and wife even now, but the wise minister was myself."

The Commentary on the Bāhiya Birth Story is the eighth.

109. Commentary on the Kuṇḍakapūva Jātaka

"As is the food of the man" - this the Teacher, while dwelling at Sāvattthī, spoke referring to Mahāduggata. For in Sāvattthī, sometimes a single family alone gave a gift to the community of monks headed by the Buddha, sometimes three or four joining together, sometimes by co-operation, sometimes by street-sharing, sometimes having collected a voluntary contribution from the whole city. At that time, however, there was what is called a street-meal. Then the people, having given rice gruel to the community of monks headed by the Buddha, said "Bring sweet-meats." At that time, however, a certain poor man, a wage-earner for others, dwelling on that street, thought "I shall not be able to give rice gruel, but I shall give sweet-meats." Having had very fine rice-powder sifted, having moistened it with water, having wrapped it in

a calotropis leaf, having cooked it in hot ashes, thinking "I shall give this to the Buddha," having taken it and gone, standing near the Teacher, at the very moment the single word "Bring sweet-meats" was uttered, going before all others, he placed that cake in the Teacher's bowl. The Teacher, not accepting the sweet-meats being given by others, consumed that very cake sweet-meat.

But at that very moment, there was a single uproar throughout the whole city: "It seems the Perfectly Enlightened One, without feeling disgust, consumed the rice-powder sweet-meat of Mahāduggata as if it were the Deathless." The king, viceroys, chief ministers and so on, at least including the doorkeepers, all having assembled, having paid homage to the Teacher, having approached Mahāduggata, said "Come now, friend, having taken a hundred, having taken two hundred, having taken five hundred, give us a share of merit." He, thinking "Having asked the Teacher, I shall know," having gone to the Teacher's presence, reported that matter. The Teacher said "Whether having taken wealth or not having taken it, give a share of merit to all beings." He began to take the wealth. The people, giving in twofold, fourfold, eightfold and so on, gave nine crores of gold. The Teacher, having given thanksgiving, having gone to the monastery, when the duties had been shown by the monks, having given the exhortation of the Fortunate One, entered the perfumed chamber. The king, in the evening, having summoned Mahāduggata, honoured him with the position of millionaire.

The monks raised up a discussion in the Teaching hall: "Friends, the Teacher, without feeling disgust at the rice-powder cake given by Mahāduggata, consumed it as if it were the Deathless; and Mahāduggata too, having obtained much wealth and the position of millionaire, attained great success." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, was his rice-powder cake consumed by me without disgust; in the past too, having been a tree deity, it was consumed indeed; then too, in dependence on me, he obtained the position of millionaire indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as a tree deity in a castor-oil tree at a certain place. At that time, in that small village, the people were devotees of deities as a blessing. Then, when a certain festival arrived, the people made oblations to their own respective tree deities. Then a certain poor man, having seen those people looking after tree deities, looked after a certain castor-oil tree. Those people went taking various kinds of garlands, scents, ointments and so on, as well as solid food and soft food, to their own respective deities. But he, having taken a rice-powder cake and water with a ladle, having gone, having stood not far from the castor-oil tree, thought "Deities eat divine sweet-meats; my deity will not eat this rice-powder cake; why do I waste this without reason? I myself shall eat it" - and turned back from that very place. The Bodhisatta, having stood on the trunk and branches, said "My good man, if you were a lord, you would give me sweet sweet-meats. But you are poor; if I do not eat your cake, what else shall I eat? Do not waste my share!" - and having said this, spoke this verse -

109. "As is the food of the man, so is the food of his deity;
Bring that cake made of husked grain, do not destroy my share."

Therein, "as is the food" means one who has such food. "So is the food" means the deity of that man also has such food indeed. "Bring that cake made of husked grain" means bring this cake cooked with rice-bran powder; do not destroy my share.

He, having turned back, having looked at the Bodhisatta, made an oblation. The Bodhisatta, having consumed the nutritive essence from that, said "Man, for what purpose do you look after me?" "I am poor, master; in dependence on you, out of desire to be freed from the state of poverty, I look after you." "My dear man, do not worry; by your veneration has been made to one who is grateful and thankful. Having dug around this castor-oil tree, treasure-pots are standing neck to neck. You, having informed the king, having had the wealth brought by carts, have a heap made in the royal courtyard; the king, being pleased with you, will give you the position of millionaire." Having said this, the Bodhisatta disappeared. He did so. The king too gave him the position of millionaire. Thus he, in dependence on the Bodhisatta, having attained great success, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the poor man was the poor man of the present time itself, but the castor-oil tree deity was myself."

The Commentary on the Kuṇḍakapūva Birth Story is the ninth.

110. The Commentary on the Sabbasaṃhārakapañha Jātaka

110. "There is no all-compiler" - this question of the all-compiler will become evident in every way in the Umaṅga Jātaka.

The Commentary on the Sabbasaṃhārakapañha Birth Story is the tenth.

The Parosata Chapter is the eleventh.

Its summary:

More Than a Hundred and Green-grocer, Enemy and Mittavindaka;
Weak and Water-pot, Sling-stone and Bāhiya;
Bran-cake and All-compiler.

12. The Chapter on "If Indeed"

1. The Commentary on the Gadrabhapañha Birth Story

111. "If you think thus" - this too, the donkey question, will become evident in the Mahāummagga Jātaka itself.

The Commentary on the Gadrabhapañha Birth Story is the first.

2. The Commentary on the Amarādevīpañha Birth Story

112. "By which there is flour and vinegar, and" - this too is a question of Queen Amarā by name; it will become evident right there.

The Commentary on the Amarādevīpañha Birth Story is the second.

3. The Siṅgāla Birth Story Commentary

"Do you believe the jackal" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. For at that time monks, having assembled in the Teaching hall, said "Friends, Devadatta, having taken five hundred monks, having gone to Gayāsīsa, 'What the ascetic Gotama does, that is not the teaching. What I do, this alone is the teaching' - having caused those monks to take up his own view, having committed a deliberate lie, having split the Community, two Observances were held within a single boundary" - sat speaking of Devadatta's faults. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, is Devadatta a liar; in the past too he was a liar indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as a tree deity in a cemetery grove. At that time a festival was proclaimed in Bārāṇasī. People, saying "Let us make an oblation to the demons," having strewn fish, meat, and so on at various places such as crossroads and streets, placed much liquor in bowls. Then a certain jackal, at the time of midnight, having entered the city through a drain, having eaten fish and meat, having drunk liquor, having entered the interior of an Alexandrian laurel shrub, fell into sleep until the break of dawn. He, having awoken, having seen the light, thinking "Now it is not possible to go out," having gone near the road, having lain down unseen, even having seen other people, without saying anything, having seen a certain brahmin going for the purpose of washing his face, thought "Brahmins are indeed greedy for wealth; having enticed this one with wealth, in such a way that he places me under his armpit, covers me with his upper robe, and takes me out of the city, thus shall I act." He said in human speech "Brahmin!" He, having turned back, said "Who is calling me?" "It is I, brahmin." "For what reason?" "Brahmin, I have two hundred coins. If you are able to take me out of the city by placing me under your armpit, covering me with your upper robe, in such a way that no one sees, I shall give you those coins." The brahmin, out of greed for wealth, having accepted saying "Good," having done so with him, having taken him, having gone out of the city, went a little way. Then the jackal asked him "Which place, brahmin?" "Such and such a place by name." "Go a little further to another place." Thus speaking again and again, having reached the great cemetery, he said "Put me down here." There he put him down. Then the jackal said "If so, brahmin, spread out your upper garment." He, out of greed for wealth, spread it out saying "Good." Then, having set him to digging the earth, saying "Dig at this tree-root," having climbed up onto the brahmin's upper garment, having dropped bodily excretions at five places - at the four corners and in the middle - having smeared and moistened it, he entered the cemetery grove. The Bodhisatta, having stood on a branch of the tree, spoke this verse -

113. "Do you believe the jackal, the one who has drunk liquor, brahmin?
There is not a hundred oyster shells, whence then two hundred bronze
plates?"

Therein, "saddahāsī" means "saddahasi," or this itself is the reading; the meaning is "you have confidence in." "There is not a hundred oyster shells" means for this one there is not even a hundred oyster shells. "Whence then two hundred bronze plates" means but whence indeed are two hundred coins for him?

The Bodhisatta, having spoken this verse, having said "Go, brahmin, having washed your cloth, having bathed, do your own work," disappeared. The brahmin, having done so, overcome with displeasure, departed saying "I have indeed been deceived!"

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the jackal was Devadatta, but the tree-spirit was myself."

The Commentary on the Sīṅgāla Birth Story is the third.

114. The Commentary on the Mitacintī Jātaka

"Much-Thinker, Little-Thinker": the Teacher, while dwelling at Jeta's Grove, spoke this referring to two senior elder monks. It is said that they, having dwelt for the rains retreat at a certain forest residence in the countryside, having prepared provisions thinking "We shall go for the purpose of seeing the Teacher," let a month pass by saying "Let us go today, let us go tomorrow," having prepared provisions again, in the same way a month, again a month - thus, through their own laziness and through longing for their dwelling place, having let three months pass by, having departed from there, having gone to Jeta's Grove, having put away their bowls and robes at a convenient place, they saw the Teacher. Then the monks asked them: "For a long time, friends, you have not been attending upon the Buddha; why did you tarry so long?" They reported that matter to him. Then that state of sloth and laziness of theirs became well-known in the community of monks. In the Teaching hall too, in dependence on the laziness of those very monks, they raised up a discussion. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having had them summoned, having asked "Is it true that you, monks, are idle and lazy?" when it was said "It is true, venerable sir," having said "Not only now, monks, are these lazy; in the past too they were lazy and had longing for their dwelling place with attachment," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in the river of Bārāṇasī there were three fish; Much-Thinker, Little-Thinker, and Measured-Thinker were their names. They came from the forest to the path of humans. Therein, Measured-Thinker said thus to the other two: "This path of humans is dangerous and perilous; fishermen, having cast nets, fish-traps, and so on of various kinds, catch fish. Let us go back to the forest itself." The other two, through laziness and through greed for material gains, let three months pass by saying "Let us go today, let us go tomorrow." Then fishermen cast a net in the river. Much-Thinker and Little-Thinker, taking food, go in front. They, through their own blind foolishness, without observing the odour of the net, entered right into the belly of the net. Measured-Thinker, coming from behind, having observed the odour of the net, and having known the fact of their having entered the belly of the net, having thought "I shall give the gift of life to these lazy, blindly foolish ones," having gone by the outer side to the place of the belly of the net, having split the belly of the net, as if having come out, churning the water, having fallen in front of the net, again having entered the belly of the net, having split it from the rear part, as if having come out, churning the water, fell at the rear part. The fishermen, thinking "The fish have split the net and gone," having

taken the edge of the net, lifted it up. Those two fish too, having been freed from the net, fell into the water. Thus by them, in dependence on Measured-Thinker, life was obtained.

The Teacher, having brought up this past, having fully awakened, spoke this verse -

114. Much-Thinker and Little-Thinker, both were caught in the net;
Measured-Thinker released them, both there came together.

Therein, "Much-Thinker" means one who received this name on account of much thinking, abundance of applied thought. The same method applies in the other two as well. "Both there came together" means having obtained life in dependence on Measured-Thinker, there in the water, again both persons came together with Measured-Thinker - this is the meaning.

Thus the Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the senior monks became established in the fruition of stream-entry. At that time Much-Thinker and Little-Thinker were these two; but Measured-Thinker was myself.

The Commentary on the Mitacintī Birth Story is the fourth.

115. Commentary on the Anusāsikā Jātaka

"She who instructs others" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain instructing nun. It is said that she, a certain daughter of a good family dwelling in Sāvattthī, having gone forth, from the time of full ordination onwards, not engaged in the ascetic duty, having become greedy for material gains, goes for almsfood in such a part of the city where other nuns do not go. Then people give her superior almsfood. She, being bound by craving for flavour, thought "If other nuns too will go for almsfood in this area, my gain will decline. In such a way that others do not come to this area, thus it is fitting for me to act," having thought thus, having gone to the nuns' dwelling, she instructs the nuns: "Ladies, at such and such a place a fierce elephant, a fierce horse, a fierce ram, a fierce dog roams about; it is a dangerous place; do not go for almsfood there." Having heard her words, not even a single nun turned her neck to look at that area. One day, while she was going for almsfood in that area, as she was entering a house with speed, a fierce ram, having struck her, broke her thigh-bone. People, having run up quickly, having bound together the thigh-bone broken in two, having lifted that nun on a bed, led her to the nuns' dwelling. The nuns made mockery: "This one, having instructed other nuns, herself roaming about in that area, has come back having had her thigh-bone broken." That matter done by her became well-known in the community of monks before long.

Then one day in the Teaching hall, the monks spoke of her faults: "Friends, such and such an instructing nun, having instructed others, herself roaming about in that area, had her thigh broken by a fierce ram." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too she instructs others indeed, but herself does not practise accordingly; she constantly experiences only suffering," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the realm of birds in the forest, having come of age, having become the chief of the birds, surrounded by many thousands of birds, entered the Himalayas. During the time of his dwelling there, a certain fierce she-bird, having gone to the great carriage road, takes food. She, having obtained there rice, mung beans, seeds, and so on fallen from carts, having thought "In such a way that other birds do not come to this area now, thus shall I act," gives exhortation to the flock of birds: "The great carriage road is perilous; elephants, horses, and so on, as well as vehicles yoked with fierce oxen and so on move about; it is not possible even to fly up suddenly; one should not go there." The flock of birds gave her the name "the Instructor."

She, one day, roaming about on the great carriage road, having heard the sound of a vehicle approaching with exceedingly great speed, having turned back and looked, thinking "It is still far away," just continued roaming about. Then the vehicle reached her swiftly with the force of the wind; she was unable to rise up; having been cut in two by the wheel, it went on. The chief of the birds, gathering the birds together, not seeing her, said "The Instructor is not seen; go and investigate." The birds, investigating, having seen her cut in two on the highway, reported to the chief of the birds. The chief of the birds, having said "She, having prevented other birds, herself roaming about there, has been cut in two," spoke this verse -

115. "She who instructs others, herself being one who acts with greed;
She now lies with broken wings, the instructing bird destroyed by a wheel."

Therein, "yāyaññe manusāsati" - the syllable "ya" serves as a word-connector; the meaning is "she who instructs others." "Sāyaṃ loluppacārinī" means being herself one who acts with greed. "Sāyaṃ vipakkhikā setī" means she, having had her wings destroyed, lies on the highway. "Hatā cakkena sāsikā" means the instructing bird, the she-bird, destroyed by a vehicle's wheel.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the instructing bird was this instructing nun, but the chief of the birds was myself."

The Commentary on the Anusāsika Birth Story is the fifth.

116. Commentary on the Dubbaca Jātaka

"Atikaramakarācariyā" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was difficult to admonish. The story of that one will become evident in the Vulture Jātaka in the Ninth Collection. The Teacher then, having addressed that monk, said: "Monk, not only now are you difficult to admonish; in the past too you were difficult to admonish indeed. Because of being difficult to admonish, not heeding the exhortation of the wise, you reached the destruction of life by a spear-blow" - having said this, he brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having taken conception in the realm of acrobatic dancers, having come of age, was wise and clever in resources. He, having trained in the craft of spear-jumping in the presence of a certain acrobat, went about displaying the craft together with his

teacher. But his teacher knew the craft of jumping over only four spears, not five. One day, while displaying the craft in a certain small village, intoxicated with liquor, he set up five spears in succession, saying "I shall jump over five spears." Then the Bodhisatta said to him: "Teacher, you do not know the craft of jumping over five spears; remove one spear. If you jump, you will die pierced by the fifth spear." He, through being well intoxicated, not heeding his word, saying "You indeed do not know my measure," having jumped over four, was impaled on the fifth spear like a madhuka flower on a stick, and lay down lamenting. Then the Bodhisatta, saying to him "Not having heeded the word of the wise, you have come to this disaster," spoke this verse -

116. "Teacher, you have done an excessive deed, even to me this is not pleasing;
Having leaped over the fourth, you are now enveloped by the fifth."

Therein, "Teacher, you have done an excessive deed" means: teacher, today you have done an excessive deed, you have done a deed exceeding your own capacity - this is the meaning. "Even to me this is not pleasing" explains: even to me, being merely a pupil, this deed of yours is not pleasing; therefore I told you from the very first. "Having leaped over the fourth" means having leaped over oneself without falling on the fourth spear-ground. "You are enveloped by the fifth" means not heeding the word of the wise, you are now enveloped by the fifth spear. Having said this, having removed the teacher from the spear, he performed what was fit to be done.

The Teacher, having brought up this past, connected the Jātaka - "At that time the teacher was this one who was difficult to admonish, but the pupil was myself."

The Commentary on the Dubbaca Birth Story is the sixth.

117. Commentary on the Tittira Jātaka

"Excessively high and excessively foolish" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Kokālika. The story of that one will become evident in the Takkāriya Jātaka in the Thirteenth Collection. The Teacher, however, having said "Not only now, monks, is Kokālika ruined in dependence on his own speech; in the past too he was ruined indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a noble brahmin family, having come of age, having learnt all the crafts at Takkaśilā, having abandoned sensual pleasures, having gone forth in the going forth of sages, produced the five direct knowledges and the eight meditative attainments. In the Himalayan region, the entire group of sages, having assembled, having made him their exhortation teacher, surrounded him. He, having become the exhortation teacher of five hundred sages, playing the sport of meditative absorption, dwelt in the Himalayas. At that time a certain hermit suffering from jaundice here, having taken an axe, was splitting wood. Then a certain garrulous hermit, having sat down near him, irritated that hermit saying "Strike here, strike here." He, being angry, saying "You are not now my teacher of the craft of wood-splitting," having lifted up the sharp axe, brought him to the destruction of life with a single stroke. The Bodhisatta had the funeral rites performed for him. At that time, not far from the hermitage, at the foot of a certain ant-hill, a partridge dwelt. He, morning and

evening, standing on the top of that ant-hill, uttered a great cry. Having heard that, a certain hunter, having thought "It must be a partridge," having gone there guided by the sound, having killed it, took it and went.

The Bodhisatta, not hearing its sound, asked the hermits: "A partridge dwells at such and such a place; why indeed is its sound not heard?" They informed him of that matter. He, having compared both those causes, in the midst of the group of sages, spoke this verse -

117. "Too lofty and too forceful, spoken for too long a time;
Speech kills the fool, as excessive rain does the partridge."

Therein, "too lofty" means excessively lofty. "Too forceful" means of an excessively forceful nature through speaking again and again. "Spoken for too long a time" means having exceeded the limit, spoken by transgressing the measure. "As excessive rain does the partridge" means just as excessive rain kills a partridge, so such speech kills an imprudent, foolish person.

Thus the Bodhisatta, having given exhortation to the group of sages, having developed the four divine abidings, was one heading for the Brahma world.

The Teacher, having said "Not only now, monks, is Kokālika ruined in dependence on his own speech; in the past too he was ruined indeed," having brought this proclamation of the Teaching, connected the Jātaka - "At that time the garrulous hermit was Kokālika, the group of sages was the Buddha's assembly, but the leader of the group was myself."

The Commentary on the Tittira Jātaka is the seventh.

118. Commentary on the Quail Jātaka

"A person who does not think" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the son of the millionaire Uttara. In Sāvatthī, it is said, there was a millionaire named Uttara of great wealth. In his wife's womb, a certain meritorious being, having passed away from the Brahma world, having taken conception, having come of age, was handsome, pleasing, and of Brahmā-like complexion. Then one day, when the Kattika festival was proclaimed in Sāvatthī, the whole world was devoted to the celebration. His friends, the other merchant's sons, were with their wives. But the mind of the son of the millionaire Uttara did not cling to mental defilements, because of having dwelt for a long time in the Brahma world. Then his friends, having deliberated "Let us bring a woman for the son of the millionaire Uttara too and celebrate the festival," having approached him, said "My dear, the Kattika festival has been proclaimed in this city; let us bring a woman for you too and celebrate the festival." Even when it was said "I have no need for a woman," having pressed him again and again, having made him accept, having had a courtesan adorned with all ornaments, having led her to his house, having sent her to the sleeping-room saying "You go to the presence of the merchant's son," they departed. Even though she had entered the sleeping-room, the merchant's son neither looked at her nor spoke to her. She thought "This one neither looks at me, endowed with the splendour of beauty and possessed of the highest charm, nor speaks to me; now I shall make him look at me by my own feminine wiles and charm" - displaying feminine charm, with a

delighted appearance, having opened her front teeth, she laughed. The merchant's son, having looked, took the sign of her teeth-bones. Then the perception of a skeleton arose in him; even that entire body appeared like a chain of bones. He, having given her wages, dismissed her saying "Go."

