

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)

13. Commentary on the Canon of Conduct (13. Cariyāpiṭaka-
aṭṭhakathā)

1. The Chapter on Akitti (1. Akittivaggo)



PaliVerse

5. The Collection of Minor Texts

13. Commentary on the Canon of Conduct

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

In the Collection of Minor Texts

Commentary on the Canon of Conduct

Introductory Discussion on the Undertaking of the Work

The conduct of the great sage, which was for the welfare of the whole world;
Him whose power is incomprehensible, I pay homage to the supreme leader of
the world.

Accomplished in true knowledge and conduct, by which they are led forth from
the world;
I pay homage to that highest Teaching, venerated by the Perfectly Enlightened
One.

Accomplished in virtues beginning with morality, established in the paths and
fruits, whoever he be;
I pay homage to that noble Community, the unsurpassed field of merit.

Whatever merit has been generated by this homage to the Triple Gem;
By the power of that, may I be one whose obstacles are destroyed
everywhere.

In this fortunate cosmic cycle, which were accumulated, very difficult to do;
Having reached the excellence of perfection, the perfection of giving and so
on.

The elucidation of the power of those conducts for highest enlightenment;
By the great sage dwelling in the Nigrodha Monastery among the Sakyans.

Which, for the general of the Teaching, the banner of all disciples;
Was taught by the Lord of the World, named the Conduct Canon.

Which was recited together in the Minor Collection by the great sages;
The compilers of the Teaching, as an elucidation of the achievement of the
cause of the Teacher.

By the method of the classification of the requisites of highest enlightenment
of that;
Although the exposition of the meaning is difficult for me to do.

Because together with the exposition it sustains the Teacher's instruction;

The judgment of the former teacher-lions still stands.

Therefore, having relied upon that, having plunged into it in every respect;
In dependence on the Jātaka, the method of the ancient commentary.

Based upon the method of recitation, well purified and unconfused;
The judgment of subtle meaning of the dwellers in the Great Monastery.

And elucidating the perfections with the distinctions of explicit and implicit
meaning;
I shall compose that exposition of the meaning of the Conduct Canon.

Thus, of one who aspires to the long duration of the Good Teaching;
As he analyses its meaning, listen well, O good people.

Therein, "Conduct Canon": in what sense is it the Conduct Canon? Taking it as the Scriptures that illuminate the power of the Teacher's conduct in past births, for indeed this word "Canon" has the meaning of Scriptures, as in passages beginning with "not by the handing over of the Canon." Or alternatively, because those Scriptures have become a vessel by illuminating the power of the conduct of that very Teacher in former births, therefore too it is called "Conduct Canon," for indeed the word "Canon" is indicated in the sense of vessel, as in passages beginning with "then a man might come along, having taken a spade and basket." But this Conduct Canon, among the three Canons - the Canon of Monastic Discipline, the Canon of Discourses, and the Canon of the Higher Teaching - is included in the Canon of Discourses. Among the five Collections - the Long Collection, the Middle Collection, the Collection of the Connected Discourses, the Numerical Collection, and the Minor Collection - is included in the Minor Collection. Among the nine factors of the Dispensation - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, and catechism - is the classification of verse.

"Eighty-two thousand I received from the Buddha, two thousand from monks;
Eighty-four thousand teachings are occurring for me."

Thus, among the eighty-four thousand aggregates of the Teaching acknowledged by the treasurer of the Teaching, it is a classification of several aggregates of the Teaching. By chapter, the Akitti Chapter, the Hatthināga Chapter, and the Yudhañjaya Chapter - a classification of three chapters. By conduct, ten in the Akitti Chapter, ten in the Hatthināga Chapter, and fifteen in the Yudhañjaya Chapter - a classification of thirty-five conducts. Among the three chapters, the Akitti Chapter is the first; among the conducts, the Akitti Conduct. Of that too -

"In a hundred thousand cosmic cycles, and four incalculables;
Whatever was practised in between here, all that is the ripening of
enlightenment."

This verse is the beginning. Of that, from here onwards, there is the exposition of the meaning in due course.

The treatise on the commencement of the work is finished.

Introduction

Now since this exposition of the meaning, when explained having shown these three origins - the distant origin, the not-so-distant origin, and the proximate origin - becomes well cognised indeed by those who hear it, from its arising onwards. Therefore this classification of those origins should be known.

For the narrative that has proceeded from the time the great Bodhisatta made his resolution at the feet of Dīpaṅkara, the Possessor of the Ten Powers, up to the time he was reborn in the Tusita realm, is called the distant origin. The narrative that has proceeded beginning from the Tusita realm up to the attainment of omniscient knowledge at the seat of enlightenment is called the not-so-distant origin. But the narrative that has proceeded beginning from the great seat of enlightenment up to the present story is called the proximate origin. Among these three origins, since the distant origin and the not-so-distant origin are common to all, they should be known in detail by the very method explained in the Jātaka Commentary. But since there is a distinction in the proximate origin, this is the account in brief of all three origins from the beginning onwards.

The Lord of the World, who had made his resolution at the feet of the Blessed One Dīpaṅkara and had become a Bodhisatta, having fulfilled the thirty perfections in accordance with his own resolution, having brought the requisites of omniscient knowledge to their summit, having been reborn in the Tusita realm, awaiting the time of arising for Buddhahood, having remained there as long as life lasted, having passed away from there, having taken conception in the Sakyan royal family, growing up with boundless care and great splendour and glory, gradually having reached youth, in his twenty-ninth year having made the great renunciation, having striven in the great striving for six years, on the full moon of Vesākha, seated at the foot of the Bodhi tree, while the sun had not yet set, having scattered the forces of Māra, in the first watch having recollected past lives, in the middle watch having purified the divine eye, in the last watch having exhausted one and a half thousand mental defilements, he fully awakened to the unsurpassed perfect enlightenment.

Then, having spent seven weeks right there, on the full moon of Āsāḷhī, having gone to Bārāṇasī, at Isipatana in the Deer Park, giving the nectar of the Teaching to drink to eighteen crores of Brahmās headed by Aññāsikoṇḍañña, having set in motion the wheel of the Teaching, having established those accessible to instruction such as Yasa and others in arahantship, having sent off all those sixty Worthy Ones for the welfare of the world, while going to Uruvelā, having established thirty of the Bhadda group in the fruition of stream-entry and so on in a cotton-tree jungle thicket, 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, surrounded by them, seated in the Laṭṭhivana Park in the precincts of the city of Rājagaha, having brought down twelve myriads of brahmin householders headed by Bimbisāra into the Dispensation, he dwells at the Bamboo Grove Monastery built by the King of Magadha.

Then, while the Blessed One was thus dwelling at the Bamboo Grove, when Sāriputta and Moggallāna had been established in the position of chief disciples and the assembly of disciples had come about, 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," sent in due course ten ministers, each with a retinue of ten thousand men, saying "Bring my son here and show him to me." When those, having gone to Rājagaha, became established in arahantship through the Teacher's proclamation of the Teaching, and when the king's intention was reported by the Elder Kāḷudāyī, the Blessed One, attended by twenty thousand who had eliminated the mental corruptions, having departed from Rājagaha, reached Kapilavatthu, sixty yojanas away, in two months. The Sakyan kings, having assembled saying "We shall see our foremost relative," having had the Nigrodha Monastery made suitable for the dwelling of the Blessed One and the community of monks, with scents, flowers and so on in their hands, having gone out to meet him, ushered the Teacher into the Nigrodha Monastery. 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, stubborn in conceit, did not make prostration to the Teacher. The Blessed One, having observed their disposition, in order to break their conceit and make them vessels for the proclamation of the Teaching, having attained the fourth meditative absorption which is the foundation for direct knowledge, having emerged, having risen up into the sky, as if scattering the dust of his feet upon their heads, performed the Twin Miracle similar to the wonder performed at the foot of the Kaṇḍamba tree. The king, having seen that marvel, paid homage saying "This is the foremost person in the world." But when the king had paid homage, they were simply unable to stand; all the Sākiyans too paid homage.