A certain lord, having seen her descended from his house in a side street, having given her wages, led her to his own house. When the week had passed, the celebration was finished. The mother of the courtesan, not seeing her daughter's arrival, having gone to the presence of the merchant's sons, asked "Where is she?" They, having gone to the house of the son of the millionaire Uttara, asked "Where is she?" "At that very moment, having given her wages, he dismissed her." Then her mother, weeping, saying "I do not see my daughter; bring my daughter back to me," taking the son of the millionaire Uttara, went to the presence of the king. The king, judging the case, asked "These merchant's sons of yours, having brought a courtesan, gave her to you?" "Yes, Sire." "Where is she now?" "I do not know; at that very moment he dismissed her." "Are you now able to bring her back?" "I am unable, Sire." The king said "If he is unable to bring her back, impose the king's punishment on him." Then, having bound him with his hands behind his back, having seized him saying "We shall impose the king's punishment," they departed. "The king is imposing the king's punishment on the merchant's son who is unable to bring back the courtesan" - there was a single uproar throughout the whole city. The great multitude, having placed their hands on their chests, laments "What indeed is this, master; you have obtained what is unsuitable for yourself." The millionaire too goes behind and behind his son, lamenting.

The merchant's son thought: "This such suffering has arisen for me by the fact of dwelling in a house. If I am freed from this, I shall go forth in the presence of the great Gotama, the Perfectly Enlightened One." That courtesan too, having heard that sound of commotion, having asked "What is this sound?" and having heard that news, having descended swiftly, showed herself saying "Make way, make way, master, give me to the king's men to see." The king's men, having seen her, having handed her over to her mother, having released the merchant's son, departed. He, surrounded by his friends, having gone to the river, having bathed including the head, having gone home, having eaten his morning meal, having paid homage to his mother and father, having obtained permission for the going forth, having taken robe-cloths, having gone with a great retinue to the Teacher's presence, having paid homage, having requested the going forth, having obtained both the going forth and the full ordination, not having abandoned his meditation subject, having developed insight, before long became established in arahantship.

Then one day, monks assembled in the Teaching hall spoke of his virtues: "Friends, Uttara the merchant's son, when fear had arisen for himself, having known the virtue of the Dispensation, having thought 'Being freed from this suffering, I shall go forth,' by that well-considered thought, was freed from death and, having gone forth, became established in the highest fruition." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only the merchant's son Uttara, monks, when fear had arisen for himself, having thought 'By this means I shall be freed from this

suffering,' was freed from the fear of death; in the past too the wise, when fear had arisen for themselves, having thought 'By this means we shall be freed from this suffering,' were freed from the fear of death indeed," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, revolving by way of death and rebirth-linking, was born in the quail realm of existence. At that time a certain quail-hunter, having brought many quails from the forest, having kept them at home, having given them food, having collected the price, earns his livelihood by selling quails into the hands of those who came and went. One day he caught and brought the Bodhisatta too together with many quails. The Bodhisatta thought: "If I consume the food and drinking water given by this one, he will show me to the people who have come. But if I do not consume them, I shall wither; then, having seen me withering, people will not take me. Thus there will be well-being for me; I shall employ this means." He, doing so, having withered, became nothing but skin and bones. People, having seen him, did not take him. The hunter, having set aside the Bodhisatta, when the remaining quails were exhausted, having taken out the basket, having placed it at the door, having placed the Bodhisatta on the palm of his hand, having thought "What indeed is this quail?" began to look at him. Then, having known his state of heedlessness, the Bodhisatta, having spread his wings, having flown up, went to the forest itself. Other quails, having seen him, having asked "Why indeed were you not seen? Where have you gone?" when it was said "I was caught by the hunter," asked "How did you become free?" The Bodhisatta, having said "I, not having taken the food given by him, not having drunk the drinking water, was freed by thinking of a means," spoke this verse -

118. A person who does not think, does not attain distinction;
See the fruit of thinking, I am freed from murder and bondage.

Therein, this is the summarised meaning - A person, having encountered suffering, not thinking "By such and such a means I shall be freed from this suffering," does not attain the distinction termed release from his own suffering. But now see the fruit of the action thought out by me. By that very means I am freed from murder and bondage; I am freed from death and from bondage. Thus the Bodhisatta told of the matter done by himself.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the quail freed from death was myself."

The Commentary on the Vaṭṭa Birth Story is the eighth.

119. Commentary on the Akālarāvi Jātaka

"Not reared by mother and father" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk who crowed at the wrong time. It is said that he was a son of good family dwelling in Sāvattihī who, having gone forth in the Dispensation, did not learn either the duties or the training. He did not know "At this time the duty should be done by me, at this time one should attend, at this time one should learn, at this time one should recite"; in the first watch, the middle watch, and the last watch too, at every moment of awakening he made a great noise, and the monks did not obtain sleep. In the Teaching hall the monks spoke of his faults: "Friends, the monk named so-and-so, having gone forth in such a Dispensation of the

Jewel, does not know either the duties or the training or the proper time or the improper time." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, is this one one who crows at the wrong time; in the past too he was one who crowed at the wrong time indeed, and through the state of not knowing the proper time and the improper time, having had his neck wrung, he reached the destruction of life," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a noble brahmin family, having come of age, having gone to the far shore of all crafts, having become a world-famed teacher in Bārāṇasī, was teaching crafts to five hundred young men. Those young men had one cock that crowed at the right time; they, having risen at the sound of its crowing, trained in the craft. He died. They went about searching for another cock. Then one young man, pulling out firewood in a cemetery grove, having seen a cock, having brought it, having placed it in a cage, looked after it. He, because of having been raised in a cemetery, not knowing "One should crow at such and such a time," sometimes crowed too late at night, sometimes at the break of dawn. The young men, training in the craft when it crowed too late at night, were unable to train until the break of dawn; being sleepy, they could not even see the point they had grasped. When it crowed too early at dawn, they did not get even the opportunity for recitation. The young men, saying "This one crows either too late at night or too early at dawn; in dependence on this one our craft will not be completed," having taken it, having wrung its neck, having brought about the destruction of its life, told the teacher "The cock that crowed at the wrong time has been killed by us." The teacher, having said "Through the state of having been reared without accepting exhortation, it met death," spoke this verse -

119. "Not brought up by mother and father, dwelling in a family without a teacher;
This cock does not directly know the proper time or the improper time."

Therein, "not brought up by mother and father" means brought up not in dependence on mother and father, not having accepted their exhortation. "Dwelling in a family without a teacher" means not dwelling even in a teacher's family, the meaning being that he had not dwelt in dependence on anyone who could teach him proper conduct. "This cock does not directly know the proper time or the improper time" means "At this time one should crow, at this time one should not crow" - thus this cock does not know the proper time or the improper time suitable for crowing; through the very state of not knowing, he reached the destruction of life. Having shown this reason, the Bodhisatta, having remained as long as life lasted, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the cock that crowed at the wrong time was this monk, the pupils were the Buddha's assembly, but the teacher was myself."

The Commentary on the Akālarāvi Birth Story is the ninth.

120. Commentary on the Bandhanamokkhajātaka

"The unbound are bound there" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Ciñcamāṇavikā. Her story will become evident in the Mahāpaduma

Jātaka in the Book of Twelves. At that time, however, the Teacher, having said "Not only now, monks, does Ciñcamāṇavikā slander me with what is untrue; in the past too she slandered me indeed," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the house of the chaplain, having come of age, upon the passing of his father, became that very one's chaplain. By him a boon had been given to the queen-consort: "Dear lady, whatever you wish, you may say it." She said thus: "No other boon is indeed hard to obtain for me, but from now on, no other woman should be looked at by you under the influence of defilements." He, having refused, being pressured again and again, being unable to go beyond her words, having accepted, from that time onwards, among the sixteen thousand dancing women, did not look at even one woman under the influence of defilements.

Then his borderland became agitated; the warriors stationed in the borderland, having fought two or three battles together with the thieves, sent a letter to the king: "We are unable to do more than this." The king, wishing to go there, having assembled the army, having had her summoned, said: "Dear lady, I am going to the borderland; there are various kinds of battles there; victory and defeat too are uncertain; in such places a woman is difficult to look after; you stay right here." She, having been rejected by the king again and again, saying "It is not possible, Sire, for me to stay behind," said: "If so, having gone each yojana, send one person each for the purpose of knowing my welfare and suffering." The king, having accepted saying "Good," having stationed the Bodhisatta in the city, having departed with a great army, while going, at every yojana sent one man each: "Having reported our good health, having ascertained the queen's welfare and suffering, come back." She, having asked each man who came "For what purpose does the king send you?" when it was said "For the purpose of knowing your welfare and suffering," saying "If so, come," indulged in misconduct together with him. The king, travelling a road of thirty-two yojanas, sent thirty-two persons; she did likewise with all of them.

The king, having appeased the borderland, having reassured the province, while coming back too sent thirty-two persons in the same way; she transgressed in the same way with them too. The king, having arrived, having stayed at the victorious camp site, sent a letter to the Bodhisatta: "Have the city attended to." The Bodhisatta, having had the entire city attended to, while having the king's abode attended to, went to the queen's dwelling place. She, having seen the Bodhisatta's body endowed with the splendour of beauty, being unable to remain composed, said: "Come, brahmin, ascend the bed." The Bodhisatta said: "Do not say so; the king too is to be respected, and I fear the unwholesome; it is not possible for me to do thus." "For the sixty-four footmen, neither is the king to be respected, nor do they fear the unwholesome. Only for you is the king to be respected, and only you fear the unwholesome." "Yes, queen, if they too had such a sense, they would not do such a thing." "But I, knowing, shall not do such a reckless deed." "Why do you prattle so much? If you do not do my bidding, I shall have your head cut off." "Let the head in one individual existence be set aside; even in a thousand individual existences, even when heads are being cut off, it is not possible for me to do such a thing." She, having threatened the Bodhisatta saying "So be it, I shall know," having entered her own inner room, having made nail-scratches visible on her body, having anointed her

limbs with oil, having put on soiled clothes, having made a pretence of illness, commanded the maidservants: "When the king asks 'Where is the queen?' you should say 'She is ill.'"

The Bodhisatta too went to meet the king on the way. The king, having circumambulated the city, having ascended the mansion, not seeing the queen, asked "Where is the queen?" "She is sick, Sire." He too, having entered the royal bedchamber, stroking her back, asked "What is your illness, dear lady?" She remained silent. On the third occasion, having looked at the king, she said "You too, great king, are alive indeed, and women like me too have husbands indeed." "What is this, dear lady?" The chaplain appointed by you for the purpose of protecting the city, having come here saying "I shall look after your dwelling," having struck me who would not do his bidding, having fulfilled his own desire, has gone. The king, like a crystal of salt thrown into fire, crackling with anger, having come out from the royal bedchamber, having summoned the doorkeepers, servants, and others, said "Go, my good men, having bound the chaplain with his hands behind his back, having made him one condemned to death, having taken him out from the city, having led him to the place of execution, cut off his head." They, having gone quickly, having bound him with his hands behind his back, had the execution drum circulated.

The Bodhisatta thought - "Surely the king has already been set at variance by that wicked queen; today now I shall free myself by my own power alone." He said to those men "My dear sirs, if you are going to kill me, show me to the king first and then kill me." "For what reason?" "I am a government official, much work has been done by me, I know many great treasure sites, the royal property has been administered by me. If you do not show me to the king, abundant wealth will be lost; after my having declared the king's property, do what is to be done afterwards." They showed him to the king. The king, having seen him, said "Why, my dear brahmin, did you not feel shame towards me? Why was such an evil deed done by you?" "Great king, I was born in a brahmin family; not even the killing of a living being as small as a louse or an ant has ever been done by me; not even what is not given as small as a blade of grass has ever been taken by me; not even the eyes have ever been opened to look at another's wife through the influence of greed; not even falsehood has ever been spoken by me even in jest; not even intoxicants have ever been drunk by me even with the tip of a blade of kusa grass; I am guiltless towards you. But that foolish woman, through the influence of greed, having seized me by the hand, having been rejected by me, having threatened me, having made manifest the evil done by herself, having told it as mine, entered the inner chamber. I am guiltless; but the sixty-four men who came bearing the letter are guilty; having summoned them, ask "Was her bidding done by you or not?" Sire. The king, having had those sixty-four men bound, having had the queen summoned, asked "Was evil done by you together with these, or not?" When it was said "It was done, Sire," having had them bound with their hands behind their backs, he commanded "Cut off the heads of these sixty-four men."

Then the Bodhisatta said to him - "There is no fault, great king, in these men; the queen had her own preference carried out. These are guiltless; therefore forgive them. There is no fault in her either; women are indeed unsatisfied with sexual intercourse. For this is their intrinsic nature by birth. It is indeed fitting to be patient

with them. Therefore forgive her too" - thus having convinced the king in various ways, having had those sixty-four men and that foolish woman released, he had their respective positions given to all of them. Having thus released them all and established them in their own positions, the Bodhisatta, having approached the king, said "Great king, by the groundless word of the blindly foolish, even wise men who ought not to be bound are bound with their hands behind their backs; by the reasoned word of the wise, even those bound with their hands behind their backs are freed. Thus fools indeed cause even those who ought not to be bound to be bound, while the wise release even those who are bound" - having said this, he spoke this verse -

120. "The unbound are bound there, where fools speak out;
Even the bound are freed there, where the wise speak out."

Therein, "unbound" means those who ought not to be bound. "Speak out" means they speak out, they say, they tell.

Thus the Great Being, having expounded the Teaching to the king with this verse, having obtained permission for the going forth saying "This suffering was obtained by me by the fact of dwelling in a house; now I have no need of a house; permit me the going forth, Sire," having abandoned the tear-faced kinsmen and great wealth, having gone forth in the going forth of sages, dwelling in the Himalayas, having produced the direct knowledges and the meditative attainments, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the wicked queen was Ciñcamāṇavikā, the king was Ānanda, but the chaplain was myself."

The Commentary on the Bandhanamokkha Birth Story is the tenth.

The Haṃci Chapter is the twelfth.

Its summary:

Donkey-question, eel, jackal, measured-thinking, and;
Adviser-difficult-to-admonish, partridge, quail, again;
Untimely-crower, bondage.

13. The Chapter on the Grass Reed

121. Commentary on the Kusanāḷi Jātaka

"Would make equal" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a friend of Anāthapiṇḍika. For the friends, companions, relatives and kinsmen of Anāthapiṇḍika, having come together, prevented him again and again saying "Great millionaire, this one is neither equal to you nor more superior in birth, clan, wealth, grain and so on; why do you make intimacy with him? Do not do so." But Anāthapiṇḍika, not accepting their word, saying "Friendly association should indeed be made even with the inferior, even with the equal, even with the superior," while going to his revenue village, having made him the family guardian, went away - all this should be understood by the method stated in the Kāḷakaṇṇi story. But here,

when the occurrence at his own house was reported by Anāthapiṇḍika, the Teacher said "Householder, there is no such thing as a small friend; the ability to protect the duty of friendship is here the measure; a friend, whether equal to oneself, or inferior, or superior, should be taken. All of these indeed cross over their own burden of responsibility; now for the present, you, in dependence on your inferior friend, have become the owner of the family; but the ancients, in dependence on an inferior friend, became the owners of a mansion" - having said this, being requested by him, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born as a deity in a kusa-grass shrub in the king's park. And in that very park, in dependence on an auspicious stone, there was a ruca-auspicious tree with a straight trunk, endowed with symmetrical branches and boughs, which had received honour from the king's presence; it is also called "mukhaka." In that one, an influential king of gods was born. The Bodhisatta had friendly association with him. At that time the king dwelt in a certain single-pillared mansion, and that pillar of his trembled. Then they reported its trembling state to the king. The king, having summoned the carpenters, said "Dear sons, the pillar of my single-pillared auspicious mansion has become unsteady; having brought one heartwood pillar, make it motionless." They, having accepted the king's word saying "Very well, Sire," while searching for a tree befitting that, not seeing one elsewhere, having entered the park, having seen that mukhaka tree, having gone to the king's presence, when it was said "Well, dear sons, has a tree befitting that been seen by you?" they said "It has been seen, Sire, but we do not dare to cut it down." "For what reason?" For we, not seeing a tree elsewhere, entered the park; there too, apart from the auspicious tree, we do not see another. Thus we do not dare to cut it down because of its being an auspicious tree. Go, having cut it down, make the mansion firm; we shall make another auspicious tree. They, saying "Good," having taken oblation materials, having gone to the park, having made an oblation to the tree saying "Tomorrow we shall cut it down," departed.

The tree-spirit, having known that reason, not seeing a place to go, thinking "Tomorrow they will destroy my mansion; having taken my children, where shall I go?" having taken her little children by the neck, wailed. Tree-spirits who were her intimate friends, having come, having asked "What is this?" having heard that reason, themselves too not seeing a means of making the carpenters withdraw, having embraced her, began to weep. At that time the Bodhisatta, having gone there thinking "I shall see the tree-spirit," having heard that reason, having consoled those deities saying "Let it be, do not worry; I shall not allow the tree to be cut down; tomorrow when the carpenters have come, see my plan," on the following day, at the time of the carpenters' arrival, having assumed the appearance of a chameleon, having gone in front of the carpenters, having entered the space between the roots of the auspicious tree, having made that tree appear as if hollow, having climbed up through the middle of the tree, having emerged at the top of the trunk, shaking his head, he lay down. The chief carpenter, having seen that chameleon, having struck the tree with his hand, having reproached the solid great tree saying "This is a hollow tree, worthless; yesterday we made the oblation without consideration," departed. The tree-spirit, in dependence on the Bodhisatta, became the mistress of the mansion.

For the purpose of showing hospitality to her, many deities who were her intimate friends gathered together. The tree-spirit, with gladdened mind thinking "My mansion has been obtained," speaking of the Bodhisatta's virtues in the midst of those deities, said "Dear deities, we, even though being influential, through slowness of wisdom did not know this means; but the kusanāḷi-deity, through the achievement of his own knowledge, made us the owners of our mansions. A friend, whether equal, superior, or inferior, should indeed be made. For all, by their own strength, having crossed over the suffering arisen for their friends, establish them in happiness" - having praised the quality of friendship, she spoke this verse -

121. "Whether an equal would do it, or also one who is superior, or even an inferior one alone would do it;
These would do the highest good in disaster, just as I and Kusanāḷi did for Rucā."

Therein, "an equal would do it" means even one who is equal in birth and so on should perform the duty of friendship. "Or also one who is superior" means even one who is superior in birth and so on should do it. "Or even an inferior one alone would do it" means one alone, even one who is inferior in birth and so on, should perform the duty of friendship. Therefore it explains that all these should indeed be made friends. Why? "These would do the highest good in disaster" means all these, when disaster has arisen for a friend, each bearing his own share of the burden, would do the highest good; the meaning is that they would indeed free that companion from bodily and mental suffering. Therefore even an inferior one should indeed be made a friend, how much more so the others. Herein this is the simile - "Just as I and Kusanāḷi did for Rucā" means just as I, the deity arisen in the Rucā tree, and this Kusanāḷi deity, even though of little influence, established a friendly association; therein I, even though being influential, through foolishness, through lack of skilfulness in means, was not able to remove the suffering that had arisen for myself; but in dependence on this wise deity, even though being of little influence, I have been freed from suffering. Therefore by others too who wish to be freed from suffering, without looking at the state of being equal or distinguished, even an inferior wise one should be made a friend.

The Rucā deity, having expounded the Teaching to the assembly of gods with this verse, having remained as long as life lasted, together with the Kusanāḷi deity, went according to their actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the Rucā deity was Ānanda, but the Kusanāḷi deity was myself."

The Commentary on the Kusanāḷi Birth Story is the first.

122. Commentary on the Dummedha Jātaka

"Having obtained fame, the imprudent one" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. For in the Teaching hall, monks sat speaking thus: "Friends, Devadatta, having looked at the Truth-finder's face resplendent like the full moon, his body adorned with the eighty minor features and the thirty-two marks of a great man, surrounded by the fathom-wide radiance, emitting dense Buddha rays that have become garland upon garland, pair upon pair,

and his individual existence that has attained the highest splendour, is not able to inspire confidence in his mind; he only makes envy. When it is being said 'Buddhas are endowed with such morality, concentration, wisdom, liberation, and knowledge and vision of liberation,' he is not able to endure the praise; he only makes envy" - thus they spoke of Devadatta's faults. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does Devadatta make envy when my praise is being spoken; in the past too he did just so," brought up the past.

In the past, in the country of Magadha, in the city of Rājagaha, when a certain king of Magadha was exercising kingship, the Bodhisatta, having been reborn in the elephant womb, was entirely white, endowed with beauty of form similar to that described below. Then that king, thinking "This one is endowed with auspicious signs," made him the state elephant. Then on a certain festival day, having had the whole city decorated like the city of the gods, having mounted the state elephant adorned with all ornaments, he circumambulated the city with great royal pomp. The great multitude, standing here and there, having seen the body of the state elephant endowed with the splendour of beauty, praised the state elephant itself, saying "Oh, what beauty! Oh, what gait! Oh, what grace! Oh, what excellence of marks! Such an all-white noble elephant is indeed befitting for a wheel-turning monarch."

The king, having heard the praise of the state elephant, being unable to endure it, having aroused envy, thinking "This very day, having made him fall at the foot of a mountain, I shall bring him to the destruction of life," having summoned the elephant trainer, said "How was this elephant trained by you?" "He is well-trained, Sire." "He is not well-trained; he is badly trained." "He is well-trained, Sire." "If he is well-trained, will you be able to make him ascend to the summit of Mount Vepulla?" "Yes, Sire." "If so, come" - having himself descended, having mounted the elephant trainer, having gone to the foot of the mountain, when the elephant trainer, having sat down right on the elephant's back, had made the elephant ascend to the summit of Mount Vepulla, he himself too, surrounded by a company of ministers, having ascended to the mountain summit, having made the elephant face the precipice, said "You say 'This one was well-trained by me'; first make him stand on just three feet." The elephant trainer, having sat down right on the back, gave a signal with his heel to the elephant, saying "My good fellow, stand on three feet." The Great Being did so. Again the king said "Make him stand on just the two front feet." The Great Being, having raised the two hind feet, stood on the front feet. Even when it was said "On the hind feet only," having raised the two front feet, he stood on the hind feet; even when it was said "On one," having raised three feet, he stood on just one. Then, having known his state of not falling, he said "If you are able, make him stand in the sky."

The teacher thought - "In the entire Indian subcontinent there is no elephant well-trained equal to this one; without doubt this one must be wishing to kill it by having it thrown off a precipice." He whispered at the root of its ear: "Dear son, this king wishes to kill you by having you thrown off a precipice; you are not befitting for him. If you have the power to go through space, take me just as I am seated and having risen up into the sky, go to Bārāṇasī." The Great Being, endowed with the supernormal power of merit, at that very moment stood in the sky. The elephant trainer, having said "Great king, this elephant is endowed with the supernormal power

of merit; it is not befitting for such a one of little merit and poor understanding, but befitting for a wise king accomplished in merit; such ones of little merit, having obtained such a vehicle, not knowing its virtues, destroy both that vehicle and the remaining achievement of fame," seated just on the elephant's back, spoke this verse -

122. "Having obtained fame, the imprudent one works for his own harm;
He proceeds towards the injury of himself and others."

Therein this is the meaning in brief - Great king, such an imprudent, devoid of wisdom person, having obtained the achievement of a retinue, works for his own harm. Why? For he, intoxicated by the vanity of fame, not knowing what should and should not be done, proceeds towards the injury of himself and others. Injury is called weariness, the production of suffering; he proceeds for that very purpose.

Thus, having expounded the Teaching to the king with this verse, having said "Stay now, you," having flown up into the sky, having gone to the city of Bārāṇasī, he stood in the sky in the royal courtyard. Having stirred up the whole city, there was a single uproar: "A noble white elephant has come through the sky for our king and stands in the royal courtyard." They reported to the king too with speed. The king, having come out, said: "If you have come for my use, establish yourself on the ground." The Bodhisatta established himself on the ground; the teacher, having descended, having paid homage to the king, when it was said "Where have you come from, dear son?" having said "From Rājagaha," he reported the whole incident. The king, satisfied and joyful, saying "An agreeable thing has been done by you, dear son, in coming here," having had the city prepared, having placed the elephant in the station of the state elephant, having made the whole kingdom into three portions, gave one to the Bodhisatta, one to the teacher, and kept one for himself. But from the very time of the Bodhisatta's arrival, the kingdom over the whole of Jambudīpa came right into the king's possession. He, having become the foremost king in Jambudīpa, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the king of Magadha was Devadatta, the king of Bārāṇasī was Sāriputta, the elephant trainer was Ānanda, but the elephant was myself."

The Commentary on the Dummedha Birth Story is the second.

123. The Commentary on the Naṅgalīsa Jātaka

"Speech that does not apply everywhere" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Elder Lāḷudāyī. It is said that he, when speaking the Teaching, did not know what is proper and improper, thinking "In this situation this should be spoken, in this situation this should not be spoken"; speaking of ill omen at a blessing, he speaks the thanksgiving having made this ill omen into a blessing: "They stand outside the walls, and at junctions and crossroads." When giving thanksgiving at funerals, having said "Many gods and human beings have pondered upon blessings," he says "May you be able to perform a hundred or a thousand of such blessings." Then one day in the Teaching hall, the monks raised up a discussion: "Friends, Lāḷudāyī does not know what is proper and improper; he speaks everywhere speech that should not be spoken." The Teacher, having come, having asked "What

discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does Lāḷudāyī, slow in endeavour, not know what is proper and improper; in the past too he was of such a kind; he is always just a simpleton," he brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a wealthy brahmin family, having come of age, having learnt all the crafts at Takkaṣilā, having become a world-famed teacher in Bārāṇasī, taught crafts to five hundred young men. At that time, among those young men, one slow in endeavour, a simpleton young man, having become a resident pupil, was learning the craft, but because of his slowness was unable to learn. But he was helpful to the Bodhisatta; like a slave, he performed all duties. Then one day the Bodhisatta, having eaten supper, lying down on the bed, said to that young man who, having done the hand, foot, and back-rubbing, was going: "Dear son, having propped up the bed-legs, go." The young man, having propped up one leg, not finding a prop for one, having placed it on his own thigh, spent the night.

The Bodhisatta, having risen towards the break of dawn, having seen him, asked: "Why, dear son, are you sitting?" "Teacher, not finding a prop for one bed-leg, having placed it on my thigh, I have been sitting." The Bodhisatta, having become agitated in mind, thought: "This one is exceedingly helpful to me, but among so many young men, this one alone is slow and unable to train in the craft; how indeed might I make him wise?" Then this occurred to him: "There is one stratagem. I shall ask this young man, when he has gone to the forest for the purpose of firewood or for the purpose of leaves and has returned, 'What did you see today, what did you do?' Then he will tell me 'Such and such a thing was seen by me today, this was done.' Then I shall ask him 'What is that which was seen and done by you like?' and he will speak by means of simile and reason, saying 'It is of such a form.' Thus, having had him speak new and new similes and reasons, by this means I shall make him wise." He, having had him summoned, said: "Dear young man, from now on, at whatever place you have gone for the purpose of firewood or for the purpose of leaves, whatever has been seen or heard or eaten or drunk or chewed by you there, having come, you should report that to me."

He, having assented "Very well," one day, having gone to the forest for firewood together with the young men, having seen a snake there, having come back, reported "Teacher, a snake was seen by me." "What kind of thing is a snake, dear son?" "Just as a plough-beam." "Good, dear son, an agreeable simile has been brought by you; snakes are indeed just like a plough-beam." Then the Bodhisatta thought "An agreeable simile has been brought by the young man; I shall be able to make him wise." The young man, again one day, having seen an elephant in the forest, said "An elephant was seen by me, teacher." "What kind of thing is an elephant, dear son?" "Just as a plough-beam." The Bodhisatta thought "An elephant's trunk is similar to a plough-beam, but the tusks and so on are of such and such a form. This one, however, being unable to analyse and explain due to foolishness, spoke with reference to the trunk, methinks" - and remained silent. Then one day, having obtained sugar-cane at an invitation, he said "Teacher, today we ate sugar-cane." When asked "What kind of thing is sugar-cane?" he said "Just as a plough-beam." The teacher, thinking "He spoke a slightly fitting reason," became silent.

On yet another day, at an invitation, some young men ate molasses with curds, some with milk. He, having come, having said "Teacher, today we ate with curds and milk," when asked "What kind of thing is curds and milk?" said "Just as a plough-beam." The teacher thought "This young man, in saying 'a snake is similar to a plough-beam,' spoke well said; even in saying 'an elephant is similar to a plough-beam,' it was said with a slight connection, with reference to the trunk. Even in saying 'sugar-cane is similar to a plough-beam' there is a slight connection; but curds and milk are always white and take the shape of the vessel into which they are put - here he did not give a simile that is in any way fitting at all. It is not possible to train this dullard." Having said this, he spoke this verse -

123. "The fool speaks everywhere speech that does not apply everywhere;
This one knew neither curds nor the plough-pole, he imagines curds and milk
to be the plough-pole."

Therein this is the meaning in brief - Whatever speech does not apply everywhere by way of simile, that speech not applying everywhere the fool, the slow-witted person, speaks everywhere; even when asked "What kind of thing is curds?" he says "Just as a plough-beam." Thus speaking, this one knew neither curds nor the plough-pole. Why? He imagines curds and milk to be the plough-pole, because this one imagines even curds to be the plough-pole itself. Or else, "dadhi" means curds itself, "paya" means milk, and curds and milk together is "dadhippaya." Because this one imagines even curds and milk to be the plough-pole itself, and such is this fool, what is the use of him - having spoken a talk on the Teaching to his pupils, having given expenses, he dismissed him.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the young Lālaka was Lāludāyī, but the world-famed teacher was myself."

The Commentary on the Naṅgalīsa Birth Story is the third.

124. Commentary on the Amba Jātaka

"A person should indeed strive" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was dutiful. It is said that he was a son of good family dwelling in Sāvattthī who, having given his breast to the Dispensation, went forth and was dutiful; he performed well the duties to the teacher and preceptor, the duties regarding drinking water, water for washing, the Observance hall, the hot-bath house and so on; he was one who fulfilled the fourteen great duties and the eighty chapter duties; he sweeps the monastery, he sweeps the residential cell, the discussion pavilion, and the monastery path; he gives drinking water to people. People, having gained confidence in his accomplishment of duties, gave about five hundred regular meals; great material gain and honour arose. In dependence on him, comfortable dwelling arose for many. Then one day the monks raised up a discussion in the Teaching hall: "Friends, the monk named so-and-so, through his own accomplishment of duties, produced great material gain and honour; in dependence on this one alone, comfortable dwelling arose for many." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; formerly too

this monk was dutiful; formerly too, in dependence on this one alone, five hundred sages, without going to the forest for the purpose of gathering various kinds of fruit, sustained themselves with the very fruits brought by him," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a noble brahmin family, having come of age, having gone forth in the going forth of sages, with a retinue of five hundred sages, dwelt at the foot of a mountain. At that time there was a fierce drought in the Himalayas; here and there the water sources were cut off; the animals, not obtaining drinking water, were becoming wearied. Then among those hermits, one hermit, having seen their suffering from thirst, having cut down a tree, having made a trough, having drawn up water, having filled the trough, gave them drinking water. When many, having gathered together, were drinking water, there was no opportunity for the hermit to go for the purpose of gathering various kinds of fruit. He, even though without food, kept giving drinking water. The herds of deer thought: "This one, giving us drinking water, does not obtain the opportunity to go for the purpose of gathering various kinds of fruit; through being without food he is exceedingly wearied. Come, let us make an agreement." They made an agreement: "From now on, one coming for the purpose of drinking water should come having taken various kinds of fruit in accordance with one's own strength." They, thenceforth, each animal, in accordance with its own strength, comes having taken very sweet mangoes, rose-apples, jackfruits and so on. The various kinds of fruit brought for the sake of one person amounted to two and a half cartloads. The five hundred hermits consumed that very thing. The surplus was thrown away.

The Bodhisatta, having seen that, having said "In dependence on one who is dutiful, sustenance has arisen for so many ascetics without having gone for the purpose of gathering fruits; energy indeed ought to be exerted," spoke this verse -

124. "A person should indeed strive, a wise one should not become weary;
See the fruit of effort, the mangoes eaten are not based on hearsay."

Therein this is the meaning in brief - A wise person should indeed strive in work such as the fulfilment of one's duties and so on, and should not become dissatisfied. Why? Because of the absence of fruitlessness of effort. Thus the Great Being, addressing the group of sages saying "Effort is indeed fruitful," said "See the fruit of effort." Of what kind? The mangoes eaten are not based on hearsay. Therein, "mangoes" is merely a representative teaching; but by them various kinds of fruits were brought. Among those, by way of the more accomplished or the more abundant, "mangoes" is said. Those mangoes which were brought for the sake of one person by these five hundred sages without themselves going to the forest, and were eaten - this is the fruit of effort. And that, however, is not based on hearsay; it is not to be taken by hearsay thus "so he said, so he said"; one sees that fruit directly. Thus the Great Being gave exhortation to the group of sages.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the dutiful hermit was this monk, but the leader of the group was myself."

The Commentary on the Amba Birth Story is the fourth.

125. Commentary on the Kaṭāhaka Jātaka

"Even though he might boast much" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain boastful monk. His story is just similar to the one told below.

But in the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a millionaire of great wealth. His wife gave birth to a son, and his slave woman too gave birth to a son on that very same day. They grew up together. When the millionaire's son was learning writing, his slave too, carrying the writing board, having gone, learnt writing together with him, learnt arithmetic, and conducted two or three business transactions. He gradually became skilled in speech, skilled in business, a handsome youth; by name he was called Kaṭāhaka. He, while doing the work of storekeeper in the millionaire's house, thought: "They will not have me do the storekeeper's work at all times; having found some fault, they will beat me, bind me, brand me with a mark, and make use of me even as a common slave. But in the borderland there is a millionaire who is a friend of the millionaire. What if I, having taken a letter in the millionaire's words, having gone there, having said 'I am the millionaire's son,' having deceived that millionaire, having taken his daughter, were to live happily." He himself, having taken a letter, having written "I am sending my son named so-and-so to your presence; a marriage connection is indeed fitting between me and you, and between you and me; therefore, having given your own daughter to this boy, have him dwell right there; I too, having obtained the opportunity, shall come," having sealed it with the millionaire's own signet ring, having taken expenses and perfumes, cloths, and so on as he pleased, having gone to the borderland, having seen the millionaire, having paid homage, he stood there.

Then the millionaire asked him: "Where have you come from, dear son?" "From Bārāṇasī." "Whose son are you?" "Of the Bārāṇasī millionaire." "For what purpose have you come?" At that moment Kaṭāhaka, saying "Having seen this, you will know," gave the letter. The millionaire, having read the letter, with a gladdened mind thinking "Now I am truly alive," gave his daughter and established him. His retinue was great. He, when rice gruel, sweet-meats, and so on, or cloths, perfumes, and so on were brought, censured the rice gruel and so on, saying "Is this how they cook rice gruel? This is how they make sweet-meats? This is how they cook food? Ah, these borderland dwellers!" He censured the cloth-workers and others, saying "These ones, by their very nature as borderland dwellers, do not know how to use new cloaks, do not know how to grind perfumes, do not know how to string flowers."

The Bodhisatta too, not seeing the slave, sent people all around saying "Kaṭāhaka is not seen; where has he gone? Search for him." One of them, having gone there, having seen him and having recognised him, having made himself unrecognised, having come back, reported to the Bodhisatta. The Bodhisatta, having heard that news, having asked permission of the king saying "An inappropriate deed was done by him; having gone, I shall take him and come back," departed with a great retinue. "The millionaire, it is said, is going to the borderland" - thus it became well-known everywhere. Kaṭāhaka, having heard "The millionaire, it is said, is coming," thought "He will not come for any other reason; his coming must be in dependence on me. If however I flee, it will not be possible to come back again. But there is this means. Having gone to meet my master on the way, having performed slave-work, I shall win

him over." He, thenceforth, spoke thus in the midst of assemblies: "Other foolish people, through their own foolishness, not knowing the virtues of their mother and father, without performing the act of esteem for them at mealtime, eat together with them; but we, at the mealtime of our mother and father, bring up the receptacle, bring up the spittoon, bring up the vessels, and having taken both drinking water and a fan, stand in attendance" - thus, up to taking a water-pot at the time of easing the body and going to a concealed place, he made known all the duties to be done by slaves for their masters.

He, having thus instructed the assembly, at the time when the Bodhisatta had come near the borderland, said to his father-in-law: "Dear father, my father, it is said, is coming for the purpose of seeing you; you have solid and soft food prepared; I shall take a present and go to meet him on the way." He accepted saying "Good, dear son." Kaṭāhaka, having taken abundant presents, having gone with a great retinue, having paid homage to the Bodhisatta, gave the presents. The Bodhisatta too, having taken the presents, having exchanged friendly welcome with him, at breakfast time, having set up camp, entered a concealed place for the purpose of easing the body. Kaṭāhaka, having turned back his own retinue, having taken a water-pot, having gone to the presence of the Bodhisatta, at the conclusion of the water-duty, having fallen at his feet, said "Master, I shall give you however much wealth you wish; do not cause my fame to disappear." The Bodhisatta, having been pleased by his accomplishment of duty, having consoled him saying "Do not fear; there is no danger for you from me," entered the borderland city. There was great honour, and Kaṭāhaka too continuously performed for him the duties to be done by a slave. Then, on one occasion, the borderland millionaire said to him who was comfortably seated: "Great millionaire, having merely seen your letter, the girl was given to your son." The Bodhisatta, having made Kaṭāhaka his son indeed, having spoken endearing words befitting that, pleased the millionaire. Thenceforth he was not able to look at Kaṭāhaka's face.

Then one day the Great Being, having summoned the millionaire's daughter, having said "Come, mother, pick the lice on my head," having spoken endearing words to her who had come and was standing there having taken the lice, asked "Tell me, mother, is my son heedful in happiness and suffering? Do you both, being joyful, dwell in harmonious living?" "Dear father, there is no other fault in your son, the great millionaire's; he only finds fault with the food." "Mother, this one is always of a difficult disposition; but I shall give you a charm for binding his mouth. You, having learnt it well, at the mealtime of my son, when he is finding fault, should stand before him and speak in just the manner learnt" - having taught her the verse, having dwelt for a few days, he went to Bārāṇasī itself. Kaṭāhaka too, having taken abundant solid and soft food, having gone along the road, having given much wealth, having paid homage, turned back. He, from the time of the Bodhisatta's departure, became excessively proud. He, one day, having had food of various excellent flavours brought by the millionaire's daughter, began to find fault with the meal while she was serving with a ladle in hand. The millionaire's daughter, in just the manner learnt in the presence of the Bodhisatta, spoke this verse -

125. "Even though he might boast much, having gone to another country;
Having followed, he would ruin him, enjoy your wealth, Kaṭāhaka."

Therein, "even though he might boast much, having gone to another country" means whoever, having gone from his own native land to another country, where they do not know his birth, he might boast much; he might speak scoffing words, deceitful words. "Having followed, he would ruin him" means for this turn, you are freed from having gone to meet the master on the way, from the tearing of the skin of the back by being struck with whips because of having done slave-work, and from branding with marks. If you engage in misconduct, on another occasion of his coming, your master, having followed, would ruin you; having followed to this house, by blows with whips and by branding with marks and by making known your birth, he would ruin you, would injure you. Therefore, having abandoned this misconduct, enjoy your wealth, Kaṭāhaka; do not afterwards, having made your own slave-status well-known, be remorseful - this here is the millionaire's intention.

But the millionaire's daughter, not knowing this meaning, recited merely the phrasing by the method as she had learnt it. Kaṭāhaka, thinking "Surely the millionaire, having told my family to her, must have told her everything," from then on was no longer able to find fault with the meal again; with his conceit subdued, having eaten whatever he received, he went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka: "At that time Kaṭāhaka was the boastful monk, but the millionaire of Bārāṇasī was myself."

The Commentary on the Kaṭāhaka Birth Story is the fifth.

126. Commentary on the Sword-Characteristic Jātaka

"Likewise for one it is good" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a brahmin who was an expert in interpreting the characteristics of swords for the king of Kosala. It is said that when swords were brought by smiths for the king, he would sniff the sword and recite the sword-characteristic. He would say of the swords of those from whose hands he received a gift: "Endowed with auspicious signs, conjoined with blessings." Of the swords of those from whose hands he did not receive a gift, he would censure: "Having unlucky signs." Then one smith, having made a sword, having put fine pepper powder into the sheath, brought the sword for the king. The king, having had the brahmin summoned, said "Examine the sword." When the brahmin was drawing out the sword and sniffing it, the pepper powder, having entered his nose, produced a desire to sneeze. As he was sneezing, his nose, striking against the edge of the sword, was cut in two. Thus the fact of his nose being cut became well-known in the community of monks. Then one day the monks raised up a discussion in the Teaching hall: "Friends, it is said that the king's expert in interpreting the characteristics of swords, while sniffing a sword, had his nose cut off." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, did that brahmin, while sniffing a sword, meet with the cutting off of his nose; in the past too he met with it indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, he had a brahmin who was an expert in interpreting the characteristics of swords - all was just the same as the present story. But the king, having given him physicians, having had the tip of

his nose made comfortable, having had a false nose made of lac, again made him his attendant. But the king of Bārāṇasī had no son; there were one daughter and a nephew. He had both of them raised right near himself. They, growing up together, were enamoured of each other. The king too, having had the ministers summoned, having said "My nephew too is the owner of this very kingdom; having given my daughter to this very one, I shall perform his consecration," thought again: "My nephew is in every way a relative indeed; having brought another princess for him, having performed the consecration, I shall give my daughter to another king. Thus our relatives will become many; of both kingdoms we ourselves shall be the owners." He, having consulted together with the ministers, saying "It is fitting to separate both of these," settled the nephew in one dwelling and the daughter in another.