At that time, it is said, the Blessed One, while performing the Twin Miracle, also performed the wonder of the unveiling of the world - while which was taking place, humans in the human world, just as they stood, just as they were seated, beginning from the Cātumahārājika realm up to the Akaniṭṭha realm, see with their own physical eye, by the power of the Buddha, all the gods there and there in their own abodes, playing, shining with divine power, experiencing great divine success, experiencing the peaceful pleasures of meditative attainments, and discussing the Teaching with one another. Likewise, below in the earth, in the eight great hells, and in the sixteen adjunct hells, and in the inter-world hell - they see beings experiencing great suffering there and there. In the ten-thousandfold world system, gods, with great divine power, having approached the Truth-finder, filled with wonder and amazement, with joined palms, paying homage, attend upon him; reciting verses connected with the virtues of the Buddha, they praise, clap their hands, laugh, and proclaim joy and pleasure. With reference to which it was said -

"The terrestrial, the Mahārājika, the Tāvatiṃsa, the Yāma gods and the Tusita and the Nimmitta;
The Paranimmita and also those belonging to the company of Brahmās,
delighted, made a great sound."

For at that time the One of Ten Powers, instigated by great compassion thinking "I shall show the incomparable power of my own Buddha," having created a walking path in space at the assembly of ten thousand world-systems, standing on the walking path extending twelve yojanas and made entirely of jewels, having shown the

aforesaid wonder that was a marvel constituting a single collection for the eyes of gods, humans, and birds, not shared with any other, illuminating the power of the concentration and knowledge of the Buddhas, again walking up and down on that walking path, he expounded the Teaching in conformity with the dispositions of those amenable to instruction, with incomprehensible power, with incomparable Buddha's grace. Therefore it was said -

"These together with gods and humans do not know what kind of Buddha this highest of men is;
What kind of power of supernormal abilities and what kind of power of wisdom, what kind of Buddha's power for the welfare of the world.

"These together with gods and humans do not know what kind of Buddha this highest of men is;
What kind of power of supernormal abilities and what kind of power of wisdom, what kind of Buddha's power for the welfare of the world.

"Come, I will show the unsurpassed power of the Buddha;
I will create a walking path, adorned with jewels in the sky."

Thus, when the Truth-finder, having shown the wonder illuminating his own majestic power of a Buddha, was expounding the Teaching, the Venerable General of the Teaching, Sāriputta, standing on the Vulture's Peak mountain at Rājagaha, having seen with the divine eye, with a mind of wonder and amazement arisen through that display of the majestic power of the Buddha, with the reflection arisen "Come, I shall make the majestic power of the Buddha even more manifest to the world," having reported that matter to the five hundred monks who formed his own retinue, having come at that very moment through space by supernormal power, together with his retinue having approached the Blessed One, having paid homage with the fivefold prostration, having raised to his head the salutation with joined palms resplendent with the joining of ten fingernails, he asked the Truth-finder about the great resolution and the fulfilment of the perfections. The Blessed One, having made him a bodily witness, illuminating his own majestic power of a Buddha to the humans assembled there and to the gods and Brahmās of the ten thousand world-systems, taught the Buddhavaṃsa. Therefore it was said -

"Sāriputta of great wisdom, skilled in concentration and meditative absorption;
Having attained perfection in wisdom, asks the leader of the world.

"What was your resolution like, O great hero, O best of men;
At what time, O wise one, was the highest enlightenment aspired to by you?

"What kind of giving, morality, and renunciation, what kind of wisdom and energy;
What kind of patience, truth, and determination, what kind of friendliness and equanimity.

"The ten perfections by you, O wise one, of what kind, O lord of the world;
How are the minor perfections fulfilled, how the supreme perfections?

"Asked, he explained, he whose voice is sweet like the Indian cuckoo;
Cooling the heart, gladdening the world with its gods."

Thus, when the Buddhavaṃsa had been taught by the Blessed One, the Venerable General of the Teaching sent forth knowledge with the virtues of the Buddha as its object: "Oh, the accomplishment of causes of the Buddhas! Oh, the achievement of arising! Oh, the success of the great resolution! Difficult indeed was what was done by the Blessed One, fulfilling the perfections thus for so long a time. This is indeed a befitting fruit of such an accumulation of the requisites of enlightenment, that is to say, omniscience and mastery over the powers, such great supernormal power, such great majesty." He, following by way of inference of the Teaching and recollecting the virtues of the Buddha of incomprehensible power, such as these and so on - the Blessed One's morality not shared with any other, concentration, wisdom, liberation, knowledge and vision of liberation, shame and moral fear, faith and energy, mindfulness and full awareness, purification of morality, purification of view, serenity and insight, the three wholesome roots, the three kinds of good conduct, the three right applied thoughts, the three perceptions of the blameless, the three elements, the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the four noble paths, the four noble fruitions, the four analytical knowledges, the knowledges that distinguish the four modes of generation, the four noble lineages, the four knowledges of self-confidence, the five factors for striving, the fivefold right concentration, the five faculties, the five powers, the five elements involving escape, the five knowledges of the planes of liberation, the five mental states that ripen liberation, the six principles of cordiality, the six bases of recollection, the six kinds of respect, the six elements involving escape, the six constant abidings, the six unsurpassed things, the six perceptions partaking of penetration, the six direct knowledges, the six kinds of knowledge not shared with others, the seven conditions preventing decline, the seven noble treasures, the seven factors of enlightenment, the seven qualities of a good person, the seven bases for being beyond ten years, the seven perceptions, the seven teachings on persons worthy of offerings, the seven teachings on the powers of one who has eliminated the mental corruptions, the eight teachings on the causes for the attainment of wisdom, the eight right courses, the eight transcendings of worldly adversities, the eight bases for arousing energy, the eight teachings on inopportune moments, the eight thoughts of a great man, the eight teachings on the bases of overcoming, the eight deliverances, the nine mental states rooted in wise attention, the nine factors for striving for purity, the nine teachings on the abodes of beings, the nine removals of resentment, the nine kinds of wisdom, the nine teachings on diversity, the nine progressive abidings, the ten qualities that make one a protector, the ten kasiṇa bases, the ten wholesome courses of action, the ten right courses, the ten noble abidings, the ten states of one beyond training, the ten jewels, the ten powers of the Truth-finder, the eleven benefits of friendliness, the twelve aspects of the wheel of the Teaching, the thirteen virtues of ascetic practices, the fourteen Buddha-knowledges, the fifteen mental states that ripen liberation, the sixteen kinds of mindfulness of breathing, the sixteen mental states not handed down from others, the eighteen Buddha-qualities, the nineteen reviewing knowledges, the forty-four cases of knowledge, the fifty knowledges of rise and fall, the more than fifty wholesome mental states, the seventy-seven cases of knowledge, the great diamond knowledge

that traverses twenty-four hundred thousand million attainments, the knowledges of infinite methods, comprehensive conditional relations, investigation, reviewing, and teaching, and likewise the knowledges of discerning the dispositions and so on of infinite beings in infinite world systems - he saw neither the end nor the measure. For the Elder, even when adverting to the end or the measure of his own virtues, does not see them; how would he see the measure of the Blessed One's virtues? For whoever has great wisdom and clear knowledge, that person has faith in the virtues of the Buddha as being great. Thus the Elder, not seeing the measure or the limit of the Blessed One's virtues, came to the conclusion: "The virtues of the Buddha cannot be delimited by knowledge by one such as me established in the knowledge of the perfections of a disciple, how much less by others. Oh, incomprehensible, of immeasurable divisions, of great majesty are the qualities of the Omniscient One! But these are entirely the resort of the knowledge of a single Buddha alone, not of others. Even by Perfectly Enlightened Ones they cannot be spoken of in detail." For this was said:

"Even a Buddha could speak the praise of a Buddha, even for a cosmic cycle, speaking of nothing else;
The cosmic cycle would be exhausted in the long interval, but the praise of the Truth-finder would not be exhausted."