They, having reached the state of being about sixteen years of age, were exceedingly enamoured of each other. The prince, thinking "By what means indeed might it be possible to have my uncle's daughter taken out from the royal palace?" thinking "There is one stratagem," having had a great fortune-teller summoned, having given her a bag containing a thousand, when it was said "What should be done by me?" said "Mother, when you are doing it, there is no such thing as failure; having stated some reason, do so that my uncle the king has his daughter taken out from inside the house." "Good, master, I, having approached the king, shall say thus: 'Sire, there is a misfortune over the princess; for so long a time, even turning back and looking, there is nothing. I, having placed the princess on a chariot on such and such a day, having taken men with weapons in hand, having gone with a great retinue to the cemetery, on a circular platform, having caused a dead man to lie down on the lower bed, having placed the princess on the upper bed, having bathed her with one hundred and eight pots of scented water, I shall wash away the misfortune.' Having said thus, I shall lead the princess to the cemetery. You, on the day of our going there, even before us, having taken a little pepper powder, surrounded by your own men with weapons in hand, having mounted a chariot, having gone to the cemetery, having placed the chariot at one spot at the cemetery gate, having sent the men with weapons in hand into the cemetery grove, yourself in the cemetery, having spread out a circular platform, having become face-down like a dead person, lie down. I, having come there, having spread a small bed above you, having lifted up the princess, shall make her lie down on the bed. You, at that moment, having put pepper powder into your nose, should sneeze two or three times. At the time of your sneezing, we shall abandon the princess and flee. Then you, having bathed the princess's head, having yourself also bathed your head, having taken her, should go to your own dwelling." He accepted, saying "Good, an excellent stratagem."

She too, having gone, reported that matter to the king; the king too accepted. She also told the princess that plan; she too accepted. She, on the day of departure, having given a signal to the prince, going to the cemetery with a great retinue, for the purpose of generating fear in the guard-men, said - "When the princess has been placed on the bed by me, the dead man on the lower bed will sneeze, and having sneezed, having come out from the lower bed, whomever he sees first, him he will seize; you should be heedful." The prince, having gone ahead first, lay down there in the manner already stated. The great fortune-teller, having lifted up the princess, going to the place of the circular platform, having reassured her saying "Do not fear," placed her on the bed. At that moment the prince, having put pepper powder into his

nose, sneezed. At the very moment of his sneezing, the great fortune-teller, having abandoned the princess, crying out with a great roar, fled first of all; from the time of her fleeing, not even one was able to stand, and having thrown down the weapons just as they had been seized, all fled. The prince, having done everything as had been consulted together, having taken the princess, went to his own dwelling.

The fortune-teller, having gone, reported that reason to the king. The king, having accepted saying "Even by nature she was engaged by me for his very purpose; it has turned out like ghee thrown into milk-rice," at a later time, having given the kingdom to his nephew, made his daughter the queen-consort. He, dwelling in harmonious living together with her, exercised kingship righteously. That same sword-characteristic reader was his very attendant. One day, when he had come to the royal audience and was standing facing the sun while attending, the lac melted; the false nose fell to the ground. He, out of shame, stood with face cast down. Then the king, mocking him, said "Teacher, do not worry; sneezing is good for one, and evil for another. By your sneezing the nose was cut off, but we, by sneezing, having obtained our uncle's daughter, attained the kingdom" - and having said this, he spoke this verse -

126. "Likewise for one it is good, likewise for one it is evil;
Therefore not all is good, nor also is all evil."

Therein, "likewise for one" means "that same thing for one." Or this itself is the reading. In the second term too, the same method applies.

Thus he, having brought that reason with this verse, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having made known through this teaching the indefinite nature of what is conventionally regarded by the world as good and evil, connected the Jātaka - "At that time the expert in interpreting the characteristics of swords is the expert in interpreting the characteristics of swords at present, but the nephew-king was myself."

The Commentary on the Asilakkhaṇa Birth Story is the sixth.

127. The Commentary on the Kalaṇḍuka Jātaka

"Those regions, those sites" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain boastful monk. Therein, both stories are just similar to those in the Kaṭāhaka Jātaka.

But here, he was a slave of the Bārāṇasī millionaire named Kalaṇḍuka. When he, having run away, having taken the daughter of a borderland millionaire, was living with a great retinue, the Bārāṇasī millionaire, even though having had a search made, not knowing the place where he had gone, sent a young parrot reared by himself, saying "Go, search for Kalaṇḍuka." The young parrot, wandering here and there, arrived at that city. And at that time Kalaṇḍuka, wishing to play river-sport, having had much garlands, perfumes, and ointments as well as solid and soft food taken up, having gone to the river, having boarded a boat together with the millionaire's daughter, plays in the water. And in that region, those of noble birth playing river-sport drink milk infused with pungent medicine; therefore, even when

playing in the water for the whole day, the cold does not afflict them. But this Kalaṇḍuka, having taken a mouthful of milk, having rinsed his mouth, spits out that milk. Even while spitting, not spitting into the water, he spits on the head of the millionaire's daughter. The young parrot too, having gone to the riverbank, having sat down on a branch of a fig tree, having looked around, having recognised Kalaṇḍuka, having seen him spitting on the head of the millionaire's daughter, having said "Hey, Kalaṇḍuka, slave, remember your own birth and dwelling place; having taken a mouthful of milk, having rinsed your mouth, do not spit on the head of the millionaire's daughter who is accomplished in birth and brought up in comfort; do you not know your own measure?" spoke this verse -

127. "Those regions, those sites, and I am a forest-dweller;
Having found out, they would seize you, drink the milk, Kalanduka."

Therein, "those regions, those sites" he speaks with reference to the mother's womb. This is the intention here - Where you dwelt, those are not the womb-regions of daughters of warriors and so on. Where you were established, those are not the womb-sites of daughters of warriors and so on. Rather, in the womb of a female slave you both dwelt and were established. "And I am a forest-dweller" explains that even being an animal, I know this meaning. "Having found out, they would seize you" means when, while you are thus engaging in misconduct, I have gone and informed them, having found out and known, your masters, having beaten you and having branded you with a mark, would seize you; having seized you, they will take you away. Therefore, having known your own measure, without spitting on the head of the millionaire's daughter, drink the milk. "Kalanduka" - he addresses him by name.

Kalanduka too, having recognised the young parrot, out of fear that "He might make me known," said "Come, master, when did you come?" The parrot, having known "This one does not summon me out of desire for my welfare, but wishes to kill me by wringing my neck," having known thus, saying "I have no need of you," having flown up from there, having gone to Bārāṇasī, told the millionaire in detail what he had seen. The millionaire, having said "An inappropriate deed was done by him," having gone, having had his authority exercised over him, having brought him to Bārāṇasī itself, made use of him as a slave.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Kalanduka was this monk, but the millionaire of Bārāṇasī was myself."

The Commentary on the Kalaṇḍuka Birth Story is the seventh.

128. Commentary on the Biḷāravata Jātaka

"He who indeed, having made the Teaching his banner" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain deceitful monk. For then the Teacher, when his deceitful nature was reported, having said "Not only now, monks; in the past too this one was deceitful indeed," brought up the past.

In the past, when Brahmadaṭṭha was exercising kingship in Bārāṇasī, the Bodhisatta, having taken conception in the realm of generation of mice, following the course of growth, having become of large body, resembling a young pig, surrounded by many hundreds of mice, dwelt in the forest. Then a certain jackal, wandering here and

there, having seen that herd of mice, having thought "Having deceived these mice, I shall devour them," not far from the dwelling place of the mice, facing the sun, drinking the wind, stood on one foot. The Bodhisatta, walking about for food, having seen him, thinking "This one must be virtuous," having gone to his presence, asked "Venerable sir, what is your name?" "Dhammika by name." "Having placed four feet on the ground, why are you standing on just one?" "When I place four feet on the earth, the earth is unable to bear it; therefore I stand on just one." "Having opened your mouth, why are you standing?" "We do not eat anything else; we eat only wind." "Then why do you stand facing the sun?" "I pay homage to the sun." The Bodhisatta, having heard his word, thinking "This one must be virtuous," from then on, together with the group of mice, goes to attend upon him morning and evening.

Then, at the time of going after having attended upon him, the jackal, having seized the very last mouse, having eaten the meat, having swallowed it, having wiped his mouth, stands there. Gradually the group of mice became thin. The mice said: "Formerly this dwelling place of ours was not sufficient, we stood continuously packed together. Now it is loose, and even so the dwelling place does not fill up at all. What indeed is this?" - thus they reported that incident to the Bodhisatta. The Bodhisatta, thinking "For what reason indeed have the mice gone to diminution?", having placed suspicion on the jackal, thinking "I shall investigate," at the time of attendance, having put the remaining mice in front, himself remained behind. The jackal sprang upon him. The Bodhisatta, having seen him springing forward for the purpose of seizing him, having turned back, having said "My dear jackal, this taking up of a religious vow of yours is not for the good nature of the Teaching, but having made the Teaching your banner, you go about for the purpose of injuring others," spoke this verse -

128. "He who indeed, having made the Teaching his banner, concealed, would practise evil;
Having gained the trust of beings, they call that one's practice the cat's practice."

Therein, "whoever indeed" means anyone whatsoever among warriors and so on. "Having made the Teaching his banner" means having made the Teaching of the ten wholesome courses of action his banner, the meaning is displaying it by raising it up as if making a pinnacle. "Having gained the trust" means having made them trust with the perception "this one is virtuous." "They call that one's practice the cat's practice" means the practice of one who thus, having made the Teaching his banner, does evil deeds in secret, is called the deceitful practice - this is the meaning.

The mouse king, while still speaking, having leapt up, having fallen on his neck, having bitten inside the larynx beneath the jaw, having split the larynx, brought him to the destruction of life. The group of mice, having turned back, having devoured the jackal crunching "muru murū," departed. Those who came first, it is said, obtained his flesh; those who came afterwards did not obtain any. Thenceforth the group of mice became fearless.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the jackal was the deceitful monk, but the mouse king was myself."

129. Commentary on the Aggikabhāradvāja Jātaka

"This topknot is not for the sake of merit" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a deceitful monk.

For in the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become the mouse king, dwelt in the forest. Then a certain jackal, when a forest fire had arisen, being unable to flee, stood having struck his head against a certain tree. The hairs on his entire body burned; but at the place where he stood having struck against the tree, a few hairs remained on the top of his head like a crest. One day, drinking water at a natural rock pool, looking at his reflection, having seen the crest, thinking "Now my stock-in-trade has arisen," wandering in the forest, having seen that mouse cave, thinking "Having deceived these mice, I shall devour them," he stood not far away in the very manner stated above. Then the Bodhisatta, walking about for food, having seen him, with the perception "this one is virtuous," having approached, asked "What is your name?" "I am named Aggikabhāradvāja." "Then why have you come?" "For the purpose of protecting you." "How will you protect us?" "I know the art called finger-counting; when you go out right early for food, at the time of going I shall count 'so many' and at the time of returning too I shall count; thus counting morning and evening I shall protect you." "Then protect us, uncle." He, having accepted saying "Very well," at the time of going out, having counted "one, two, three," and at the time of returning having counted in the same way, having seized the very last one, eats it. The remainder is just as before.

But here the mouse king, having turned back and stood, having said "My dear Aggikabhāradvāja, this crest was not placed on your head because of the good nature of the Teaching, but was placed because of the belly," spoke this verse -

129. "This topknot is not for the sake of merit, this topknot is for the sake of food;
It does not go to the counting of thumbs, let that be enough for you, Aggikā."

Therein, "it does not go to the counting of thumbs" - "aṅguṭṭhigaṇanā" is called finger-counting; this group of mice does not go to the finger-counting, does not approach, does not fulfil it; the meaning is that it goes to utter elimination. "Let that be enough for you, Aggikā" - he said this addressing the jackal by name. Let this much be enough for you; you will not eat mice beyond this. Or the meaning is: let our communal life together with you be enough; we shall not dwell together with you now. The remainder is just as before.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka: "At that time the jackal was this monk, but the mouse king was myself."

The Commentary on the Aggikabhāradvāja Birth Story is the ninth.

130. Commentary on the Kosiya Jātaka

"Eat according to your speech" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to a certain woman in Sāvattthī. She, it is said, was the wife of a certain lay follower brahmin accomplished in faith, immoral, of bad character; having been

unfaithful at night, without doing any work during the day, having shown a pretence of illness, moaning, she lies down. Then the brahmin asked her: "What is your illness, dear lady?" "Winds are piercing me." "Then what is needed to fetch?" "Smooth and sweet, increasingly superior rice gruel, cooked rice, oil and so on." The brahmin, whatever she wishes, having brought that, gives it; like a slave, he performs all duties. But she lies down when the brahmin has entered the house, and spends time together with paramours when he has gone outside.

Then the brahmin, thinking "There is no end to the piercing winds in her body," one day, having taken scents, garlands and so on, having gone to Jeta's Grove, having venerated the Teacher, having paid homage, having sat down to one side, when it was said "Why, brahmin, are you not to be seen?" he said "Venerable sir, it seems winds are piercing my wife's body; so I seek for her ghee, oil and so on, and increasingly superior foods; her body has become compact, with a clear and bright complexion; but no end to the wind disease is apparent. I, while attending to her, do not obtain the opportunity to come here." The Teacher, having known the evil nature of the brahmin woman, having said "Brahmin, 'When a woman lying down has a disease that does not subside, it is proper to apply this and that medicine' - this was told to you by the wise in the past too, but due to having gone through the brevity of existences, you did not observe it," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a wealthy brahmin family, having come of age, having learnt all the crafts at Takkaṣilā, was a world-famed teacher in Bārāṇasī. Warrior princes and brahmin princes from the royal capitals of a hundred kingdoms for the most part learnt crafts in his very presence. Then a certain young brahmin dwelling in the countryside, having learnt the three Vedas and the eighteen branches of knowledge in the presence of the Bodhisatta, having established a household in Bārāṇasī itself, comes to the presence of the Bodhisatta two or three times day after day. His wife was immoral, of bad character - all was just the same as the present story.

But the Bodhisatta, when it was said "For this reason I do not obtain the opportunity for receiving exhortation," having known "That maiden, having deceived him, lies down," having thought "I shall tell her a medicine befitting her disease," said "Dear son, you, henceforth, do not give her ghee, milk, flavourings and so on; but having put five-leaf herbs and fruits and so on into cow's urine, having pounded them, having put them into a new copper vessel, having made it take on the smell of metal, having taken a rope or a string or a stick or a creeper, having said 'This is the medicine befitting your disease; either drink this, or having risen, do work befitting the food you have eaten,' you should recite this verse. "If she does not drink the medicine, then having struck her several blows with a rope or a string or a stick or a creeper, having seized her by the hair, having dragged her, you should beat her with the elbow; she, at that very moment, having risen, will do her work." He, having accepted saying "Very well," having prepared the medicine in the manner stated, said "Dear lady, drink this medicine." "By whom was this told to you?" "By the teacher, dear lady." "Take it away; I shall not drink it." The young man, saying "You will not drink of your own accord," having taken a rope, having said "Either drink the medicine befitting your own disease, or do work befitting the rice gruel and food," spoke this verse -

130. "Eat according to your speech, and speak according to what you have eaten;
Both do not agree for you, your speech and what you have eaten, Kosiya."

Therein, "eat according to your speech" means as is your speech, so you should eat; having made it befitting only to the speech "Winds are piercing me," you should eat - this is the meaning. "Yathāvācaṃ vā" is also a reading that is fitting; some also read "yathāvācāyā"; everywhere the meaning is the same. "And speak according to what you have eaten" means whatever has been eaten by you in whatever way, speak only what is befitting to that; having said "I am well," you do the work to be done in the house - this is the meaning. "Yathābhūtañcā" is also a reading; or else, having said "I am well" in accordance with reality, do your work - this is the meaning. "Both do not agree for you, your speech and what you have eaten, Kosiya" means this speech of yours "Winds are piercing me" and this sumptuous food eaten by you - both of these do not agree for you; therefore, having risen, do your work. "Kosiya" - he addresses her by her clan name.

When this was said, the daughter of the Kosiya brahmin, thinking "From the time the teacher has taken up zeal, it is not possible for me to deceive him; having risen, I shall do my work," having risen, did her work. Thinking "My immoral nature has been known by the teacher; now it is not possible from this time onwards to do such a thing again," out of respect for the teacher, having refrained even from evil deeds, she became virtuous. That brahmin woman too, thinking "It seems I have been known by the Perfectly Enlightened One," out of respect for the Teacher too, did not again engage in misconduct.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the husband and wife are the husband and wife even now, but the teacher was myself."

The Commentary on the Kosiya Birth Story is the tenth.

The Kusanāḷi Chapter is the thirteenth.

Its summary:

Kusanāḷi and Imprudent, Plough-beam, Mango, Cauldron;
Sword, Characteristic, Myna Bird, Cat-fire, and Kosiya.

14. The Chapter on Not Giving

131. Commentary on the Asampadāna Jātaka

"By not giving to one another" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. For at that time the monks raised up a discussion in the Teaching hall: "Friends, Devadatta is ungrateful; he does not know the virtues of the Truth-finder." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, is Devadatta ungrateful; in the past too he was ungrateful indeed," brought up the past.

In the past, in the country of Magadha, in Rājagaha, when a certain king of Magadha was exercising kingship, the Bodhisatta was his very millionaire, possessing wealth of eighty ten millions, by the name of Saṅkha-millionaire. In Bārāṇasī there was a millionaire named Pīḷiya, possessing wealth of eighty ten millions likewise. They were companions to one another. Among them, for the Pīḷiya millionaire in Bārāṇasī, for some reason a great danger arose, and all his property declined. He, having become poor and without refuge, having taken his wife, having made the Saṅkha millionaire his support, having departed from Bārāṇasī, having reached Rājagaha on foot only, went to the dwelling of the Saṅkha millionaire. He, having seen him, having embraced him saying "My friend has come," having shown honour and respect, having spent a few days, one day asked "My dear, for what purpose have you come?" "Danger has arisen for me, my dear; all my wealth is exhausted; be my support." "Good, my dear, do not fear" - having had the storehouse opened, having had forty crores of gold given, having divided in the middle all the rest of the furnishings and retinue, all his own property, both animate and inanimate, he gave exactly half. He, having taken that wealth, having gone again to Bārāṇasī, made his residence.

Afterwards, the same kind of fear arose for the millionaire Saṅkha too. He, considering his own refuge, thought "A great service has been done for my friend; half my wealth was given. He will not abandon me upon seeing me; I shall go to his presence." Having thought thus, having taken his wife, he went on foot to Bārāṇasī and said to his wife "Dear lady, it is not fitting for you to go with me along the side streets; having mounted a vehicle sent by me, you shall come afterwards with a great retinue. Until I send a vehicle, remain right here." Having said this, having left her in a hall, having himself entered the city, having gone to the millionaire's house, he had it announced "Your friend, the millionaire Saṅkha by name, has come from the city of Rājagaha." He, having had him summoned saying "Let him come," having seen him, indeed did not rise from his seat, did not offer friendly welcome, but only asked "For what purpose have you come?" "I have come for the purpose of seeing you." "Where have you taken up residence?" "There is not yet a place of residence; I have come having left even the millionaire's wife in a hall." "There is no place of residence for you here; having taken some provisions, having had them cooked in some place, having eaten, go; do not enter our house again." Having said this, he commanded a slave "Having tied one thick measure of chaff in the edge of a cloth, give it to my friend." On that day, it is said, he had about a thousand cartloads of red rice winnowed and filled the granary; the ungrateful great thief, who had come having taken forty ten millions of wealth, had a mere measure of chaff given to his friend. The slave, having put one measure of chaff into a hand-basket, went to the presence of the Bodhisatta.

The Bodhisatta thought - "This bad person, having obtained forty ten millions of wealth from my presence, now has had a measure of chaff given; shall I take it indeed, or shall I not take it?" Then this occurred to him "This one, being ungrateful, a betrayer of friends, by his nature of destroying what was done, broke the friendship with me. If I shall not take the measure of chaff given by him because of its inferior nature, I too shall break the friendship. The blind fools, not accepting what little has been received, destroy friendship; but I, having taken the measure of chaff given by him, shall establish the friendship by my own authority." He, having tied the measure of chaff in the edge of a cloth, having descended from the mansion, went to the hall.

Then his wife asked him "What have you obtained, sir?" "Dear lady, our friend the millionaire Pīḷiya, having given a measure of chaff, has dismissed us this very day." She began to weep, saying "Sir, for what purpose did you accept it? Is this befitting for forty ten millions of wealth?" The Bodhisatta too, having said "Dear lady, do not weep; I took it out of fear of breaking the friendship with him, in order to establish the friendship by my own authority; why do you weep?" spoke this verse -

131. "For one who does not give to any whatsoever, for a fool, friendships become misfortune;
Therefore I take the abundant half-measure, may my friendship not be lost forever."

Therein, "by not giving" means by not bestowing. It is a connection with elision of a letter; the meaning is "by not taking." "Of any whatsoever" means of whatever inferior and lowly person. "For a fool, friendships become misfortune" means for one who is slow and without wisdom, friendships become misfortunes, like an unfortunate wretch; the meaning is they are broken. "Therefore I take the abundant half-measure" shows that for that reason I take, I accept, the one measure of chaff given by my friend. "Measure" is indeed the name for eight measures of capacity; four is a half-measure, and four measures of capacity is called a tumba. Therefore it was said "a tumba of chaff." "May my friendship not be lost forever" means may the friendship with my friend not be broken; the meaning is may this be eternal.

Even when this was said, the merchant's wife just kept weeping. At that moment, a work-slave given by the Saṅkha millionaire to the Pīḷiya millionaire, coming through the hall doorway, having heard the sound of the merchant's wife weeping, having entered the hall, having seen his own masters, having fallen at their feet, having wept and lamented, asked "For what purpose have you come here, master?" The millionaire reported everything. The work-slave, having consoled both of them saying "Let it be, master, do not worry," having led them to his own house, having bathed them with scented water, having fed them, having convoked the remaining slaves and shown them saying "Your masters have come," having spent a few days, having taken all the slaves, having gone to the royal courtyard, made an outcry. The king, having had them summoned, asked "What is this?" They reported all that incident to the king.

The king, having heard their words, having had both millionaires summoned, asked the Saṅkha millionaire "Is it true that forty ten millions of wealth was given by you, great millionaire, to the Pīḷiya millionaire?" "Yes, great king, to my friend who, having sought me out, came to Rājagaha, not only wealth, but all kinds of property, animate and inanimate, having made two portions, I gave in equal shares." The king asked the Pīḷiya millionaire "Is this true?" "Yes, Sire." "But has any honour or respect been done by you to him who came having sought you out in just the same way?" He remained silent. "But has even a measure of chaff been given by you to him, having had it placed in the edge of a cloth?" Having heard that too, he just remained silent. The king, having consulted with the ministers "What should be done?" having rebuked him, said "Go, give all the wealth in the Pīḷiya millionaire's house to the Saṅkha millionaire." The Bodhisatta said "Great king, I have no need of another's property; but have only what was given by me restored." The king had the Bodhisatta's

property restored. The Bodhisatta, having received back all the wealth given by himself, surrounded by slaves, having gone to Rājagaha itself, having established the household, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the Pīliya millionaire was Devadatta, but the Saṅkha millionaire was myself."

The Commentary on the Asampadāna Jātaka is the first.

132. Commentary on the Bhīruka Jātaka

"Through wholesome instruction, with firm resolution and" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the discourse on the enticement of Māra's daughters at the goatherd's banyan tree. For by the Blessed One, from the beginning, it was said -

Shining brightly they came, Craving and Discontent and Lust;
The Teacher dispelled them there, as the wind dispels fallen cotton.

Thus, when that discourse had been spoken up to the end, monks assembled in the Teaching hall raised up a discussion: "Friends, the Perfectly Enlightened One, even though Māra's daughters, having created many hundreds of divine forms, approached for the purpose of enticement, did not even open his eyes to look at them. Oh, the power of a Buddha is indeed marvellous!" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "Not only now, monks, is the not looking at Māra's daughters marvellous for me who has eliminated all mental corruptions and attained omniscience; for formerly, while seeking the knowledge of enlightenment, even in the time when I still had defilements, without even looking at a prepared divine form, having broken the faculties, without looking under the power of defilements, having gone, I attained the great kingdom" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was the youngest of a hundred brothers - all should be expanded in the very manner stated below in the Takkasilā Jātaka. At that time, however, the inhabitants of the city of Takkasilā, having approached the Bodhisatta in a hall outside the city, having entreated him, having had him accept the kingdom, when the consecration was performed, the inhabitants of the city of Takkasilā decorated the city like the city of the gods, and the royal palace like the mansion of Indra. At that time the Bodhisatta, having entered the city, having ascended in the royal palace, on the great terrace of the mansion, the excellent jewelled divan with the raised white parasol, sat down with the grace of a king of gods; the ministers and the brahmins, householders and others, and the warrior princes, adorned with all ornaments, surrounded him and stood; sixteen thousand dancing women, comparable to celestial nymphs, skilled in dancing, singing and music, endowed with the highest grace, performed dancing, singing and music. With the sound of singing and music, the royal palace was a single reverberation, like the belly of the great ocean filled with the thunder of clouds. The Bodhisatta, while looking at that splendour and glory of his own, reflected: "If I had looked at the prepared divine form of those demonesses, I would have reached the

destruction of life; I would not have looked upon this splendour and glory. But by the state of standing firm in the exhortation of the Individually Enlightened Ones, this was attained by me." And having thus reflected, uttering an inspired utterance, he spoke this verse -

132. "Through wholesome instruction, with firm resolution, and through not turning back from fear and terror;
We did not come under the control of the ogresses, that safety of mine came through great fear."

Therein, "through wholesome instruction" means in the instruction of the wholesome ones; the meaning is in the exhortation of the Individually Enlightened Ones. "With firm resolution and" means and with firm resolution; the meaning is and with steady, uninterrupted, continuous energy. "Through not turning back from fear and terror and" means through not turning back from fear and terror. Therein, "fear" means slight fear amounting merely to mental agitation. "Terror" means great fear reaching the point of bodily trembling. Neither of these two arose in the Great Being even upon seeing the frightful object that "These are demonesses, man-eaters." Therefore he said "through not turning back from fear and terror and." Precisely because of the absence of fear and terror, even upon seeing a frightful object, through the state of not turning back - this is the meaning. "We did not come under the control of the ogresses" means in the demon wilderness we did not come under the control of those ogresses. Because our resolution was firm in the wholesome instruction, and because of the absence of fear and terror we were of a nature not to turn back, therefore we did not come under the control of the ogresses - this is what is meant. "That safety of mine came through great fear" means that safety of mine, this state of security, this state of freedom, has arisen today as a state of joy and pleasure, through the great fear, through the suffering and displeasure to be experienced from the presence of the ogresses.

Thus the Great Being, having expounded the Teaching with this verse, having exercised kingship righteously, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "I at that time was the prince who attained the kingdom, having gone to Takkaṣilā."

The Commentary on the Bhīruka Jātaka is the second.

133. Commentary on the Ghatāsana Jātaka

"Go to security" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk. For that monk, having taken a meditation subject in the presence of the Teacher, having gone to the borderland, in dependence on a certain small village, entered the rains retreat in a forest lodging. In the very first month, while he had entered for almsfood, his hermitage was burnt down. He, becoming weary due to the absence of a dwelling place, informed his attendants. They, saying such things as "Let it be, venerable sir, we shall make a hermitage; let us plough first, let us sow first," spent the three months. He, due to the absence of suitable lodging, was unable to bring the meditation subject to its culmination. He, without having produced even a mere sign, having finished keeping the rains retreat, having gone to Jeta's Grove,

having paid homage to the Teacher, sat down to one side. The Teacher, having exchanged friendly welcome with him, asked "Has your meditation subject, monk, become suitable?" He related the unsuitableness from the beginning. The Teacher, having said "Formerly indeed, monk, even animals, having known what was suitable and unsuitable for themselves, having dwelt during the suitable time, during the unsuitable time, having abandoned their dwelling place, went elsewhere; why did you not recognise what was suitable and unsuitable for yourself?" being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the realm of birds, having attained discretion, having attained beauty, having become the king of birds, in a certain forest haunt, on the shore of a natural lake, in dependence on a great tree endowed with branches and boughs, with thick leaves and foliage, together with his retinue, made his dwelling. Many birds, dwelling on the branches spread out over the water at the top of that tree, dropped bodily discharge into the water. And in that natural lake a fierce king of serpents dwelt. This occurred to him: "These birds drop bodily discharge into the natural lake, my abode. What if I, having raised fire from the water, having burnt the tree, were to put them to flight?" He, with an angered mind, in the night-time, at the time when all the birds, having gathered together, were lying on the branches of the tree, first caused the water to boil as if placed upon an oven, the second time raised smoke, and the third time raised a flame the size of a palm-tree trunk. The Bodhisatta, having seen the flame rising from the water, said "My dear birds, what is ablaze by fire is indeed extinguished by water, but now the water itself is ablaze. It is not possible for us to dwell here; we shall go elsewhere" - and having said this, he spoke this verse -

133. "Where there was security, there an enemy has arisen, in the midst of the
water the ghee-eater blazes;
Today there is no dwelling on the earth in the tree, seek the directions, from
the refuge today fear has arisen for us."

Therein, "where there was security, there an enemy has arisen" means on whichever surface of water there was a state of security, a state of fearlessness, in that very place a hostile foe has arisen. "Dakassa" means of water. "Ghee-eater" means fire. For it eats ghee, therefore it is called "ghee-eater." "Today there is no dwelling" means today there is no dwelling for us. "On the earth in the tree": "mahiruha" is called a tree; the meaning is in the tree born on this earth. "Seek the directions" means resort to the directions, go. "From the refuge today fear has arisen for us" means today fear has arisen for us from the refuge; the meaning is fear has arisen from the place of shelter.

Having said thus, the Bodhisatta, having taken the birds obedient to his word, having flown up, went elsewhere. The birds that remained without accepting the Bodhisatta's word reached the destruction of life.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, that monk became established in arahantship.

At that time the birds obedient to the Bodhisatta's word were the Buddha's assembly, but the king of birds was myself.

The Commentary on the Ghatāsana Jātaka is the third.

134. Commentary on the Jhānasodhana Jātaka

"Those who are percipient" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the detailed explanation by the General of the Teaching of a question asked in brief by himself at the gate of the city of Saṅkassa. Herein this is the past story - In the past, it is said, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, while dying in a forest haunt, when asked by his pupils, said "neither percipient nor non-percipient," etc. The hermits did not accept the discourse of the chief pupil. The Bodhisatta, having come from the Radiant realm, having stood in the sky, spoke this verse -

- 134.** "Whatever beings are conscious, they too are ill-fated, and whatever beings are unconscious, they too are ill-fated;
Having avoided both of these, that attainment-happiness is without blemish."

Therein, "whatever beings are conscious" means, setting aside those who have obtained the plane of neither-perception-nor-non-perception, it shows the remaining beings with consciousness. "They too are ill-fated" means because of not obtaining that attainment, they too are called ill-fated. "And whatever beings are unconscious" means it shows beings without consciousness who have been reborn in the non-percipient existence. "They too are ill-fated" means they too, because of not obtaining this very attainment, are indeed called ill-fated. "Having avoided both of these" means he exhorts the pupil thus: avoid, abandon both of these - the percipient existence and the non-percipient existence. "That attainment-happiness is without blemish" means that happiness of meditative absorption which has come to the term "happiness" in the meaning of peaceful for one who has obtained the attainment of the plane of neither-perception-nor-non-perception, is without blemish, faultless; by the intrinsic nature of powerful unified focus of mind too, that became what is called without blemish.

Thus the Bodhisatta, having expounded the Teaching, having spoken of the virtue of his pupil, went to the Brahma world itself. Then the remaining hermits believed the chief pupil.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the chief pupil was Sāriputta, but the Great Brahmā was myself."

The Commentary on the Jhānasodhana Jātaka is the fourth.

135. Commentary on the Candābha Jātaka

"Candābha" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the answering of questions by the Elder himself at the gate of the city of Saṅkassa. In the past, it is said, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, while dying in a forest haunt, when asked by his pupils, having said "the

radiance of the moon, the radiance of the sun," was reborn in the Radiant realm. The hermits did not believe the chief pupil. The Bodhisatta, having come from the Radiant realm, standing in the sky, spoke this verse -

135. "Whoever here stands fast with wisdom in the radiance of the moon and the radiance of the sun,
With meditative absorption without applied thought, becomes one who reaches the radiant realm."

Therein, "the radiance of the moon" shows the white kasiṇa. "The radiance of the sun" means the yellow kasiṇa. "Whoever here stands fast with wisdom" means whatever person here in the world of beings stands fast in this pair of kasiṇas with wisdom, having made them an object, enters into them, and becomes established right there. Or else, "whoever here stands fast with wisdom in the radiance of the moon and the radiance of the sun" means however much space the radiance of the moon and the radiance of the sun are spread over, having extended the counterpart kasiṇa over that much space, having made that an object, while producing meditative absorption, one is said to stand fast in both of these radiances with wisdom. Therefore this too is indeed the meaning here. "With meditative absorption without applied thought, becomes one who reaches the radiant realm" means that person, having done so, through the second meditative absorption attained, becomes one who reaches the Radiant Brahma world.

Thus the Bodhisatta, having awakened the hermits, having spoken of the virtue of the chief pupil, went to the Brahma world itself.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the chief pupil was Sāriputta, but the Great Brahmā was myself."

The Commentary on the Candābha Jātaka is the fifth.

136. The Commentary on the Golden Swan Jātaka

"One should be satisfied with what is obtained" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the nun Thullanandā. For in Sāvattthī, a certain lay follower, having invited the Community of nuns with garlic, commanded the field-keeper: "If nuns come, give each nun two or three bundles." Thenceforth the nuns go to his house and also to his field for the purpose of garlic. Then on one festival day, the garlic in his house came to utter elimination. The nun Thullanandā, together with her retinue, having gone to the house, having said "Friend, we have need of garlic," when told "There is none, ladies; the garlic that had been brought is exhausted; go to the field," having gone to the field, not knowing moderation, had garlic taken away. The field-keeper grumbled: "How indeed could the nuns, not knowing moderation, have garlic taken away!" Having heard his talk, those nuns who were of few wishes, they too, and having heard from them, the monks too, grumbled. Having grumbled, they reported this matter to the Blessed One. The Blessed One, having reproached the nun Thullanandā, said: "Monks, a greedy person is not dear even to the mother who gave him birth, and is disagreeable; he is not able to inspire confidence in those without confidence, or to generate confidence exceedingly in those with confidence, or to produce unarisen material gain, or to make arisen material gain firm. But a person of few wishes is able to inspire confidence in those without confidence, or to

generate confidence exceedingly in those with confidence, or to produce unarisen material gain, or to make arisen material gain firm" - by this and other such methods, having spoken a teaching befitting those monks, having said "Not only now, monks, is Thullanandā greedy; in the past too she was greedy indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a certain brahmin family. When he had come of age, they brought a wife from a family of the same birth. She had three daughters: Nandā, Nandāvatī, and Sundarīnandā. When they had gone to their husband's families, the Bodhisatta, having died, was reborn in the realm of a golden swan, and the knowledge of remembering former births arose in him. He, having come of age, having seen his great individual existence covered with gold and endowed with beauty, reflecting "Having passed away from where have I been reborn here?" having known "From the human world," further reflecting "How indeed are my brahmin wife and daughters living?" having known "They are living with difficulty, working for wages for others," he thought: "On my body are feathers made of gold, able to withstand pounding and striking; from here I shall give them one feather each; by that, my wife and daughters will live happily." He, having gone there, hid at the tip of the back verandah; and the brahmin wife and daughters, having seen the Bodhisatta, asked "Where have you come from, master?" "I am your father; having died, I have been reborn in the realm of a golden swan and have come to see you. Henceforth there is no need for you to live by the task of working for wages for others in a miserable livelihood; I shall give you one feather each; having sold that, live happily" - having given one feather, he departed. He, in this very manner, coming now and then, gives one feather each; and the brahmin wife and daughters were wealthy and happy.

Then one day that brahmin woman addressed her daughters: "My dears, the mind of animals is difficult to know. Some day your father might not come here; now, at the time of his coming, let us pluck out and take all the feathers." They, saying "Thus our father will suffer," did not accept. The brahmin woman, however, due to great desire, one day again, at the time of the golden swan king's coming, having said "Come now, master," having seized him who had approached her presence with both hands, plucked out all the feathers. Those, however, because they were taken by force without the Bodhisatta's approval, all became like the feathers of a crane. The Bodhisatta, having spread his wings, was unable to go. Then she, having put him into a large pot, nourished him. His feathers, growing again, became white. He, his feathers having grown, having flown up, having gone to his own dwelling place, did not come again.

The Teacher, having brought up this past, said: "Not only now, monks, is Thullanandā greedy; in the past too she was greedy indeed, and due to great desire she declined from gold. Now, however, due to her own great desire, she will decline even from garlic; therefore, from now on, she shall not be permitted to eat garlic. And just as Thullanandā, so too the remaining nuns in dependence on her. Therefore, even having obtained much, one should know the measure; but having obtained little, one should be content with whatever one has obtained; one should not desire further" - having said this, he spoke this verse -

136. "One should be satisfied with what is obtained, for excessive greed is evil;
Having seized the king of swans, you have fallen away from the gold."

Therein, "should be satisfied" means should be glad.

But having said this, the Teacher, having reproached in many ways, having laid down the training rule "Whatever nun should eat garlic, there is an expiation," connected the Jātaka - "At that time the brahmin woman was this Thullanandā, the three daughters are now those very three sisters, but the golden swan king was myself."

The Commentary on the Suvāṇṇahaṃsa Jātaka is the sixth.

137. Commentary on the Babbu Jātaka

"Where one cat obtains" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the training rule concerning Kāṇā's mother. For in Sāvattihī there was a female lay follower named Kāṇā's mother, well-known by name on account of her daughter, a stream-enterer, a noble female disciple. She gave her daughter Kāṇā to a man of the same birth in a certain small village. Kāṇā went to her mother's house on some business. Then her husband, after the lapse of a few days, sent a messenger: "Let Kāṇā come, I wish for Kāṇā's coming." Kāṇā, having heard the word of the messenger, asked permission of her mother saying "Mother, I shall go." Kāṇā's mother said "Having stayed for so long a time, how will you go empty-handed?" and cooked a cake. At that very moment a certain alms-gathering monk came to her dwelling. The female lay follower, having caused him to sit down, had a bowlful of cake given. That monk, having gone out, told another; to him too she had given in the same way. He too, having gone out, told another; to him too likewise - thus she had given to four persons. The cake that had been prepared came to utter elimination. Kāṇā's going did not succeed. Then her husband sent a messenger for the second time too, for the third time too. And sending for the third time, he sent the message: "If Kāṇā does not come, I will bring another wife." On all three occasions too, by that very means, the going did not succeed. Kāṇā's husband brought another wife. Kāṇā, having heard that news, stood weeping.

The Teacher, having known that reason, in the earlier period of the day, having dressed, taking his bowl and robes, having gone to the dwelling of Kāṇā's mother, having sat down on the prepared seat, asked Kāṇā's mother: "Why is this Kāṇā crying?" Having heard "For such and such a reason," having consoled Kāṇā's mother, having spoken a talk on the Teaching, he rose from his seat and went to the monastery. Then the fact that those four monks, on three occasions, having taken the cake as prepared, had interrupted Kāṇā's going, became well-known in the community of monks. Then one day the monks raised up a discussion in the Teaching hall: "Friends, four monks, on three occasions, having eaten Kāṇā's mother's cooked cake, having created an obstacle to Kāṇā's going, in dependence on the daughter abandoned by her husband, have produced displeasure in the great female lay follower." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, did those four monks, having eaten Kāṇā's mother's property, produce displeasure in her; in the past too they produced it indeed," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a stone-cutter's family, having come of age, was one of purified craft. In the Kāśi country, in a certain market town, there was a millionaire of great wealth; he had forty crores of gold deposited as treasure. Then his wife, having died, through attachment to the wealth, having gone to the wealth, was reborn as a mouse on top of the treasure. Thus gradually all that family went to ruin; the lineage was cut off. That village too, being abandoned, went to the state of being beyond designation. At that time the Bodhisatta, at that old village site, was quarrying stones and crushing them. Then that mouse, walking about for food, seeing the Bodhisatta again and again, with affection arisen, thought: "My wealth is great; without reason it will perish. Having joined together with this one as one, having given this wealth, having had meat bought, I shall eat." She, one day, having gripped one coin with her mouth, went to the presence of the Bodhisatta. He, having seen her, conversing with dear speech, said: "Why indeed, mother, have you come having taken a coin?" Dear son, having taken this, use it yourself too, and bring meat for me too. He, having accepted saying "Very well," having taken the coin, having gone home, having bought meat with one māśaka, having brought it, gave it to her. She, having taken that, having gone to her own dwelling place, ate according to her liking. Thenceforth, in just this manner, day after day, she gives a coin to the Bodhisatta, and he too brings meat for her.