Thus, in dependence on the greatness of the virtues of the Buddhas, with powerful joy and happiness having arisen, he thought again - "The perfections, the qualities that bring about Buddhahood, which are the causes of such virtues of the Buddha - oh, of great majesty! In which births indeed were the perfections brought to maturity, and how did they come to ripening? Come, by asking this matter, thus too, beginning from its arising, I shall make the majestic power of the Buddha more manifest to this world including its gods." He, having thought thus, asked the Blessed One this question - "In which births, venerable sir, were these qualities that bring about Buddhahood brought to maturity, and how did they come to ripening?" Then the Blessed One, on that jewel walking path, having folded his legs crosswise in the three-jointed cross-legged posture, seated shining like the rising sun on Mount Yugandhara, showing "Sāriputta, my qualities that bring about Buddhahood, beginning from the undertaking, through uninterrupted attentive practice and through the support of energy, in all cosmic cycles, from existence to existence, from birth to birth, were indeed ripening; but in this fortunate cosmic cycle, in these births, they became fully ripened," spoke the exposition of the Teaching called the Cariyāpiṭaka, with the second name Buddhāpadāniya, by means of the passage beginning with "in a hundred thousand cosmic cycles." But others say "The Blessed One, walking up and down on the jewel walking path, the god above gods, being venerated by gods, brahmās and others, having descended to the Nigrodha Monastery, surrounded by twenty thousand who had eliminated the mental corruptions, seated on the excellent Buddha-seat that had been prepared, when asked by the Venerable Sāriputta by the very method stated, taught the Cariyāpiṭaka." Thus far, having shown the distant origin and the not-so-distant origin in brief, it should be understood that the proximate origin of the Cariyāpiṭaka has been set forth in detail. But the distant origin will become manifest in the elucidation of the incalculable aeons.

1. Now there is the exposition of the meaning of the Cariyāpiṭaka Pāḷi text proceeding in the manner beginning with "in a hundred thousand cosmic cycles." Therein this word "kappa," both with prefix and without prefix, is seen in the senses of applied thought, arrangement, counterpart, description, time, age limit, ascetic convention, all around, believing, cutting, apportioning, monastic discipline procedure, pretext, intermediate cosmic cycle, craving, wrong view, incalculable cosmic cycle, great cosmic cycle, and so on. Thus it occurs in the sense of applied thought in such passages as "thought of renunciation, thought of non-anger" and so on. In such passages as "One should put forward a consideration regarding a robe" and so on, it is in the sense of arrangement; the meaning is "one should commit an additional arrangement." In such passages as "Indeed, friend, we were conversing with one like the Teacher himself together with a disciple and we did not know" and so on, it is in the sense of counterpart. "With one like the Teacher" - for this indeed is the meaning therein. In such passages as "Here the Venerable Kappa" and so on, it is in the sense of description. In "By which I constantly dwell" and so on, it is time. In such passages as "If he wishes, Ānanda, the Truth-finder could remain for a cosmic cycle or the remainder of a cosmic cycle" and so on, it is in the sense of the age limit. For here "kappa" is intended as the life-span cosmic cycle. In such passages as "I allow, monks, to consume fruit by means of five procedures proper for ascetics" and so on, it is in the sense of ascetic convention. In "Having illuminated almost the entire Jeta's Grove" and so on, it is all around. In such passages as "Faith, believing, confidence, devotion" and so on, it is in the sense of believing; the meaning is "one has faith." In such passages as "Adorned, with trimmed hair and beard" and so on, it is in the sense of cutting. In such passages as "Just so what is given from here is beneficial to the ghosts" and so on, it is in the sense of apportioning. In such passages as "What is not made allowable is sewn together with what is made allowable" and so on, it is in the sense of monastic discipline procedure. In such passages as "There is reason to lie down; come, let me lie down" and so on, it is in the sense of a pretext. "Bound for the realm of misery, doomed to hell, remaining for a cosmic cycle, a schismatic, etc. he is tormented in hell for a cosmic cycle" and so on, it is in the sense of an intermediate cosmic cycle.

"They do not form views nor do they hold anything as foremost, the teachings are not accepted by them;

A brahmin is not to be guided by rites and observances, one who has gone beyond does not fall back, such is he."

In such passages and so on, it is in the sense of craving and wrong view. For thus it was said in the Niddesa: "In summary, 'kappa' means two kinds of kappa: kappa of craving and kappa of wrong view." In such passages as "many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion" and so on, it is in the sense of incalculable cosmic cycles. In such passages as "There are, monks, these four incalculables of a cosmic cycle" and so on, it is in the sense of a great cosmic cycle. Here too it should be seen as a great cosmic cycle indeed.

Herein this is the derivation of the term - "It is estimated" thus it is a "kappa" (cosmic cycle); because it is impossible to count by years as "so many years," or "so many hundreds of years," or "so many thousands of years," or "so many hundreds of

thousands of years," it must be merely estimated by means of similes such as the heap of mustard seeds and so on - the meaning is that its measure must be reckoned thus. For this was said:

"How long, venerable sir, is a cosmic cycle?" "Long, monk, is a cosmic cycle. It is not easy to reckon as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.' But is it possible, venerable sir, to make a simile?" "It is possible, monk" - the Blessed One said. "Just as, monk, there might be a great heap of mustard seeds, a yojana in length, a yojana in breadth, a yojana in height. From that, at the end of every hundred years, every thousand years, one might remove one mustard seed. More quickly, monk, would that great heap of mustard seeds come to utter elimination and exhaustion by this method, but not the cosmic cycle. Thus long, monk, is a cosmic cycle."

That great cosmic cycle is a combination of four incalculable cosmic cycles by way of universe-contraction and so on. And this too was said -

"There are, monks, these four incalculables of a cosmic cycle. What are the four? Universe-contraction, the period of remaining contracted, universe-expansion, and the period of remaining expanded."

Therein, there are three universe-contractions - the universe-contraction by fire, the universe-contraction by water, and the universe-contraction by air. There are three boundaries of universe-contraction - the Radiant gods, the gods of Streaming Radiance, and the gods of Great Fruit. For when the cosmic cycle contracts by fire, everything below the Radiant gods is burnt by fire. When it contracts by water, everything below the gods of Streaming Radiance is dissolved by water. When it contracts by air, everything below the gods of Great Fruit is destroyed by wind. But in extent, a hundred thousand million world-circles perish, which is called the domain of authority of the Buddhas. In those three universe-contractions, in succession, from the great cloud of cosmic destruction up to the arrest of the flame, or of the water, or of the wind - this is one incalculable, called universe-contraction. From the arrest of the flame and so on of cosmic destruction up to when the great cloud of achievement arises filling a hundred thousand million world-circles - this is the second incalculable, called the period of remaining contracted.