Then one day a cat seized that mouse. Then she said to him thus: "Do not, my dear, kill me." For what reason should I not kill you? For I am hungry and wish to eat meat; it is not possible for me not to kill you. But do you wish to eat meat for just one day only, or always? "If I can get it, I wish to eat always." "If so, I shall give you meat always; release me." Then the cat released her, saying "If so, be diligent." Thenceforth she, having made the meat brought by herself into two portions, gave one to the cat and ate one herself. Then one day yet another cat seized her; having convinced that one too in the same way, she had herself released. Thenceforth, having made three portions, they ate. Again another seized her; having convinced that one too in the same way, she had herself freed. Thenceforth, having made four portions, they ate. Again another seized her; having convinced that one too in the same way, she had herself freed. Thenceforth, having made five portions, they ate. She, eating the fifth portion, through insufficiency of food became weary, emaciated, and with little flesh and blood.

The Bodhisatta, having seen her, having said "Mother, why are you withered?" when it was said "For such and such a reason," having consoled her saying "Why did you not tell me for so long a time? I shall know what is to be done here," having made a cave of pure crystal stone and having brought it, said "Mother, having entered this cave and having lain down, you should threaten those who come and come with harsh words." She, having entered the cave, lay down. Then one cat, having come, said "Give me meat today." Then the mouse threatened him: "Hey, wicked cat, am I a meat-carrier for you? Eat the meat of your own sons!" The cat, not knowing of her lying down in the crystal cave, thinking "I shall seize the mouse" through the power of anger, having leaped forward suddenly, struck the crystal cave with his chest. At that very moment his heart broke, and his eyes reached the point of coming out. He, having met with the destruction of life right there, fell in a concealed place to one side. By this same method, another and yet another - all four met with the

destruction of life. Thenceforth the mouse, having become fearless, gave the Bodhisatta two or three coins daily. Thus gradually she gave all the wealth to the Bodhisatta himself. Both of them, having maintained friendliness for the length of their lives, went according to their actions.

The Teacher, having brought up this past, having fully awakened, spoke this verse -

137. "Where one cat obtains, a second arises there;
And a third and a fourth, this is the den of those cats."

Therein, "where" means in whatever place. "Babbu" means a cat. "A second arises there" means where one obtains a mouse or meat, a second cat also arises there, is born; likewise a third and a fourth. Thus those at that time were four cats. And having been, day after day, eating meat, those cats, having struck this den made of crystal with their chests, all reached the destruction of life.

Thus the Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the four cats were the four monks, the mouse was Kāṇhā's mother, but the stone-workshop gem-cutter was myself."

The Commentary on the Babbu Jātaka is the seventh.

138. Commentary on the Godhā Jātaka

"What is the use of your matted hair, O imprudent one" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain deceitful monk. The present story is just similar to the one told below.

But in the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta took conception in the womb of an iguana. At that time a certain hermit possessing the five direct knowledges and of lofty austerity, in dependence on a borderland village, dwelt in a hermitage in a forest haunt; the villagers attended upon the hermit carefully. The Bodhisatta dwelt in a certain ant-hill at the end of his walking path, and while dwelling, day after day, two or three times, having approached the hermit, having heard words connected with the Teaching and connected with meaning, having paid homage to the hermit, he went to his own dwelling place. At a later time the hermit, having asked permission from the villagers, departed. And when that hermit accomplished in morality and ascetic practices was departing, another fraudulent hermit, having come, made his dwelling in that hermitage. The Bodhisatta, having observed "This one too is virtuous," went to his presence in the former method itself.

Then one day, in the hot season, when an untimely cloud had rained, from the ant-hills flies emerged; for the purpose of eating them, iguanas wandered about. The villagers, having gone out, having caught the iguanas that were eating flies, having prepared iguana meat combined with rich ingredients, sour and tangy, gave it to the hermit. The hermit, having eaten the iguana meat, bound by craving for flavour, having asked "This meat is exceedingly sweet, what meat is this called?" having heard "Iguana meat," thought "A large iguana comes to my presence; having killed it, I shall eat the meat." And having thought, having had a vessel and ghee, salt and so on brought, having placed them to one side, having taken a club, having concealed it

with the orange robe, looking for the arrival of the Bodhisatta at the door of the hermitage, having become as if extremely at peace, he sat down. The Bodhisatta, in the evening time, having gone out thinking "I shall go to the hermit's presence," while approaching, having seen the alteration of his faculties, thought "This hermit is not seated in the manner of sitting on other days; today even while looking at me, he looks with corrupted faculties; I shall investigate." He, having stood downwind of the hermit, having smelled the odour of iguana meat, thinking "Today iguana meat must have been eaten by this fraudulent hermit; therefore, bound by craving for flavour, today he will be desirous of striking me with a club as I approach his presence, cooking the meat, and eating it," without going to his presence, having turned back, he wanders about.

The hermit, having known the state of the Bodhisatta's not coming, thinking "By this one it must have been known 'This one is desirous of striking me'; for that reason he does not come; but even for one not coming, from where is there freedom?" having taken out the club, threw it. It struck just the tip of his tail. The Bodhisatta, having entered the ant-hill with speed, having raised his head through another hole, having said "Hey, fraudulent matted-hair ascetic, I, approaching your presence, approached with the perception 'He is virtuous'; but now your fraudulent nature has been known by me; for such a great thief, what is the use of this guise of going forth?" censuring him, spoke this verse -

138. "What is the use of your matted hair, O imprudent one, what is the use of your garment of skin?

Within you is a thicket, yet you polish the outside."

Therein, "what is the use of your matted hair, O imprudent one" means: hey, imprudent one, you without wisdom, these matted hair are to be worn by one gone forth; for one devoid of the virtues of the going forth, what is the use of those matted hair to you - this is the meaning. "What is the use of your garment of skin" means: since from the time of the absence of suitable restraint for the garment of skin, what is the use of the garment of skin to you. "Within you is a thicket" means: your inner heart is a thicket, concealed by the thicket of lust, hate and delusion. "You polish the outside" means: you, while there is a thicket within, polish the outside by bathing and so on and by the thicket of outward appearance; polishing thus, you are merely polished on the outside, like a gourd filled with rice-gruel, like a pot filled with poison, like an ant-hill filled with venomous snakes, like a painted jar filled with dung. What use is there of you, a thief, dwelling here? Quickly run away from here! If you do not run away, I shall inform the villagers about you and have you punished.

Thus the Bodhisatta, having threatened the fraudulent hermit, entered the ant-hill itself, and the fraudulent hermit too departed from there.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the fraudulent hermit was this cheat, the former virtuous hermit was Sāriputta, but the wise iguana was myself."

The Commentary on the Godhā Jātaka is the eighth.

139. Commentary on the Ubhatobhaṭṭha Jātaka

"The eyes broken, the cloth lost" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to Devadatta. At that time, it is said, the monks raised up a discussion in the Teaching hall: "Friends, just as a firebrand from a funeral pyre, burning at both ends, smeared with dung in the middle, serves neither as firewood in the forest nor as firewood in the village, just so Devadatta, having gone forth in such a Dispensation leading to liberation, has become fallen away from both, an outsider from both, fallen away from the enjoyments of a householder, and not fulfilling the goal of asceticism." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, is Devadatta fallen away from both; in the past too he was fallen away from both indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as a tree deity. At that time in a certain small village fishermen lived. Then a certain fisherman, having taken a hook, together with his young son, having gone to a pool where fishermen ordinarily catch fish, cast the hook. The hook got stuck on a stump concealed by the water. The fisherman, being unable to pull it out, thought: "This hook must be stuck on a large fish. Having sent my little son to his mother's presence, I shall have a quarrel made with the neighbours; thus no one from here will expect a share." He said to his son: "Go, dear son, tell mother that a large fish has been obtained by us; say 'Make a quarrel with the neighbours, it is said.'" He, having sent his son, being unable to pull out the hook, out of fear of the cord breaking, having placed his upper garment on dry ground, having descended into the water, looking for the fish out of greed for fish, having struck against the stumps, broke both his eyes. A thief also carried away the cloth placed on dry ground by him. He, having become overcome by pain, pressing his eyes with his hand, having taken hold, having come out of the water, trembling, searches for the cloth.

His wife too, thinking "Having made a quarrel, I shall make it so that no one will expect anything," having adorned a palm leaf on just one ear, having anointed one eye with pot-soot, having taken a dog on her hip, went to the neighbour's house. Then a certain female friend said to her thus: "A palm leaf is adorned on just one of your ears, one eye is anointed, carrying a dog on your hip like a dear son, you go from house to house - have you become a mad woman?" "I am not a mad woman; but you revile and abuse me without reason. Now, having gone to the presence of the village headman, I shall have you fined eight coins." Having quarrelled thus, both went to the presence of the village headman. When the dispute was being investigated, the punishment fell upon her own head. Then, having bound her, they began to beat her, saying "Pay the fine."

The tree deity, having seen this incident of hers in the village and that disaster of her husband in the forest, standing between the branches, having said "My good man, your work has gone wrong both in the water and on dry ground; you have become fallen away from both," spoke this verse -

139. "The dice broken, the cloth lost, and a quarrel at the friend's house;
Activities ruined on both sides, in water and on land."

Therein, "and a quarrel at the friend's house" means a friend is a female companion, and at her house a quarrel was made by your wife; having quarrelled, having bound her, having beaten her, she is made to pay a fine. "Activities ruined on both sides" means thus your activities in both places are ruined indeed, broken indeed. In which two? "In water and on land" means by the breaking of the dice and the destruction of the cloth, the activities in water were ruined; by the quarrel at the friend's house, the activities on land were ruined.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka: "At that time the fisherman was Devadatta, but the tree-spirit was myself."

The Commentary on the Ubhatobhaṭṭha Jātaka is the ninth.

140. Commentary on the Crow Jātaka

"Always with an anxious heart" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the conduct for the welfare of relatives. The present story will become manifest in the Bhaddasāla Jātaka in the Book of Twelves.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn in the realm of crows. Then one day the king's chaplain, having bathed in the river outside the city, having anointed himself with perfumes, having bedecked himself with a garland, dressed in excellent garments, entered the city. Two crows were seated on the arched gateway of the city gate. Among them, one said to another - "My dear, I shall drop a bodily discharge on this brahmin's head." The other said "Do not let this please you; this brahmin is a lord, and enmity with influential people is indeed evil. For this one, angered, could destroy all the crows." "It is not possible for me not to do it." Having said "If so, you will be known by your own actions," the other crow flew away. He, when the brahmin had reached the lower part of the gateway, as if swinging a pendulum, dropped excrement on his head. The brahmin, having become angry, bound enmity against the crows.

At that time a certain slave woman who pounded paddy for wages, having spread out paddy at the house-gate in the sunshine, while seated guarding it, fell into sleep. Having known her negligence, a certain long-fleeced goat, having come, ate the paddy; she, having awoken, having seen it, chased it away. The goat, for the second time too, for the third time too, having come in the same way at the time of her sleeping, ate the paddy. She too, having chased it away three times, thought: "This one, eating again and again, will eat half the paddy; there will be much loss for me; now I shall make a reason for its not coming again." She, having taken a firebrand, having sat down as if sleeping, when the goat arrived for the purpose of eating the paddy, having risen, struck the goat with the firebrand; the hairs caught fire. He, while his body was burning, thinking "I shall extinguish the fire," having gone quickly, rubbed his body against a certain grass hut near the elephant stable; it blazed up. From that, the flames that arose seized the elephant stable. When the elephant stables were burning, the backs of the elephants burned; many elephants had wounded bodies. The physicians, being unable to make the elephants well, reported to the king. The king said to the chaplain: "Teacher, the elephant physicians are unable to treat the elephants; do you know any medicine?" "I know, great king."

"What is needed to fetch it?" "Crow fat, great king." The king said "If so, kill the crows and bring the fat." Thenceforth, having killed the crows, not obtaining fat, they made heaps right there in each place; a great fear arose among the crows.

At that time the Bodhisatta, with a retinue of eighty thousand crows, dwelt in a great cemetery. Then one crow, having gone, reported to the Bodhisatta the fear that had arisen among the crows. He thought "Setting me aside, there is no other able to remove the fear that has arisen for my relatives; I shall remove it" - having reflected upon the ten perfections, having made the perfection of friendliness the forerunner, having leaped forward with one effort, having entered through an open large window, he went under the king's seat. Then one man wished to seize him. The king prevented him saying "He has entered for refuge; do not seize him." The Great Being, having rested a little, having reflected upon the perfection of friendliness, having come out from underneath the seat, said to the king - "Great king, it is fitting for a king to exercise kingship without proceeding by way of desire and so on. Whatever action is to be done, it is fitting to do all of it having considered and reflected upon it. And whatever being done is accomplished, that alone it is fitting to do, not otherwise. For if kings do that which being done is not accomplished, a great fear ending in the fear of death arises for the public. The chaplain, having become one bearing enmity, spoke a falsehood; there is no such thing as fat of crows." Having heard that, the king, with a confident mind, having had a golden plaited chair given to the Bodhisatta, having had the spaces between the wings of him seated there anointed with oils cooked a hundred times and a thousand times, having had him fed excellent food worthy of a king on golden trays, having given him water to drink, said this to the Great Being who was satisfied and free from disturbance: "Wise one, you say 'There is no such thing as fat of crows'; for what reason is there no fat for them?" The Bodhisatta, saying "For this reason and for that reason," making the entire dwelling resound with one sound, expounding the Teaching, spoke this verse -

140. Always with agitated hearts, vexing the whole world;
Therefore there is no power for them, our relatives the crows.

Therein this is the meaning in brief - Great king, crows are always of agitated minds, they dwell as if having reached fear, and they are vexers of the whole world, vexing and wearying even human beings such as warriors and so on, even women and men, even boys and girls and so on, they go about; therefore, by these two reasons, there is no such thing as fat for them, our relatives the crows. Not even in the past has it ever existed, nor will it exist in the future.

Thus the Great Being, having made this reason clear, awakened the king, saying "Great king, a king should not do a deed without considering and without reflecting." The king, being pleased, honoured the Bodhisatta with the kingdom. The Bodhisatta, having given back the kingdom to the king himself, having established the king in the five precepts, requested safety for all beings. The king, having heard his proclamation of the Teaching, having given safety to all beings, established a regular gift for the crows. Day after day, having cooked a meal of a measure of rice, having mixed it with various finest flavours, it was given to the crows; but to the Great Being, royal food itself was given.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the king of Bārāṇasī was Ānanda, but the king of crows was myself."

The Commentary on the Kāka Jātaka is the tenth.

The Non-Giving Chapter is the fourteenth.

Its summary:

Not-giving, Timid, Ghee-seat, Meditation-purification;
Moon-radiance, Golden Swan, Cat, Iguana, Both-fallen;
With Crow King - these are ten.

15. The Chapter on the Lizard

141. Commentary on the Godhā Jātaka

"Not one who associates with evil people" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to a certain monk who associated with the hostile faction. The present story is just similar to that told in the Mahilāmukha Jātaka.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta took conception in the womb of an iguana. He, having come of age, made his dwelling in a great hole on a riverbank, with a retinue of many hundreds of iguanas. His son, a young iguana, having made intimacy with a certain chameleon, dwelling joyfully together with it, overpowers it thinking "I shall embrace the chameleon." They reported his trust with it to the iguana king. The iguana king, having had his son summoned, said "Dear son, you place trust in an improper place; chameleons are of low birth; trust should not be placed with them. If you will place trust with it, in dependence on that chameleon, this entire iguana family will reach destruction; from now on, do not place trust with it." He does it just the same. The Bodhisatta, even though speaking again and again, being unable to prevent his trust with it, thinking "Inevitably, in dependence on this chameleon, fear will arise for us; when it has arisen, it is fitting to prepare an escape route," had a ventilation hole made on one side.

His son too gradually became of large body, but the chameleon was of the same former measure. The other, thinking "I shall embrace the chameleon," overpowers it now and then; for the chameleon it is as if the time of being overpowered by a mountain peak. He, becoming weary, thought "If this one will embrace me thus for some more days, there is no life for me; having joined together with a certain hunter, I shall destroy this iguana family." Then one day, in the hot season, when a cloud had rained, ant-hill flies arose; from here and there iguanas, having come out, eat the flies. A certain iguana hunter, having taken a spade for the purpose of breaking open the iguana hole, together with dogs, entered the forest. The chameleon, having seen him, thinking "Today I shall fulfil my own wish," having approached him, having lain down not far away, asked "My good man, why do you wander in the forest?" He said "For the sake of iguanas." "I know the dwelling place of many hundreds of iguanas; having taken fire and straw, come" - having led him there, having said "Having put straw in this place, having given fire, having made smoke, having placed dogs all around, yourself having taken a great club, having struck and killed the iguanas as

they come out and come out, having made a heap, go" - and having said thus, thinking "Today I shall see the back of my adversary," having raised his head in one place, he lay down. The hunter too made straw-smoke; the smoke entered the hole; the iguanas, blinded by smoke, frightened by the fear of death, having come out, began to flee. The hunter, having struck each one as it came out, killed them; those released from his hand, the dogs seized. A great destruction of the iguanas arose.

The Bodhisatta, having known "Fear has arisen in dependence on the chameleon," while fleeing through the ventilation hole, thinking "Association with evil persons should not be made; in dependence on the evil, there is no welfare and happiness; through the influence of one evil chameleon, the destruction of so many iguanas has occurred," spoke this verse -

141. "One who associates with evil people does not gain perpetual happiness;
Like a chameleon with an iguana family, he brings misfortune upon himself."

Therein this is the meaning in brief - A person who associates with evil people does not gain, does not find, does not obtain what is called perpetual happiness, absolute happiness, uninterrupted happiness. Like what? Like a chameleon with an iguana family. Just as an iguana family does not obtain happiness from a chameleon, so a person who associates with evil people does not obtain happiness. But one who associates with evil people certainly brings misfortune upon oneself; "misfortune" is called destruction; certainly one who associates with the evil causes destruction to oneself and to others dwelling together with oneself. But in the Pāḷi they write "phalaṃ pāpeyyā." That phrasing is not found in the commentary, and the meaning of it too is not fitting. Therefore it should be accepted as aforesaid.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the chameleon was Devadatta, the Bodhisatta's son, the young iguana unreceptive to exhortation, was the monk who associated with the hostile party, but the iguana king was myself."

The Commentary on the Godhā Jātaka is the first.

142. The Siṅgāla Birth Story Commentary

"This indeed is difficult for you to understand" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta's endeavouring for murder. For having heard the monks' discussion in the Teaching hall, the Teacher, having said "Not only now, monks, does Devadatta endeavour for my murder; in the past too he endeavoured indeed, but he was not able to kill me, and was himself only wearied," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the realm of jackals, having become a jackal king, surrounded by a pack of jackals, dwelt in a cemetery grove. At that time there was a festival in Rājagaha; for the most part people drank liquor; it was just a liquor festival, it is said. Then here many cheats, having had much liquor and meat brought, adorned and decorated, singing again and again, drank liquor and ate meat. At the end of the first watch, their meat was exhausted, but the liquor was still plentiful. Then one cheat said "Give me a piece of meat." And when it was said "The meat is finished," having

said "While I am present, there is no such thing as a shortage of meat," having said "I shall kill the jackals that have come to the charnel grove to eat the flesh of dead humans and bring the meat," having taken a club, having gone out from the city by the drain passage, having gone to the cemetery, having taken the club, he lay down on his back like a dead person. At that moment the Bodhisatta, surrounded by a pack of jackals, having gone there, having seen him, even though knowing "This one is not dead," thinking "I shall examine more carefully," having gone downwind of him, having smelled the body odour, having thus known his state of not being dead, thinking "Having shamed him, I shall send him off," having gone and having bitten the tip of the club, he pulled it; the cheat did not release the club; not even looking at the one approaching, he gripped it more tightly. The Bodhisatta, having stepped back, having said "My good man, if you were dead, you would not grip more tightly when I pull the club; for this reason, whether you are dead or not dead is difficult to know," spoke this verse -

142. "This indeed is difficult for you to understand, that you lie like one dead;
When you are being dragged, the stick is not released from your hand."

Therein, "this indeed is difficult for you to understand" means this reason is difficult for you to comprehend. "That you lie like one dead" means for whatever reason you lie like one dead, having become like a dead person, you lie down. "When you are being dragged" means when you, being dragged by having seized the tip of the stick, the stick is not released from your hand, therefore you are not truly a dead person.

When this was said, that cheat, thinking "This one knows my state of not being dead," having risen, threw the stick; the stick missed. The cheat said: "Go, you have now been missed by me." The Bodhisatta, having turned back, having said "My good man, even though missing me, you have indeed not missed the eight great hells and the sixteen subsidiary hells," departed. The cheat, not having obtained anything, having departed from the cemetery, having bathed in the moat, entered the city by the very road by which he had come.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the cheat was Devadatta, but the jackal king was myself."

The Commentary on the Siṅgāla Jātaka is the second.