From the great cloud of achievement up to the manifestation of the moon and sun - this is the third incalculable, called universe-expansion. From the manifestation of the moon and sun up to the great cloud of cosmic destruction again - this is the fourth incalculable, called the period of remaining expanded. Among these, the period of remaining expanded includes sixty-four intermediate cosmic cycles. By that, the universe-expansion and so on should be understood as having equal time-limits.

"Including twenty intermediate cosmic cycles," say some. Thus these four incalculables constitute one great cosmic cycle. Therefore it was said "that great cosmic cycle is a combination of four incalculable cosmic cycles by way of universe-contraction and so on."

"Kappe" is an accusative plural by way of absolute connection. "Satasahassee" is a masculine designation by connection with the word "kappa"; here too it is a plural by way of absolute connection. For this pair of terms is in the same case relation. "And four incalculables" - here too the same method applies. "Incalculables of what?" -

since nothing else is stated and since cosmic cycles are stated, from the context, the meaning "of cosmic cycles" is understood by itself. For it is not fitting to take what is not stated while setting aside what is stated. The word "and" has the purpose of combining; the meaning here is "four incalculable and a hundred thousand great cosmic cycles." "Incalculable" - here, "incalculable" means what cannot be reckoned; the meaning is "having surpassed counting." "'Incalculable' is a particular number," say some. For they say that, starting from one, excluding the fifty-nine places ending with the great balakkha, ten great balakkhas are called an incalculable, being the sixtieth place. That is not fitting. A place in the numerical sequence is a particular number; since it has the nature of being calculable, that one place is both a calculable number and an incalculable - this is contradictory. But does not the fourfold nature of that not fit, even though it is incalculable by virtue of being uncountable? No, it is not unfitting. Because the incalculable nature is intended in four instances. Herein, this is the elucidation from the beginning -

In the past, it is said, in one cosmic cycle, Taṇhaṅkara, Medhaṅkara, Saraṇaṅkara, and Dīpaṅkara - four Perfectly Enlightened Ones arose in the world in due course. Among them, at the time of the Blessed One Dīpaṅkara, 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 treasure 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 wealth." The wise Sumedha thought - "Having accumulated this much wealth, my mother, father 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, having gone to a region of the Himalayas, having gone forth into the going forth of a hermit, in just seven days having produced the eight attainments and the five direct knowledges, dwells in the attainment abidings.

And at that time, Dīpaṅkara, the Possessor of the Ten Powers, having attained the supreme highest enlightenment, the one who had set in motion the excellent wheel of the Teaching, surrounded by four hundred thousand who had eliminated the mental corruptions, wandering on a journey gradually, having reached a city named Rammavatī, was dwelling at the Sudassana Great Monastery not far from there. The inhabitants of the city of Rammavatī, having heard "The Teacher, it is said, having reached our city, is dwelling at the Sudassana Great Monastery," with scents, garlands and so on in their hands, 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, full of mirth, clean the road for the coming of the One of Ten Powers.

And at that time, the hermit Sumedha, going through space, having seen those people full of mirth, asked "Hey, for whom are you cleaning this road?" When they said "We are cleaning the road for the coming of the Perfectly Enlightened One," because of having made an aspiration in the presence of past Buddhas, having heard the word "Buddha," filled with joy and happiness, at that very moment having descended from space, saying "Give me too a place, I too will clean," at the place shown by them, having thought "Although I am able to decorate this with supernormal power, making it variegated with the seven jewels, today however it is fitting for me to perform bodily service; I shall acquire merit worthy of the body," having removed grass, rubbish and so on, having brought soil, making it level, he cleans. But while the cleaning of that area was not yet finished, the Blessed One Dīpaṅkara, surrounded by four hundred thousand of great power, possessing the six direct knowledges, who had eliminated the mental corruptions, set out upon that road. The wise Sumedha, thinking "May the Perfectly Enlightened One and the disciples of the Buddha not tread upon the mud," having spread out his own bark garment and piece of leather and bundle of matted hair, and himself, with his head towards the Blessed One, lay down face downward. And thus he thought - "If I should wish, having become a disciple of this Blessed One, I could destroy the mental defilements this very day. What use is there for me in crossing over alone from the great flood of saṃsāra? What if I too, having become such a Perfectly Enlightened One, were to help the world with its gods cross over from the great ocean of saṃsāra." Thus he directed his mind by the power of the great resolution endowed with eight factors. Then the Blessed One, having come and having stood at his head, having known the disposition of his mind and that it would succeed, having declared all this future course of the Blessed One - "This one, at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles from now, will become a Perfectly Enlightened One named Gotama" - departed.

Thereafter also, the Perfectly Enlightened Ones who arose in due course, beginning with the Blessed One Koṇḍañña up to the end with Kassapa the Possessor of the Ten Powers, gave the declaration to the Great Being "He will become a Buddha." Thus, while our Bodhisatta was fulfilling the perfections, twenty-four Perfectly Enlightened Ones arose. 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 in their presence; therefore they are not taken up here. But in the ancient 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 too, 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, in between the One Possessed of the Ten Powers Dīpaṅkara and the One Possessed of the Ten Powers Koṇḍañña, for one incalculable of great cosmic cycles the world was void of a Buddha; likewise in between the Blessed One Koṇḍañña and the Blessed One Maṅgala; likewise in between the Blessed One Sobhita and the Blessed One Anomadassī; likewise in between the Blessed One Nārada and the Blessed One Padumuttara. For this was said in the Buddhavaṃsa -

"For the Blessed One Dīpaṅkara, and for the Teacher Koṇḍañña;
The aeons between these are incalculable by counting.

"After Koṇḍañña, the Leader named Maṅgala;
The aeons between them are incalculable by counting.

After Sobhita, Anomadassī of great fame;
The aeons between them are incalculable by counting.

Of the Blessed One Nārada, of the Teacher Padumuttara;
The aeons between them are incalculable by counting."

Thus, even though they are incalculable because they surpass counting, "and four incalculables" was said by way of the surpassing of counting of great cosmic cycles at four instances; it should be understood that it was not said by way of a numerical distinction. But since in between the One Possessed of the Ten Powers Padumuttara and the One Possessed of the Ten Powers Sumedha there are thirty thousand cosmic cycles; in between the One Possessed of the Ten Powers Sujāta and the One Possessed of the Ten Powers Piyadassī there are sixty thousand cosmic cycles exceeding by nine thousand, eighty-two more, and eight hundred; in between the One Possessed of the Ten Powers Dhammadassī and the One Possessed of the Ten Powers Siddhattha there are twenty cosmic cycles; in between the One Possessed of the Ten Powers Siddhattha and the One Possessed of the Ten Powers Tissa there is one cosmic cycle; in between the Blessed One Vipassī and the Blessed One Sikhī there are sixty cosmic cycles; in between the Blessed One Vessabhū and the Blessed One Kakusandha there are thirty cosmic cycles; thus, beginning from the cosmic cycle in which the One Possessed of the Ten Powers Padumuttara arose, together with the cosmic cycles in which those respective Buddhas arose below, and together with this fortunate cosmic cycle, there are a hundred thousand great cosmic cycles. With reference to those it was said "in a hundred thousand cosmic cycles." But when this matter is being elaborated upon, the entire Buddhavaṃsa Pāḷi text would have to be brought in and commented upon; therefore, guarding the minds of the public who are fearful of excessive elaboration, we did not elaborate. It should be taken from the Buddhavaṃsa by those who are interested. And whatever narrative should be stated here, that too should be understood by the very method stated in the Aṭṭhasālinī, the Dhammasaṅgaha Commentary, and the Jātaka Commentary.