143. Commentary on the Viroca Jātaka

"Your brain has come out" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta's having displayed the imitation of the Fortunate One at Gayāsīsa. For Devadatta, having fallen away from meditative absorption, having fallen away from material gain and honour, having thought "There is one stratagem," having requested five cases from the Teacher and not obtaining them, having taken five hundred monks who were co-resident pupils of the two chief disciples, recently gone forth, not skilled in the Teaching and discipline, having gone to Gayāsīsa, having split the Community, performed a separate legal act of the Community in one boundary. The Teacher, having known the time of the maturity of knowledge of those monks, sent the two chief disciples. Having seen them, Devadatta, with a satisfied mind, while expounding the Teaching at night, thinking "I shall display the grace of the Buddha," displaying the imitation of the Fortunate One, having said "The

community of monks is free from sloth and torpor, friend Sāriputta. Let a talk on the Teaching occur to you for the monks. My back aches, I will stretch it," went to sleep. The two chief disciples, having expounded the Teaching to those monks, having awakened them with the path and fruition, having taken all of them, returned to the Bamboo Grove itself.

Kokālika, having seen the monastery empty, having gone to the presence of Devadatta, having said "Friend Devadatta, having split your assembly, the two chief disciples have made the monastery empty and gone, yet you just sleep," having removed his upper robe, as if touching the backbone against the wall, struck him on the heart with his heel. At that very moment blood gushed from his mouth. He was sick from then on. The Teacher asked the elder: "Sāriputta, at the time when you had gone, what did Devadatta do?" "Venerable sir, Devadatta, having seen us, thinking 'I shall display the grace of the Buddha,' having displayed the imitation of the Fortunate One, reached great destruction." The Teacher, having said "Not indeed, Sāriputta, has Devadatta met with destruction only now by imitating me; in the past too he met with it indeed," being requested by the elder, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a maned lion, made his dwelling in a golden cave in the Himalayan region. One day, having departed from the golden cave, having stretched himself, having surveyed the four directions, having roared the lion's roar, having set out for his food resort, having killed a great buffalo, having eaten the choice meat, having descended into a certain lake, having filled his belly with crystal-coloured water, he set out heading for the cave. Then a certain jackal, engaged in his food resort, having suddenly seen the lion, being unable to flee, having fallen at the feet before the lion, lay down. When it was said "What is it, jackal?" he said: "I wish to attend upon your feet, master." The lion, having said "Good, come, attend upon me; I shall have you fed with choice meats," having taken the jackal, went to the golden cave. The jackal from then on ate the lion's scraps. He, within just a few days, became stout-bodied.

Then one day the lion, while still lying down in the cave, said to him "Go, jackal, having stood on the mountain-crest, among the elephants, horses, buffaloes and so on moving about at the foot of the mountain, having looked at the one whose meat you wish to eat, having come and having said 'I wish to eat such and such meat,' having paid homage to me, say 'Shine forth, master'; I, having killed it, having eaten the sweet meat, shall give some to you too." The jackal, having ascended the mountain-crest, having looked at the various kinds of deer, whichever one's meat he wished to eat, having entered the golden cave, having reported that very one to the lion, having fallen at his feet, says "Shine forth, master." The lion, having sprung forward with speed, even if it was an intoxicated noble elephant, right there having brought it to the destruction of life, himself too eats the choice meat, and gives some to the jackal too. The jackal, having eaten a belly-full of meat, having entered the cave, sleeps. As time went on and on, he increased in conceit: "I too am just a quadruped; for what reason do I live day after day being nourished by others? From now on I too, having killed elephants and so on, shall eat meat. The lion too, the king of beasts, kills large bull elephants in dependence on just the utterance 'Shine forth, master'; I too, having had the lion say to me 'Shine forth, jackal,' having killed one noble elephant, shall eat meat."

He, having approached the lion, said this: "Master, for a long time I have eaten the meat of large bull elephants killed by you; I too wish to kill one noble elephant and eat the meat. Therefore I shall lie down in the golden cave, in the place where you lie down; you, having looked at a noble elephant roaming about at the foot of the mountain, having come to my presence, say 'Shine forth, jackal'; do not be stingy in just this much." Then the lion said to him "No, you, jackal, were not born in a lion family capable of killing elephants; there is no jackal in the world capable of killing an elephant and eating the meat. Do not let this please you; just eat the meat of large bull elephants killed by me and live." He, even when told thus, did not wish to desist; he kept on requesting again and again. The lion, being unable to prevent him, having accepted, saying "If so, having entered my dwelling place, lie down," having caused the jackal to lie down in the golden cave, himself having looked at an intoxicated noble elephant at the foot of the mountain, having gone to the cave entrance, said "Shine forth, jackal." The jackal, having come out from the golden cave, having stretched himself, having surveyed the four directions, having cried out three times, thinking "I shall fall upon the head of the intoxicated noble elephant," having sprung forward, having missed, fell at its feet. The elephant, having lifted up its right foot, trampled on his head; the skull-bones were crushed to bits. Then the elephant, having gathered up his body with its foot, having made a heap, having dropped dung on top, trumpeting, entered the forest.

The Bodhisatta, having seen this incident, having said "Now shine forth, jackal," spoke this verse -

143. "Your brain has come out, and your head is split open;
All your ribs are broken, today indeed you shine."

Therein, "brain" means the brain. "Has come out" means has departed. Thus the Bodhisatta, having spoken this verse, having remained as long as life lasted, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the jackal was Devadatta, but the lion was myself."

The Commentary on the Viroca Jātaka is the third.

144. Commentary on the Naṅguṭṭha Jātaka

"Much is this for the unvirtuous, O fire" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the wrong asceticism of the naked ascetics. At that time, it is said, the naked ascetics were practising various kinds of wrong asceticism at the back of Jeta's Grove. Many monks, having seen their wrong asceticism of the kinds such as squatting striving, bat practice, thorn-bed, and five-fire scorching and so on, asked the Blessed One: "Is there indeed, venerable sir, any wholesome or progress in dependence on this wrong asceticism?" The Teacher, having said "No, monks, in dependence on such wrong asceticism there is no wholesome or progress; formerly wise men, with the perception 'In dependence on such austere asceticism there will be wholesome or progress,' having taken the birth-fire, having entered the forest, not seeing any progress by way of fire-sacrifice and so on, having extinguished the fire with water, having performed the preliminary work on a circular meditation object, having produced the direct knowledges and the meditative attainments, were

heading for the Brahma world," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was born in a noble brahmin family. On the day of his birth, his mother and father took a birth-fire and kept it. Then, when he was at the age of sixteen years, they said this to him: "We, son, took a fire on the day of your birth. If you wish to dwell in a house, learn the three Vedas. But if you wish to go to the Brahma world, having taken the fire, having entered the forest, tending the fire, having pleased the Great Brahmā, become one heading for the Brahma world." He, saying "I have no need of a house," having taken the fire, having entered the forest, having built a hermitage, tending the fire, lived in the forest. One day, having received an ox as an offering in a borderland village, having led that bull to the hermitage, he thought: "I shall have the Lord Fire eat beef." Then this occurred to him: "Here there is no salt; the Lord Fire will not be able to eat it unsalted; having brought salt from the village, I shall have the Lord Fire eat it with salt." He, having tied it right there, went to the small village for the purpose of salt. When he had gone, many hunters came to that place. Having seen the bull, having killed it, having cooked the meat, having eaten, having thrown away the tail and the shank and the hide right there, having taken the remaining meat, they went.

The brahmin, having come, having seen only as much as the tail and so on, thought: "This Lord Fire is not able to protect even what belongs to himself; when then will he protect me? This fire-worship must be useless; there is no wholesome or progress from this source." He, with disappearance of desire for fire-worship, saying "Ho, Lord Fire, you, being unable to protect even what belongs to yourself, when will you protect me? There is no meat; be satisfied even with this much," while throwing the tail and so on into the fire, spoke this verse -

144. "Much is this for the unvirtuous, O fire, that we honour you with a tail;
For one deserving meat there is no meat today, may the venerable one accept
even the tail."

Therein, "much is this" means even this much is much. "Unvirtuous" means a bad person, one of unwholesome nature. "Jātaveda" - he addresses the fire. For fire, as soon as it is born, is felt, becomes known, becomes obvious; therefore it is called "jātaveda." "That we honour you with a tail" shows that which today we, unable to protect even what belongs to ourselves, honour the Blessed One with a tail - even this is much for you. "For one deserving meat" means for you who are deserving of meat, there is no meat today. "May the venerable one accept even the tail" means the venerable one, being unable to protect what belongs to oneself, may accept even this tail together with the leg-skin.

Having said thus, the Great Being, having extinguished the fire with water, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "The hermit who quenched the fire was myself at that time."

The Commentary on the Naṅguṭṭha Jātaka is the fourth.

145. Commentary on the Rādha Jātaka

"You do not understand, Rādha" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. The present story will become evident in the Indriya Jātaka. The Teacher then, having addressed that monk, said: "Monk, a woman is indeed not to be guarded; even those who set up protection and guard are unable to protect. You too in the past, even though setting up this protection and guarding, were unable to protect; how will you protect now?" Having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the womb of a parrot. In the Kāśi country, one brahmin, having placed the Bodhisatta and his younger brother in the position of sons, nourished them. Among them, the Bodhisatta had the name "Poṭṭhapāda," and the other "Rādha." Now that brahmin's wife was of misconduct, immoral. He, going for the purpose of trade, said to both brothers - "Dear sons, if your mother the brahmin woman engages in misconduct, would you prevent her or not?" The Bodhisatta said: "Good, dear father, if able to prevent, we shall prevent; if unable, we shall remain silent." Thus the brahmin, having handed over the brahmin woman to the parrots, went for the purpose of trade.

But from the day of his departure, the brahmin woman began to commit adultery; there was no end to those coming in and going out. Having seen her conduct, Rādha said to the Bodhisatta - "Brother, our father, having said 'If your mother engages in misconduct, you should prevent her,' has gone. Now she is engaging in misconduct; shall we prevent her or not?" The Bodhisatta said: "Dear one, you speak thus through your own inexperience, through foolishness. A woman, even those who carry her about and attend to her, are unable to protect. Whatever deed cannot be done, it is not fitting to do that." Having said this, he spoke this verse -

145. "You do not understand, Rādha, midnight has not yet come;
You talk nonsense, Kosiyāyanī is dispassionate."

Therein, "you do not understand, Rādha, midnight has not yet come" means dear Rādha, you do not know; midnight has not yet come, already in the first watch of the night this many people have come; now who knows how many more will come. "You talk nonsense" means you talk inexperienced nonsense. "Kosiyāyanī is dispassionate" means our mother, the brahmin woman Kosiyāyanī, is dispassionate, she has become without affection towards our father. If she had affection or love for him, she would not engage in such misconduct - he made known this meaning with these phrases.

Having thus made known, however, he did not allow Rādha to speak with the brahmin woman. She too, until the brahmin's return, went about according to her own liking. The brahmin, having come, asked Poṭṭhapāda - "Dear son, what kind of woman is your mother?" The Bodhisatta, having told the brahmin everything as it really was, having said "What need have you, dear father, of such an immoral woman?" having said "Dear father, from the time the fault of our mother was spoken of by us, it is not possible to dwell here," having paid homage at the brahmin's feet, having flown up together with Rādha, went to the forest.

The Teacher, having brought this proclamation of the Teaching, made known the truths; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. "At that time the brahmin and the brahmin woman were these very two persons, Rādhā was Ānanda, but Poṭṭhapāda was myself."

The Commentary on the Rādhā Jātaka is the fifth.

146. Commentary on the Samuddakāka Jātaka

"Are our jaws wearied" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to many old monks. It is said that during their time as householders they were householders in Sāvathī, wealthy, of great riches, friends of one another, performing meritorious deeds together; having heard the Teacher's proclamation of the Teaching, saying "We are old, what use is the household life to us? Having gone forth in the delightful Buddha's teaching near the Teacher, we shall make an end of suffering," having given all their property to sons, daughters and others, having abandoned the tear-faced congregation of kinsmen, having requested the going forth from the Teacher, they went forth. But having gone forth, they did not practise the ascetic duty befitting the going forth; due to their old age they did not even learn the Teaching thoroughly; just as in the time of lay life, so too in the time of one gone forth, having had a hermitage built at the edge of the monastery, they dwelt together. Even when going for almsfood, without going elsewhere, they mostly went to the house of their own sons and wives and ate. Among them, the former wife of one was a benefactress to all the old elders; therefore the rest too, having taken the food obtained by themselves, sat down at her house and ate. She too gave them lentil curry and vegetables according to whatever was available. She, afflicted by a certain illness, died. Then those old elders, having gone to the monastery, having seized one another by the necks, went about weeping at the edge of the monastery, saying "The lay follower sweet of hand and flavour has died." Having heard their sound, monks from here and there, having assembled, asked "Friends, why do you weep?" They said "The former wife of our friend, sweet of hand and flavour, has died; she was exceedingly our benefactress. 'Now from where shall we obtain such a one?' - for this reason we are weeping."

Having seen that disturbance of theirs, the monks raised up a discussion in the Teaching hall: "Friends, for such a reason the old elders go about seizing one another by the necks, weeping at the edge of the monastery." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "Not only now, monks, do these go about weeping over her death; formerly too these, having been reborn in the realm of crows, in dependence on one who had died in the ocean, striving thinking 'Having baled out the ocean water, we shall take her out,' in dependence on a wise one, obtained their lives" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as an ocean deity. Then a certain crow, having taken his wife, a she-crow, seeking food, went to the seashore. At that time people, having made an oblation to the serpents on the seashore with milk-rice, fish, meat, liquor and so on, departed. Then that crow, having gone to the place of the oblation, having seen the milk and so on, having eaten milk-rice, fish, meat and so on together with the she-crow, drank

much liquor. Both of them, intoxicated by the intoxication of liquor, having sat down at the shore's edge saying "We shall play in the ocean," began to bathe; then a wave, having come, having seized the she-crow, carried her into the ocean. A certain fish, having eaten the flesh, swallowed her. The crow cried and lamented, saying "My wife is dead." Then, having heard the sound of his lamentation, many crows, having assembled, asked "For what reason do you weep?" "Your companion, while bathing at the shore's edge, was carried away by a wave." They all, crying out with one sound, wept. Then this occurred to them: "This so-called ocean water, what can it do against us? Having baled out the water, having made the ocean empty, we shall take out our companion." They, having filled their mouths again and again, throw the water outside; and when their throats were drying up from the salt water, rising up again and again, having gone to dry land, they rest.

With their jaws wearied, their mouths dried up, their eyes reddened, being wretched and exhausted, having addressed one another, having said "Hey, we take the ocean water and throw it outside, but whatever place is taken from is filled again with water; we shall not be able to make the ocean empty" - they spoke this verse -

146. "Are our jaws wearied, and does the mouth dry up?

We draw from this side but do not reach the other, the great ocean just keeps filling up."

Therein, "are our jaws wearied" means are our jaws wearied, are our jaws exhausted. "We draw from this side but do not reach the other" means we by our own power pull and draw out the water of the great ocean, but we are not able to make it empty. For this great ocean just keeps filling up.

And having said thus, all those crows too lamented much saying "That she-crow had such a beak, such round eyes, such a complexion, such a sweet voice. She is lost to us in dependence on this thieving ocean." While they were thus lamenting, the ocean deity, having shown a frightful form, put them to flight; thus there was well-being for them.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the she-crow was this former wife, the crow was the elderly elder, the remaining crows were the remaining elderly elders, but the ocean deity was myself."

The Commentary on the Samuddakāka Jātaka is the sixth.

147. The Commentary on the Puppharatta Jātaka

"This is not suffering, that is suffering" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. For when the Blessed One said "Is it true, monk, that you are dissatisfied?" having said "True," and when asked "By whom were you made dissatisfied?" having said "By my former wife," he said "She is a woman sweet of hand and flavour, venerable sir; I am not able to live without her." Then the Teacher, having said to him "She, monk, is a causer of harm to you; in the past too, in dependence on her, you were impaled on a stake, and desiring her alone, having died, you were reborn in hell; now why do you desire her again?" brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta

was a sky-dwelling deity. Then in Bārāṇasī the Kattika full-moon night festival had arrived, and they decorated the city like the city of the gods. All the people were devoted to the momentary amusement. But a certain poor man had only one pair of thick cloths. He, having had that well-washed cloth washed, having had it pressed, having had it made with a hundred folds and a thousand folds, put it aside. Then his wife said to him thus: "I wish, husband, having put on one safflower-dyed cloth as a lower garment and having wrapped one as an upper garment, clinging to your neck, to celebrate the Kattika full-moon night festival." "Dear lady, whence safflower for us who are poor? Having put on a clean cloth, enjoy yourself." "Not obtaining a safflower-dyed cloth, I shall not enjoy the festival amusement; you, having taken another woman, enjoy yourself." "Dear lady, why do you oppress me? Whence safflower for us?" "Husband, when a man has desire, what indeed is there not? Is there not much safflower in the king's safflower plantation?" "Dear lady, that place is like a pond possessed by a demon; there is a strong guard; it is not possible to approach it; do not let this please you; be content with whatever you have obtained." "Husband, in the night-time, when there is darkness, there is no place that is not accessible for a man." Thus he, when she spoke again and again, under the power of mental defilements, having taken her words, having consoled her saying "So be it, dear lady, do not worry," in the night-time, having given up his life, having gone out from the city, having gone to the king's safflower plantation, having crushed the fence, entered the inner grounds. The guard-men, having heard the sound of the fence, having surrounded him crying "Thief! Thief!" having seized him, having abused him, having beaten him, having bound him, when the night became light, showed him to the king. The king said "Go, impale him on a stake." Then, having bound him with his hands behind his back, while the execution drum was being beaten, having led him out from the city, they impaled him on a stake. Intense feelings arose; crows, having settled on his head, pierced his eyes with beaks resembling the tips of lances.

He, not attending to even such suffering, remembering that very woman, having thought "I am indeed deprived of the Kattika full-moon night festival together with her, dressed in a thick flower-dyed cloth, with a pair of arms clinging to my neck" - spoke this verse -

147. "This is not suffering, that is suffering, that a crow pecks at me;
That my dark-skinned wife, in flower-red garments, will not enjoy the Kattika festival."

Therein, "this is not suffering, that is suffering, that a crow pecks at me" means whatever bodily and mental suffering on account of being stuck on the stake, and whatever the crow pecks at with beaks as if made of metal, all this is not suffering for me; that is suffering, but this alone is my suffering - this is the meaning. Which one? "That my dark-skinned wife, in flower-red garments, will not enjoy the Kattika festival" means that she, my wife dark like the piyaṅgu plant, having put on one safflower-dyed cloth as a lower garment, having wrapped one as an upper garment, thus covered with a pair of cloths dyed in dense flower-red, having taken hold of my neck, will not enjoy the Kattika full-moon night festival - this is my suffering; is it not this alone indeed that afflicts me? He, thus wailing about a woman, having died, was reborn in hell.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the husband and wife were the husband and wife of the present, but the sky-dwelling deity who stood having witnessed that reason was myself."

The Commentary on the Puppharatta Jātaka is the seventh.

148. The Siṅgāla Birth Story Commentary

"Not again, and not again" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the restraining of mental defilements. In Sāvatthī, it is said, about five hundred friends, merchant's sons of great wealth, having heard the Teacher's proclamation of the Teaching, having given their breast to the Dispensation, having gone forth, dwelt at Jeta's Grove within the inner boundary of the bed-sheet area. Then one day, at the time of midnight, a thought based on mental defilements arose in them. They, having become dissatisfied, gave rise to the intention to take up again the mental defilements they had given up by themselves. Then the Teacher, immediately after midnight, having raised the lamp-on-a-stick of omniscient knowledge, surveying the disposition of the monks, thinking "In which state of mind are the monks dwelling at Jeta's Grove?" understood that within those monks the state of having arisen of thought of sensual lust had occurred. The Teacher indeed, like a woman with an only son guards her own son, like a one-eyed man guards his eye, guards his own disciples. At whatever time during the forenoon and so on their mental defilements arise, not allowing those mental defilements of theirs to grow further, he restrains them at that very time. Therefore this occurred to him: "This is proceeding like the time of the arising of thieves right within the city of a wheel-turning monarch; right now, having given them a proclamation of the Teaching, having restrained those mental defilements, I shall give them arahantship." He, having come forth from the fragrant perfumed chamber, with a sweet voice addressed the Venerable Elder Ānanda, the treasurer of the Teaching, saying "Ānanda." The Elder, having come and having paid homage, stood there saying "What is it, venerable sir?" "Ānanda, however many monks dwell within the inner boundary of the bed-sheet area, assemble all of them in the precincts of the perfumed chamber." For thus it occurred to him: "If I have only those very five hundred monks summoned, with stirred minds thinking 'The state of having arisen of mental defilements within us has been known by the Teacher,' they will not be able to receive the proclamation of the Teaching." Therefore he said "Assemble all of them." The Elder, having accepted saying "Good, venerable sir," having taken a key, having wandered from residential cell to residential cell, having convoked all the monks in the precincts of the perfumed chamber, prepared the Buddha-seat.