Regarding "etthantare" - here the word "antara" -

"On river banks, at resting places, in assembly halls and on streets;
People having come together discuss about me and that one - what is the reason?"

In such passages and so on, it is used in the sense of reason. In passages such as "A certain woman, venerable sir, washing a vessel by a flash of lightning, saw me," etc., it is used in the sense of moment; the meaning is "at the moment of the emission of lightning." In passages such as "For one within whom there are no irritations," etc., it is used in the sense of mind. In passages such as "Between Gayā and the Bodhi tree," etc., it is used in the sense of opening. In passages such as "While the preceptor is speaking, talk should not be interrupted now and then," etc., it is used in the sense of middle. Here too it should be seen in the sense of middle itself; therefore the meaning is "in this interval" means "in the middle." This is what is meant - In the great cosmic cycle in which our Blessed One, having been the wise Sumedha, at the feet of the Blessed One Dīpaṅkara -

"Human existence, achievement of gender, cause, seeing the Teacher;
Going forth, achievement of qualities, aspiration and desire."

He made the great resolution endowed with the eight factors thus stated, selected and took upon himself the thirty perfections, and began to accomplish all the qualities that bring about Buddhahood, and in this very fortunate cosmic cycle, having become one with perfections fulfilled in every respect, he fully awakened to the unsurpassed perfect enlightenment. It means a particular time within the aforesaid delimitation between these two great cosmic cycles. But how is this understood? "In a hundred thousand cosmic cycles, and four incalculables" - for this is a showing of the number by way of the delimitation and non-delimitation of great cosmic cycles. But since this number does not come about without grasping the beginning and the end of what is to be numbered, it is understood that where the beginning of the requisites of enlightenment was and where they were completed - both of those have been shown here in meaning as the boundary by "in between here." And this boundary should be understood in the inclusive sense, not in the exclusive sense, because the cosmic cycles of the beginning and the end are partially included. But is it not that since they are not all-embracingly exhausted, the inclusive sense does not apply here? This is not so, because of the conventional usage of that term even for a part of them. For whatever cosmic cycle constitutes a part of that, it is exhausted without leaving a portion aside.

"Whatever was practised, all that is the ripening of enlightenment" - here "practised" means conduct, the classification of the thirty perfections, the practice of giving, morality and so on, because the conduct for the welfare of relatives, the conduct for the welfare of the world, and the conduct for the welfare of enlightenment are included within that. Likewise, these eight kinds of conduct, as follows - conduct in postures in the four postures for those accomplished in aspiration, conduct in sense bases in the internal sense bases for those with guarded doors in the faculties, conduct in mindfulness in the four establishments of mindfulness for those dwelling in diligence, conduct in concentration in the four meditative absorptions for those devoted to higher consciousness, conduct in knowledge in the four noble truths for those accomplished in higher intelligence, conduct in the path in the four noble paths

for those rightly practising, conduct in attainment in the four fruits of asceticism for those who have attained the fruits, conduct for the world's welfare towards all beings for the three Buddhas. Therein, partially for the two Bodhisattas and for the Individually Enlightened Ones and the Buddha's disciples is the conduct for the world's welfare, but for the great Bodhisattas and the Perfectly Enlightened Ones it is without leaving a portion aside. For this has been said in the exposition: "Conduct means eight kinds of conduct: conduct in postures, conduct in sense bases" - in detail. "Resolving through faith one practises, arousing energy one practises, establishing mindfulness one practises, undistracted through concentration one practises, understanding through wisdom one practises, cognising through consciousness one practises, 'for one so practising, wholesome mental states proceed' thus through sense-base-conduct one practises, 'one so practising attains distinction' thus through distinction-conduct one practises" - these another eight kinds of conduct that have been stated, the inclusion of all of them should be understood as being within the perfections alone. Therefore it was said: "Practised means conduct, the classification of the thirty perfections, the practice of giving, morality and so on." But because only causal conduct is intended here, it should be understood that path-conduct and attainment-conduct are not included here. Therefore it was said: "All that is the ripening of enlightenment."

Therein, the word "all" appears in four meanings: the all of all, the sense base all, the identity all, and the partial all. Thus indeed, in such passages as "all phenomena in every way come into the range of the Buddha, the Blessed One's knowledge-door," in the all of all. "I will teach you, monks, the all. Listen to that. And what, monks, is the all? Eye and forms, etc. mind and mental phenomena" - here, in the sense base all. In such passages as "he perceives all as all," in the identity all. In such passages as "all of yours, Sāriputta, was well spoken by method," in the partial all. Here too it should be understood in the partial all, because the conduct that constitutes the requisites of enlightenment is intended.

"Enlightenment" means a tree, a noble path, Nibbāna, and also the knowledge of omniscience. In the passages where it says "newly fully enlightened at the foot of the Bodhi tree" and "between Gayā and the Bodhi tree," one awakens here - thus a tree is enlightenment. In the passage where it says "enlightenment is called the knowledge of the four paths," one awakens to the four noble truths by means of this - thus the noble path is enlightenment. In the passage where it says "having attained enlightenment, the Deathless, the unconditioned," one awakens in this which has become the sign - thus Nibbāna is enlightenment. In the passage where it says "he attains enlightenment, one of excellent, abundant wisdom," one awakens to all phenomena in every way by means of this - thus the knowledge of omniscience is enlightenment. Here too the knowledge of omniscience is intended. Or the path of arahantship and the knowledge of omniscience should be understood here as enlightenment, because the great enlightenment of the Blessed One is intended. For the knowledge of omniscience having the knowledge of the elimination of mental corruptions as its proximate cause, and the knowledge of the elimination of mental corruptions having the knowledge of omniscience as its proximate cause, is called "the great enlightenment." Here this is the meaning in brief - Whatever conduct of mine reckoned as the practice of giving, morality and so on within the aforesaid time delimitation, all that without remainder is the ripening, the accomplishing, the

producing of the great enlightenment. By this he shows the uninterrupted development of the requisites of enlightenment. Or alternatively, "all" means whatever was practised in between here within the aforesaid time delimitation, all that is entirely, without remainder, nothing but what constitutes the requisites of enlightenment. By this he shows the development of all the requisites.

For his development of the requisites of enlightenment is the development of all requisites, uninterrupted development, long-time development, and attentive development. Among these, by "in a hundred thousand cosmic cycles, and four incalculables," long-time development is stated. And whatever perpetual connection there is here, by that and by the word "all" in the first alternative meaning, uninterrupted development is stated; by "all was practised" in the second alternative meaning, the development of all requisites is stated; by "the ripening of enlightenment," attentive development is stated, because of the illumination of the nature of how that practice ripens perfect enlightenment. For indeed that deserves to be called "the ripening of enlightenment," and not otherwise. But how should the uninterrupted nature of the practice for enlightenment be understood here? If by uninterruptedness of consciousness, that is not fitting, for it is not possible to say that from the great resolution onwards no consciousness other than the consciousness of accumulating the requisites of enlightenment occurs for the great Bodhisattas. Then if it were said with reference to the occurrence of action-produced consciousness, even so it is not fitting, for not all their action-produced consciousnesses occur solely by way of accumulating the requisites of enlightenment. By this very same reasoning, the uninterruptedness of practice too should be seen as rejected. But uninterrupted development should be understood by the uninterruptedness of births. For from the birth in which the great aspiration was produced by the great Bodhisatta, from then onwards up to the final existence, there is not found a single birth which would not in every way be endowed with the accumulation of the requisites of enlightenment, at least taking even the mere perfection of giving. For this is the natural law of Bodhisattas who have been established in the fixed course. And as long as they do not attain mastery over action and so on, so long they engage in practice regarding the requisites only in part. But when they have attained mastery over action and so on in every respect, then from that point onwards, endeavour and perseverance in practice regarding the requisites of enlightenment succeed without leaving a portion aside. But attentive practice exists at all times; thus in whatever way and wherever success according to intention comes about for the Bodhisattas. Thus it should be known that by this verse, all four developments regarding the requisites of enlightenment are made clear: the development of all requisites, long-time development, uninterrupted development, and attentive development.

Therein, because the Bodhisatta's practice, the requisites of enlightenment, the conduct for enlightenment, the foremost vehicle, and the perfections are one in meaning - only the phrasing is different - and because "practice" is a general term for the perfection of giving and so on that will be explained later by classification, therefore the perfections should be explained here for the purpose of generating proficiency in all the requisites of enlightenment. We shall explain them later in the miscellaneous discussion in every way.

2. Thus the Blessed One, having shown without distinction that his conduct on the plane of a Bodhisatta, from the beginning up to the end, is nothing but the ripening of the great enlightenment, now, in order to show the state of ripening of enlightenment in an abundant manner by way of the highest excellence, making clear by way of classification several former conducts in this fortunate cosmic cycle, he said beginning with "in past cosmic cycles."

Therein, "in past cosmic cycles" means in every great cosmic cycle that has passed, whether earlier or even earlier than that from here, within the aforesaid delimitation, during the four incalculable periods plus a hundred thousand cosmic cycles - this is the meaning. "Practice" means the practised conduct of giving and so on. "Having set aside" means having released, having not grasped, having not spoken - this is the meaning. "In this or that existence" means in existence and in non-existence. In "thus talk of this or that existence," here indeed growth and decline are stated as this or that existence. In "and who has transcended this or that life," here what is intended is success, failure, growth, decline, eternalism, annihilation, merit and demerit as this or that existence. In "or, monks, craving when arising arises in a monk because of this or that existence," here however what is intended as this or that existence are sublime and more sublime medicines such as ghee, butter and so on. They indeed say that in the existences of success, the more sublime and the most sublime are this or that existence; therefore here too the same meaning should be understood - it means in small and great existences. "In this cosmic cycle" means in this fortunate cosmic cycle. "I will tell" means I shall speak. "Listen" - he urges the General of the Teaching to hearing. "Me" means in my presence, to what I speak - this is the meaning.

The origin treatise is finished.

1. The Chapter on Akitti

1. Commentary on the Akitti Conduct

3. Thus the Blessed One, having generated enthusiasm in the Venerable Elder Sāriputta and in the assembly together with gods and humans for hearing of his own former conduct, now making evident that former conduct concealed in other existences, like an emblic myrobalan on the palm of the hand, said beginning with "When I, in the great forest."

Therein, "when" means at whatever time. "In the great forest" means in a great wilderness, in a big forest, in a great wood - this is the meaning. "Empty" means secluded from people. "Woodland grove" means in a grove that is a thicket; by both terms it explains the dense nature of that forest itself; all this was said with reference to the island of Kāra. "Having plunged in" means having entered into. "I dwell" means having cut off bodily suffering through the posture-dwelling with the special happiness produced by the divine, Brahma, noble, and imperturbable abidings, I carry on, I maintain my individual existence. "An ascetic named Akitti" means having been an ascetic of such a name, when I dwelt in that forest - this is the meaning. The Teacher then speaks to the General of the Teaching of his own state as the ascetic Akitti. Herein this is the progressive discourse -

In the past, it is said, in this very fortunate cosmic cycle, when a king named Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the family of a wealthy brahmin with wealth of eighty ten millions; they gave him the name "Akittī." At the time of his walking on foot, a sister too was born. They gave her the name "Yasavatī." He, at the age of sixteen, having gone to Takkaśilā, having learnt all the crafts, returned. Then his mother and father died. He, having had the funeral rites performed for them, after the passing of a few days, while having the inspection of the treasures carried out by his agents, having heard "This much is maternal, this much is paternal, this much is the grandfather's," having become agitated in mind, thinking "Only this wealth is evident, not those who accumulated the wealth; all have gone having abandoned this very wealth; but shall I take it and go?" having asked permission of the king, had the drum beaten - "Let those desirous of wealth come to the house of the wise Akitti."

He, having carried on the great giving for seven days, when the wealth was not being exhausted, thinking "What is this play with wealth to me? Those who are desirous will take it," having opened the door of the dwelling, having had the treasure chambers filled with gold, silver and so on opened, having abandoned the house saying "Let them take what is given," having taken his sister while the circle of relatives was lamenting, having departed from Bārāṇasī, having crossed the river, having gone two or three yojanas, having gone forth, having made a hermitage in a delightful piece of ground, he dwelt. But by whichever door he then departed, that became known as the Akitti Door. By whichever ford he crossed the river, that became known as the Akitti Ford. Having heard of his state of having gone forth, many people, dwellers in villages, market towns, and royal cities, with their hearts being drawn by his virtues, went forth following him. He had a great retinue, great material gain and honour arose, it was like the arising of a Buddha. Then the Great Being, having thought "This material gain and honour is great, the retinue too is great, one does not obtain here even the mere measure of bodily seclusion; it is fitting for me to dwell alone," because of his supreme state of fewness of wishes and his inclination towards seclusion, without informing anyone, having departed alone, gradually having reached the Tamil country, dwelling in a park near the port of Kāvīra, he produced the meditative absorptions and direct knowledges. There too great material gain and honour arose for him. He, being disgusted with that, having abandoned it, having gone through space, descended on the island of Kāra. At that time the island of Kāra was named the Snake Island. He there, in dependence on a great Kāra tree, having built a hermitage, made his residence. But because of fewness of wishes, not going anywhere, at the time of fruit of that tree eating the fruits, when there was no fruit eating the leaves sprinkled with water, he spent his time in the meditative absorptions and attainments.

Through the power of his morality, Sakka's Paṇḍukambala stone seat showed signs of heat. Sakka, reflecting "Who now wishes to dislodge me from this position?" having seen the wise one, thinking "For what purpose indeed does this ascetic practise such difficult austere asceticism? Does he aspire to the position of Sakka, or something else? I shall investigate him. For this one of thoroughly purified bodily, verbal, and mental conduct, without concern for life, eats Kāra leaves sprinkled with water; if he aspires to the position of Sakka, he will give me his own sprinkled Kāra leaves; if not, he will not give them" - he went to his presence in the appearance of a brahmin. The

Bodhisatta too, having steamed the Kāra leaves, thinking "I shall eat them when they have become cool," sat at the door of the hermitage. Then in front of him Sakka, in the form of a brahmin, having become one in need of almsfood, stood. The Great Being, having seen him, having become filled with pleasure thinking "It is a gain for me indeed, it is well-gained for me indeed, at long last indeed a beggar has been seen," thinking "Today, having brought my wish to its summit, I shall give a gift," having taken it with the very vessel of cooked food, having gone, having reflected upon the perfection of giving, without leaving anything over for himself, he put it into his alms vessel. Sakka, having taken that, having gone a little way, disappeared. The Great Being too, having given to him, not undertaking a further search, spent his time with that very rapture and happiness.