The Teacher, folding his legs crosswise, directing his body upright, being established as if upon rock-earth, like Sineru, sat down on the prepared Buddha-seat, emitting alternating, paired, six-coloured compact Buddha-rays. Those rays too, the size of a bowl, the size of an umbrella, the size of the interior of a pinnacled building, breaking off again and again, moved about in the sky like streaks of lightning; it was as if the time of the rising of the young sun, having agitated the depths of the ocean. The Community of monks too, having paid homage to the Teacher, having established a respectful mind, as if encircling with a red woollen curtain, having surrounded him, sat down. The Teacher, emitting a divine voice, having addressed the monks, said: "It

is not proper, monks, for a monk to think these three unwholesome thoughts - sensual thought, thought of anger, thought of violence. For a mental defilement that has arisen within should not be despised as 'insignificant'; a mental defilement is like an adversary. There is no such thing as a small adversary; having obtained the opportunity, it brings about destruction itself; just so, even a trifling mental defilement, having arisen, if it obtains the chance to grow, brings about great destruction. A mental defilement is like deadly poison, like a boil with the skin torn off, comparable to a venomous snake, like a thunderbolt of fire; it is not proper to cling to it; it should be feared. At the very moment of each arising, by the power of reflection, by the power of meditative development, so that even for a moment it does not remain in the heart, it should be abandoned so that it rolls off like a drop of water from a lotus leaf. The wise men of old, having reproached even a trifling mental defilement, restrained it so that it would not arise again within" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having taken conception in the realm of jackals, made his residence on a riverbank in the forest. Then a certain old elephant died on the bank of the Ganges. The jackal, engaged in his food resort, having seen that dead elephant's body, thinking "A great food resort has arisen for me," having gone, bit it on the trunk; it was as if he had bitten the beam of a plough. He, thinking "There is nothing fit to be eaten here," bit the tusks; it was as if he had bitten pillars. He bit the ears; it was as if he had bitten the edge of a winnowing basket. He bit the belly; it was as if he had bitten a granary. He bit the feet; it was as if he had bitten a mortar. He bit the tail; it was as if he had bitten a pestle. He, thinking "Here too there is nothing fit to be eaten," not finding gratification anywhere, bit the anus; it was as if he had bitten a soft cake. He, thinking "Now I have found a soft place fit to be eaten in this body," thenceforth eating, having entered the interior of the belly, having eaten the kidneys, heart and so on, when thirsty having drunk the blood, when wishing to lie down having spread out the belly, lies down.

Then this occurred to him - "This elephant's body is like a house for my comfortable dwelling; when there is desire to eat, there is abundant meat; what need now for me to go elsewhere?" He, not going elsewhere, having eaten meat right there in the elephant's belly, dwells. As time went on and on, in the summer, through the contact of the wind and the heat of the sun's rays, that carcass, having dried up, contracted with wrinkles; the door through which the jackal had entered was closed; inside the belly there was darkness. It became like a dwelling in the space between worlds for the jackal. As the carcass dried, the meat too dried up, and the blood too was cut off. He, not finding a door of exit, having become overcome with fear, running about, having struck here and there, searching for a door of exit, wanders about. Thus, while he was being cooked inside the belly like a lump of flour in a pot, after a few days a great rain cloud shed rain. Then, having moistened that carcass, it rose up and stood in its natural shape. The anus, having opened, appeared like a star. The jackal, having seen that opening, thinking "Now my life has been obtained," having retreated back as far as the elephant's head, having sprung forward with speed, having struck the anus with his head, came out. Because his body was covered, all his hair clung to the anus. He, with a body hairless like the trunk of a palmyra tree, with a frightened mind, having run for a moment, having turned back, having sat down, having looked at his

body, having become one with an agitated heart thinking "This suffering was not done to me by another; but because of greed, on account of greed, in dependence on greed, this was done by me. From now on I shall not be subject to greed; I shall not enter an elephant's body again," spoke this verse -

148. "Not again, and not again, and also not again and again;
Will I enter the elephant's body, for thus I am frightened by fear."

Therein, "na cāpi apunappunaṃ" - the prefix "a" is merely an indeclinable particle. Now this is the meaning of the entire verse -For I, again from here, and again from there - from the stated occasion, again and from there too, again and again, I shall not enter the elephant's body, which is to say the body of the elephant. Why? "For thus I am frightened by fear" means for thus I, in this very entering, am frightened by fear, having experienced terror and a sense of urgency through the fear of death.

And having said thus, having fled from that very place, he did not even turn back and look at that or any other elephant's body. From then on he was not subject to greed.

The Teacher, having brought this proclamation of the Teaching, having said "Monks, it is fitting not to allow a mental defilement that has arisen within to grow, but to restrain it right there in each place," having made known the truths, connected the Jātaka. At the conclusion of the truths, all five hundred of those monks became established in arahantship; among the remainder, some became stream-enterers, some once-returners, some non-returners. "At that time the jackal was myself."

The Commentary on the Sīṅgāla Jātaka is the eighth.

149. Commentary on the Ekapaṇṇa Jātaka

"This tree has but a single leaf" - this the Teacher, while dwelling in dependence on Vesālī in the Pinnacled Hall in the Great Wood, spoke referring to the wicked Licchavi prince of Vesālī. For at that time the city of Vesālī was enclosed by three walls at intervals of a league, fitted with gateway towers at three places, and had attained the highest splendour. There, of the kings who constantly exercised kingship and dwelt there, there were seven thousand seven hundred and seven kings; just as many viceroys, just as many generals, just as many storekeepers. Among those royal princes there was one named the wicked Licchavi prince, prone to wrath, fierce, harsh, and violent, constantly blazing with anger like a venomous snake struck with a stick. There was no one able to speak two or three words before him. Neither his mother and father, nor his relatives, nor his friends and companions were able to train him. Then his mother and father had this thought: "This prince is exceedingly harsh and violent; apart from the Perfectly Enlightened One, there is no one able to discipline him; he must be one to be guided by the Buddha." They, having taken him, having gone to the Teacher's presence, having paid homage, said: "Venerable sir, this prince is fierce and harsh, he blazes with anger; give him exhortation."

The Teacher exhorted that prince - "Young man, one should not be fierce, harsh, violent, and of a harassing nature towards these beings; for one of harsh speech is not dear and is disagreeable even to the mother who gave him birth, even to his father, even to his wife and children, even to his brothers and sisters, even to his wife, even to his friends and relatives; and having become alarming like a snake coming to

bite, like a thief arisen in the forest, like a demon coming to devour, at the second mind-moment he is reborn in hell and so on. And in this very life, a person prone to wrath, even though adorned and decorated, is ugly; even his face, resplendent like the full moon, becomes deformed and unsightly, like a lotus struck by a net of flames, like a golden mirror-disc seized by stain. For in dependence on anger, beings, having taken a knife, strike themselves, eat poison, hang themselves with a rope, and fall from precipices. Thus, having died through the power of anger, they arise in hell and so on; and those of a harassing nature too, having met with reproach in this very life, upon the collapse of the body arise in hell and so on; again, having obtained human existence, from the time of birth onwards they are abundant in disease. And among diseases such as eye disease, ear disease and so on, having arisen from one, they fall into another; having become unreleased from disease, they are constantly afflicted. Therefore, towards all beings one should have a mind of friendliness, a mind intent on welfare, and a tender mind. For such a person is not freed from the fears of hell and so on." That prince, having heard the Teacher's exhortation, by a single exhortation alone became one whose conceit was subdued, tamed, one who had ceased associating with defilements, with a mind of friendliness and a tender mind. He did not even turn back and look at another who was reviling or striking him; he became like a snake with fangs removed, like a crab with claws cut off, and like a bull with broken horns.

Having known that circumstance of his, the monks raised up a discussion in the Teaching hall: "Friends, even though the wicked Licchavi prince was exhorted for a long time, neither mother and father nor relatives, friends and others were able to tame him; but the Perfectly Enlightened One, having tamed him by a single exhortation alone, having rendered him free from agitation, made him like a noble bull elephant in rut, the cause of whose imperturbability had been well learnt. How well spoken is this - 'By an elephant tamer, monks, an elephant in training when driven runs in only one direction - eastern or western or northern or southern. By a horse trainer, etc. By an ox trainer, etc. or southern. But by the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, a person to be trained when driven runs through eight directions: one who is material sees forms. This is the first direction, etc. He is called the unsurpassed trainer of persons to be tamed among trainers.' For indeed, friends, there is no trainer of persons to be tamed equal to the Perfectly Enlightened One." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, was this one tamed by me by a single exhortation alone; in the past too I tamed this one by a single exhortation alone," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a noble brahmin family, having come of age, having learnt the three Vedas and all the crafts at Takkaśilā, having dwelt in the household life for some time, by the elapse of his mother and father, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, made his dwelling in the Himalayas. Having dwelt there for a long time, having gone to the countryside for the purpose of partaking of salt and sour things, having reached Bārāṇasī, having dwelt in the royal garden, on the following day, well dressed and well robed, accomplished in the deportment of a hermit, having entered

the city for almsfood, he arrived at the royal courtyard. The king, looking through the latticed window, having seen him, having gained confidence in his deportment, thought "This hermit has peaceful faculties and a peaceful mind, looking only a yoke's length ahead, at each step, at each step, as if placing a bag containing a thousand pieces of gold coins, he comes with the stride of a lion. If there is indeed one who possesses the quality of peace, it must be within this one," and having thought thus, he looked at a certain minister. He said "What shall I do, Sire?" "Bring that hermit." He, having said "Very well, Sire," having approached the Bodhisatta, having paid homage, having taken the alms vessel from his hand, when it was said "What is it, O one of great merit?" said "Venerable sir, the king summons you." The Bodhisatta said "We are not dependent on the royal family; we are Himalayan dwellers by name." The minister, having gone, reported that matter to the king. The king said "There is no other dependent on our family; bring him, will you not?" The minister, having gone, having paid homage to the Bodhisatta, having entreated him, ushered him into the king's dwelling.

The king, having paid homage to the Bodhisatta, having caused him to sit on a golden divan beneath a raised white parasol, having fed him with his own prepared food of various excellent flavours, asked "Where do you dwell, venerable sir?" "We are Himalayan dwellers, great king." "Where are you going now?" "We are looking for a lodging suitable for the rains retreat, great king." "If so, venerable sir, dwell in our park itself," and having obtained his acknowledgment, having himself also eaten, having taken the Bodhisatta, having gone to the park, having had a hermitage built, having had a night shelter and a day shelter also made, having given the requisites for one gone forth, having entrusted him to the park keeper, he entered the city. Thenceforth the Bodhisatta dwells in the park. The king too goes to attend upon him two or three times day after day.

Now that king had a son named Duṭṭhakumāra, who was fierce and harsh; neither the king was able to tame him, nor the remaining relatives. Even the ministers and the brahmins and householders, having joined together, even though speaking angrily "Master, do not do thus; it is not allowable to do thus," were not able to make him accept the talk. The king thought "Apart from my noble Himalayan hermit, there is no one able to tame this prince; he himself will tame him." He, having taken the prince, having gone to the presence of the Bodhisatta, having said "Venerable sir, this prince is fierce and harsh; we are not able to tame him; train him by some means," having handed over the prince to the Bodhisatta, departed. The Bodhisatta, having taken the prince, while wandering about in the park, having seen a certain neem sapling with only two leaves - one on one side, one on the other side - said to the prince - "Prince, first chew a leaf of this tree sapling and find out its flavour." He, having chewed one leaf of it, having known the flavour, saying "Fie!" spat it out together with the spittle onto the ground. When it was said "What is this, prince?" he said "Venerable sir, this tree is just now like deadly poison; but growing, it will kill many people" - having uprooted that neem sapling, having crushed it with his hands, he spoke this verse -

149. "This tree has but a single leaf, not four inches from the ground;
With fruit like poison, what will it become when it is great?"

Therein, "having a single leaf" means having one leaf on each of the two sides. "Not four inches from the ground" means not grown even as much as four inches from the ground. "With fruit" means with the flavour of the fruit. "Like poison" means resembling *halāhala* poison. The meaning is: though being so small, it is endowed with such a bitter leaf. "What will it become when it is great" means when this one, having come of age, will become great, what indeed will it become? Certainly it will become a killer of human beings - thus having uprooted it, having crushed it, they threw it away, he said.

Then the Bodhisatta said this to him: "Prince, you uprooted, crushed, and threw away this neem sapling, thinking 'Even now it is so bitter; what will it become in old age? What progress in dependence on this?' Just as you dealt with this, just so the inhabitants of your country too, thinking 'This prince, even in his young age, is so fierce and harsh; having attained the kingdom in old age, what indeed will he do? What progress for us in dependence on this?' - not giving the kingdom belonging to your family, will uproot you like a neem sapling and perform the act of banishment from the country. Therefore, having abandoned the likeness to a neem tree, from now on be one endowed with patience, friendliness, and compassion." He, thenceforth, with his conceit subdued, having ceased associating with defilements, having become endowed with patience, friendliness, and compassion, having stood firm in the Bodhisatta's exhortation, by the elapse of his father, having attained the kingdom, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks, was this wicked Licchavi prince tamed by me; in the past too I tamed him indeed," connected the *Jātaka* - "At that time the wicked prince was this Licchavi prince, the king was Ānanda, but the hermit who gave the exhortation was myself."

The Commentary on the Ekapaṇṇa Jātaka is the ninth.

150. Commentary on the Sañjīva Jātaka

"Whoever encourages the wicked" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to the encouragement of the wicked by King Ajātasattu. For he, having gained confidence in Devadatta, who was immoral, of bad character, and a thorn against the Buddhas, having taken up that wicked, bad person, thinking "I shall make an offering to him," having given up much wealth, having had a monastery built at Gayāsīsa, having taken his very word, having killed his father, the righteous king, a stream-enterer, a noble disciple, having destroyed the decisive support for his own path of stream-entry, reached great destruction. For he, having heard "Devadatta has entered the earth," frightened and trembling, thinking "Might the earth swallow me too?" does not obtain the happiness of kingship, does not find the pleasure of gratification on his bed, and goes about trembling like a young elephant overwhelmed by a sharp goad. He perceived as if the earth were splitting open, as if the flames of *Avīci* were coming forth, as if he were being swallowed by the earth, and as if, having been laid face upward on a blazing iron ground, he were being pierced with iron stakes. Therefore, for him, like a struck cock, trembling even for a

moment, there was no steadfastness whatsoever. He wished to see the Perfectly Enlightened One, wished to ask forgiveness, wished to ask a question, but because of the greatness of his own transgression, he was not able to approach.

Then, when the Kattika night festival had arrived in the city of Rājagaha, with the city decorated like the city of the gods, while he was seated on a golden seat on the great terrace, surrounded by a company of ministers, having seen Jīvaka Komārabhacca seated not far away, this occurred to him: "Having taken Jīvaka, I shall go to the presence of the Perfectly Enlightened One. But it is not possible for me to say directly 'I, dear Jīvaka, am not able to go myself; come, take me to the Teacher's presence.' But by way of exposition, having praised the splendour of the night, I shall say 'What ascetic or brahmin might we attend upon today, attending upon whom our mind might be gladdened?' Having heard that, the ministers will speak the praise of their own respective teachers, and Jīvaka too will speak the praise of the Perfectly Enlightened One. Then, having taken him, I shall go to the Teacher's presence." He praised the night with five terms: "How auspicious indeed, friends, is this moonlit night, how lovely indeed, friends, is this moonlit night, how beautiful indeed, friends, is this moonlit night, how pleasing indeed, friends, is this moonlit night, how delightful indeed, friends, is this moonlit night. What ascetic or brahmin might we attend upon today, attending upon whom our mind might be gladdened?"

Then one minister spoke the praise of Pūraṇa Kassapa, one of Makkhali Gosāla, one of Ajita Kesakambala, one of Pakudha Kaccāyana, one of Sañcaya Belaṭṭhaputta, one of Nigaṇṭha Nāṭaputta. The king, having heard their talk, remained silent. For he was waiting for the talk of Jīvaka, the chief minister, alone. Jīvaka too, thinking "I shall know only when the king speaks referring to me," sat silently not far away. Then the king said to him: "But why, dear Jīvaka, are you silent?" At that moment Jīvaka, having risen from his seat, having extended joined palms in salutation towards the Blessed One, said: "This, Sire, is the Blessed One, the Worthy One, the Perfectly Enlightened One, dwelling in our mango grove together with twelve hundred and fifty monks. And concerning that Blessed One, such a good reputation has arisen" - having spoken of the nine qualities beginning with Worthy One and so on, having made known the Blessed One's power classified as the advanced signs and so on beginning from birth, he said: "Let Your Majesty attend upon that Blessed One, hear the Teaching, and ask a question."

The king, his wish being fulfilled, having had the vehicles prepared saying "If so, dear Jīvaka, have the elephant carriages prepared," having gone to Jīvaka's Mango Grove with great royal pomp, having seen there in the circular pavilion the Truth-finder surrounded by the community of monks, having surveyed here and there the community of monks, motionless like a great ship in the midst of calm waves, having gained confidence in the very deportment, thinking "Such an assembly has never been seen by me before," having raised joined palms to the Community, having offered praise, having paid homage to the Blessed One, seated to one side, he asked the question on the fruit of asceticism. Then the Blessed One spoke to him the Discourse on the Fruit of Asceticism, adorned with two recitation sections. He, at the conclusion of the discourse, delighted, having asked forgiveness of the Blessed One, having risen from his seat, having circumambulated him keeping him on his right, departed. The Teacher, having addressed the monks when the king had recently

departed, said "Monks, this king is ruined; monks, this king is destroyed. If, monks, this king had not deprived his father, a righteous king of righteousness, of life for the sake of sovereignty, then in this very seat the stainless, spotless eye of the Teaching would have arisen in him. In dependence on Devadatta, having supported the wicked, he has fallen away from the fruition of stream-entry."

On the following day, the monks raised up a discussion in the Teaching hall: "Friends, Ajātasattu, it is said, having supported the wicked, in dependence on the immoral Devadatta of bad character, because of having done the deed of patricide, has fallen away from the fruition of stream-entry; the king was destroyed by Devadatta." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has Ajātasattu, having supported the wicked, reached great destruction; in the past too this one destroyed himself by supporting the wicked indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family of great wealth, having come of age, having gone to Takkaṣilā, having learnt all the crafts, having become a world-famed teacher in Bārāṇasī, taught crafts to five hundred young men. Among those young men there was a certain young man named Sañjīva; the Bodhisatta gave him the spell for raising the dead. He, having taken only the spell for raising up but without having taken the counter-spell, one day, having gone to the forest for firewood together with the young men, having seen a dead tiger, said to the young men "My dear sirs, I shall raise up this dead tiger." The young men said "You will not be able." "I shall raise it up while you are watching indeed." "If you are able, young man, raise it up." And having said thus, those young men climbed a tree. Sañjīva, having recited the spell, struck the dead tiger with pebbles; the tiger, having risen, having come swiftly, having bitten Sañjīva on the throat, having brought about the destruction of his life, fell down right there; Sañjīva too fell down right there. Both lay dead in the very same place.

The young men, having taken the firewood and come back, reported that incident to the teacher. The teacher, having addressed the young men, having said "Dear sons, those who support the wicked, making honour and respect in inappropriate places, receive just such suffering indeed," spoke this verse -

150. "Whoever encourages the wicked, and associates with the wicked;
He makes himself their food, just as the tiger Sañjīvika."

Therein, "the wicked" means one who is immoral, of bad character, possessed of the three kinds of misconduct. "Whoever encourages" means whoever among warriors and so on, anyone who encourages such an immoral one gone forth by giving robes and so on, or a householder by giving the position of viceroy, general and so on, shows honour and respect - this is the meaning. "And associates with the wicked" means whoever associates with, keeps company with, and attends upon such a wicked, immoral person. "He makes himself their food" means that immoral, evil person consumes, devours, and causes the destruction of that very supporter of the wicked. How? "Just as the tiger Sañjīvika" means just as the dead tiger Sañjīvika, having been revived by the young man Sañjīva through reciting the spell, supported

by the giving of life, having deprived of life his very own life-giver Sañjīva, felled him right there; so too anyone else who supports the wicked, that immoral one destroys that very supporter of himself. Thus those who support the wicked reach destruction.

The Bodhisatta, having expounded the Teaching to the young men with this verse, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the young man who raised up the dead tiger was Ajātasattu, but the world-famed teacher was myself."

The Commentary on the Sañjīva Jātaka is the tenth.

The Chameleon Chapter is the fifteenth.

Its summary:

Iguana, Jackal, Shone, Tail, Rādhaka, Crow, and;
Flower, Red, and Jackal, Single Leaf, and Sañjīva.

Then the chapter summary:

Unmistakable, Morality Chapter, Antelope, and Nest;
Welfare-Desiring, and Blessing, Woman, Varuṇa, Drank.

Smeared, More Than a Hundred, If, Kusanāḷā, Accomplishment;
Chameleon - fifteen, one hundred and fifty Jātakas.

The commentary on the Book of Ones is completed.

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 14. Commentary on the Book of Birth Stories-1. 1. The Book of the Ones Retrieved from paliverse.org

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