On the second day, however, having cooked the kāra leaves, he sat at the door of the hermitage, thinking "Yesterday I obtained one worthy of offerings, how indeed today?" Sakka too came in the same way. The Great Being again likewise having given, spent the time. On the third day too, having given in the same way, he thought "Oh, indeed it is a gain for me, much merit indeed I generate; if I should obtain one worthy of offerings, just so for a month or even two months I would give a gift." On all three days he fixed his mind according to his aspiration thus: "By that gift I do not aspire for material gain, honour and fame, nor for the success of a universal monarch, nor for the success of Sakka, nor for the success of Brahmā, nor for the enlightenment of a noble disciple, nor for individual enlightenment; but may this gift of mine be a condition for omniscient knowledge." Therefore it was said -

4. "Then, heated by the power of my austerity, the overlord of the celestial abode, distressed,
Assuming the appearance of a brahmin, approached me for alms.
5. "Leaves brought from the wilds, without oil and unsalted;
Having seen him standing at my door, I scattered them with a cartload.
6. "Having given him the leaves, having turned over the vessel;
Having abandoned further search for food, I entered the leaf-hut.
7. For the second time and the third time, he approached my presence;
Unshaken, unattached, just so I gave.
8. "There is no discolouration in my body on that account;
With rapture, happiness and delight, I spend that day.
9. "If for a month or even two months, I should obtain an excellent one worthy of offerings;
Unshaken, unattached, I would give the highest gift.
10. "Giving that gift to him, I did not aspire to fame and material gain;
Desiring omniscience, I performed those deeds."

4-10. Therein, "then" means: when I, having been a hermit named Akitti, was dwelling in the Kāra forest on that island, then. "Maṃ" means "my." "By the power of austerity" means by the power of the perfection of morality. For morality is called

"austere asceticism" because of burning up the defilement of misconduct, or by the power of the perfections of renunciation and energy. For those too are called "austere asceticism" because of burning up the defilement of craving and idleness, and those had gone to excellence for the Bodhisatta in this individual existence. Because the restraint of patience too had gone to the highest excellence, it is fitting to say "by the power of the perfection of patience" as well. For it has been said: "Patience is the supreme austere asceticism." "Distressed" means tormented by the heat of the Paṇḍukambala stone seat, which arose through the natural law generated by the power of the aforesaid virtues. "The overlord of the celestial abode" means the lord of the world of gods; the meaning is Sakka. Although the Kāra leaves were gathered near the hermitage, because the hermitage was situated in the middle of the forest, it is said "brought from the wilds."

"Without oil and unsalted" was said to show the great brilliance of the practice of giving through the achievement of intention, even though the gift itself was not lofty. "At my door" means at the door of my hermitage. "I scattered them with a cartload" - by this he shows the state of having given without leaving anything for himself.

"Having abandoned further search for food" means having thought "Searching for food twice in one day is not detachment," having become as if satisfied with the joy of giving, on that day not undertaking a further search for food again.

"Unshaken" means unmoved by stinginess because it had been suppressed far away, not caused to move even slightly from the intention to give. "Not attached" means not stuck even slightly through the influence of greed. "For the third time too" - by the particle "pi" he combines this with "for the second time too." "Just so I gave" means just as the first time, just so for the second time too, and for the third time too, I gave.

"Not on that account for me" - he makes obvious the very meaning stated in the verse. Therein, "on that account" means whatever discolouration there should be in the body due to the cutting off of food on account of giving for three days, even that discolouration in my body does not exist on account of giving itself. Why? Because of the rapture and happiness connected with giving, and because of the delight connected with giving itself. "I spend that day" means I spend that entire period of about three days; and not merely three days only, but even for a period of a month or two months, to show "I am able to give in just the same way," "even if for a month" and so on was said. "Unshrinking" means with an active mind; the meaning is with a mind not contracted in giving.

"To him" means to Sakka who had come in the form of a brahmin. "Fame" means renown, or the achievement of a retinue. "And material gain" means I did not aspire to material gain obtainable by the status of a universal monarch and so on among gods and humans. But aspiring to, wishing for omniscience, perfect enlightenment, those meritorious actions consisting of giving that arose on many occasions during the three days, or meritorious actions such as bodily good conduct and so on that were accessories to giving - I practised, I performed.

Thus the Blessed One made known to the Great Elder here only the extent of his meritorious conduct, which was very difficult to do, in that individual existence. But in the Jātaka teaching, on the fourth day, Sakka's approaching and knowing the

Bodhisatta's disposition, the invitation with a boon, the proclamation of the Teaching with the Bodhisatta's acceptance of the boon as the heading, the wish for gifts and those worthy of offerings, and also the wish for Sakka's not coming again, were made known. For this was said:

Having seen Akitti meditating, Sakka, the lord of beings, spoke;
"Aspiring to what, Great Brahmā, do you meditate alone in the heat?"

"Rebirth is suffering, Sakka, and the breaking of the body;
Death in confusion is suffering, therefore I strive, Vāsava.

"Since this has been well spoken by you, fitting and well said;
I grant you a boon, Kassapa, whatever you wish in your mind.

"If you have given me a boon, Sakka, lord of all beings;
By which sons and wife, wealth and grain, and dear things;
Having obtained, men are not satisfied, may that greed not dwell in me.

Since this has been well spoken by you, etc. whatever you wish in your mind.

"If you have given me a boon, Sakka, lord of all beings;
Field, site, and unwrought gold, cattle and horses, slaves and servants;
That hate by which, when arisen, they decay - may it not dwell in me.

"Since this has been well spoken by you, etc. whatever you wish in your mind.

"If you have given me a boon, Sakka, lord of all beings;
May I not see a fool, may I not hear one, may I not dwell with a fool;
May I not engage in conversation with a fool, may I not do so nor approve of it.

"What did the fool do to you, tell, Kassapa, the reason;
By what, Kassapa, do you not long for the seeing of the fool.

"The imprudent one leads to calamity, engages in what is not his duty;
He is hard to guide to what is better, when rightly spoken to he becomes
angry;
He does not know the discipline, good is not seeing him.

"Since this has been well spoken by you, etc. whatever you wish in your mind.

"If you have given me a boon, Sakka, lord of all beings;
May I see the wise, may I hear the wise, may I dwell together with the wise;
May I have conversation with the wise, may I do that and may I approve of
that.

"What did the wise one do to you, tell, Kassapa, the reason;
By what, Kassapa, do you long for the seeing of the wise one.

"The wise one leads by the right method, does not engage in what is not his
duty;

He is easy to guide to what is better, when rightly spoken to he does not become angry;
He understands the discipline, good is meeting with him.

"Since this has been well spoken by you, etc. whatever you wish in your mind.

"If you have given me a boon, Sakka, lord of all beings;
Then at the end of the night, towards the rising of the sun;
May divine foods appear, and may the beggars be virtuous.

"May my giving not be exhausted, having given may I not regret;
While giving may I gladden the mind, this boon I would wish for, Sakka."

"Since this has been well spoken by you, etc. whatever you wish in your mind.

"If you have given me a boon, Sakka, lord of all beings;
May you not approach me again, this boon I would wish for, Sakka.

"Through many ascetic practices, men and also women;
Long for seeing me, what fear is there for me in being seen?

"Having seen such divine beauty, endowed with all sensual pleasures;
I might be negligent in austere asceticism, this is the fear in seeing you."

Then Sakka, having said "Good, venerable sir, from now on I shall not come to your presence," having paid respect to him, departed. The Great Being, dwelling right there for as long as life, at the end of his life span was reborn in the Brahma world.

The Elder Anuruddha was then Sakka, the Lord of the World was the wise Akitti.

His was the perfection of renunciation, because of having gone forth in a manner resembling the Great Renunciation. The perfection of morality, through the thorough purity of morality and good conduct. The perfection of energy, because of the thorough suppression of sensual thought and so on. The perfection of patience, because of the restraint of patience reaching the highest excellence. The perfection of truth, through practice in conformity with his acknowledgment. The perfection of determination, through unshakeable acceptance and determination in all respects. The perfection of friendliness, through the disposition for welfare towards all beings. The perfection of equanimity, through the attainment of the state of neutrality regarding the changes brought about by beings' activities. Having known the helpful and unhelpful qualities among those, having abandoned the unhelpful qualities, wisdom which is the forerunner of the continuation and preservation of helpful qualities, which is conascent and constitutes skilfulness in means, and which accomplishes the practice of extreme austerity - this is the perfection of wisdom. Thus these ten perfections too are obtained.

However, because of the exceedingly noble nature of the disposition towards giving, the Teaching proceeded by the avenue of giving. Therefore, the great compassion that is equal everywhere, the two accumulations of merit and knowledge, the three good conducts of a Bodhisatta beginning with bodily good conduct, the four determinations beginning with the determination of truth, the four grounds of

Buddhahood beginning with endeavour, the five qualities that ripen the great enlightenment beginning with faith, the six dispositions of Bodhisattas beginning with the disposition of non-greed, the seven principles of acknowledgment beginning with "having crossed over, I shall help others cross," the eight thoughts of a great man beginning with "this Teaching is for one of few wishes, this Teaching is not for one of many wishes," the nine qualities rooted in wise attention, the ten dispositions of a great man beginning with the disposition towards giving, the ten ways of making merit beginning with giving and morality - such and so on are the qualities of a great Bodhisatta that constitute the requisites of enlightenment, having many hundreds and many thousands of varieties. All of those should be specified here as is fitting and explained.

But here also should be known such powers and virtues of the Great Being as: the departure from the house resembling the Great Renunciation, having abandoned a great mass of wealth and a great circle of relatives; having gone forth, though being one gone forth who was esteemed by many people, non-attachment to families and groups through the supreme state of having few wishes; absolute disgust for material gain, honour, and fame; delight in solitude; relinquishment without regard for body and life; the sustaining of the body without change even while being without food for a period of three days, being satisfied with the joy of giving; the noble disposition towards giving that accomplishes unshrinking conduct in relinquishment, giving food in just the same way even for a period of a month or two months when there are beggars, thinking "I shall sustain the body by the rapture and happiness arisen from giving alone"; and the supreme practice of detachment that was the cause for not undertaking a further search for food after having given a gift. Therefore this is said -

"Thus wonderful indeed are these great sages, and marvellous;
Great in compassion, wise, the sole kinsmen of all the world.

"Of incomprehensible power, and always dwelling in the domain of the Good Teaching;
Bodhisattas, great beings, of pure and detached conduct.

"The great ocean with its garland of waves whipped up by a great wind;
Even that might transgress its shore, but Bodhisattas never transgress the natural law.

"Though born and grown up in the world, those who have developed themselves;
Are not stained by worldly adversities, as a lotus by water.

"For those in whom indeed affection for self diminishes in whatever way;
Compassionate affection for beings only increases in that same way.

"Just as the mind is under their control, and they are not obedient to the mind's control;
So too action is under their control, and they are not obedient to action's control.

"They are not overcome by faults, nor do they uproot them;

Practising the search for enlightenment, thoroughbred men, the wise.

"Even confidence of mind towards them would release one from suffering;
How much more so the emulation of them, in conformity with the Teaching."

Of the Paramatthadīpanī, the Exposition of the Cariyāpiṭaka

The commentary on the Akitti Conduct is finished.

2. Commentary on the Saṅkha Brahmin Conduct

11-12. In the second, "once again" means again another; the intention is: not only this conduct as Akitti alone, but again another, I will tell of the conduct as Saṅkha as well, listen. The same method applies to the subsequent ones from here as well. "Named Saṅkha" means having the name Saṅkha. "Wishing to cross the great ocean" means wishing to cross the great ocean by boat to go to Suvaṇṇabhūmi. "I approached the port" means I went heading for the port of Tāmalitti. "The Self-Become One" - because of having attained individual enlightenment by self-born knowledge, he has come to be by himself. "The unconquered" means not defeated by anyone among the defilement-Māra and others; the meaning is: standing having crushed the heads of the three Māras. "On the heated, hard ground" means on ground that was heated by the scorching heat of the sun, rough and hard due to being covered with gravel and sand.

13. "Him" means that Individually Enlightened One. "This matter" means this meaning beginning with "this field" that was now about to be spoken. "I considered" - the Teacher says that the one who was then the brahmin Saṅkha thought. Herein this is the progressive discourse -

In the past, this Bārāṇasī was named Moḷinī. When Brahmadatta was exercising kingship in the city of Moḷinī, the Bodhisatta, having been a brahmin named Saṅkha, wealthy, of great riches, having had six alms-halls built at six places - at the four city gates, in the middle of the city, and at the door of his own dwelling - distributing six hundred thousand daily, carried on a great gift for the destitute, travellers and others. One day he thought - "When the wealth in my house is exhausted, I shall not be able to give gifts; while the wealth is not yet exhausted, having gone by boat to Suvaṇṇabhūmi, I shall bring back wealth." He, having had the boat filled with goods, having addressed his children and wife, having said "Until I return, you should keep on the giving for me without interrupting it," surrounded by slaves and labourers, having put on sandals, with an umbrella being held over him, set forth facing towards the port town.

At that moment, on Gandhamādana, a certain Individually Enlightened One, having entered upon the attainment of cessation for seven days, having emerged from the attainment of cessation, surveying the world, having seen him going for the purpose of bringing wealth, having adverted "The great man is going to bring wealth; will there be an obstacle for him in the great ocean or not?" having known "There will be," thinking "This one, having seen me, having given me an umbrella and sandals, by the outcome of the gift of sandals, when the boat is broken in the ocean, will obtain a support; I shall give him assistance," having gone through space, having descended not far from him, at the noon period of the day, treading upon hot sand resembling a

spread of embers due to the fierce wind and heat, came towards him. He, having seen him, full of mirth, thought "A field of merit has come to me; today it is fitting for me to plant a seed here." Therefore it was said "Having seen him on the opposite path, I considered this matter" and so on.

Therein, "this field" and so on is a showing of the manner of thinking. "Field" - a seed that is sown is protected by producing the state of great fruit, thus it is a field; the ground for the growing of early crops and late crops. But here, "field" means like a field; the Individually Enlightened One who is the foremost worthy of offerings. Therefore he said "for a being desirous of merit."

14. "With abundant yield" means yielding abundant fruit, giving success of crops; this is the meaning. "Does not plant seed" means does not sow seed.

15. "The supreme best field" means the highest even among the excellent fields. For those accomplished in virtues beginning with morality, especially the noble disciples, are excellent fields; even more than those, the Individually Enlightened One, having become the foremost, is the supreme best field. "Kāra" means honour. "If I do not do" is the connection. This is what is meant - having obtained such an unsurpassed field of merit as this, if I do not make veneration and honour there, I would indeed not be one desirous of merit.

16-17. This is the meaning in brief of the two verses beginning with "Just as a minister" - Just as whoever, a minister or a general, a man bearing the seal, appointed by the king to the office of the seal, does not proceed in accordance with the advice of the king regarding the people in the inner palace and outside in the army and so on, does not give them wealth and grain, and neglects each and every duty that should be done. He falls away from his sealed authority, he is deprived of the wealth obtained through the office of the seal. Just so, I too, delighting in meritorious action, desirous of merit, which is reckoned as the fruit of merit to be obtained, having seen the offering as extensive through the making of its fruit extensive, having obtained that eminent one worthy of offerings, if I do not give a gift to him, I will be deprived of merit and of the fruit of merit in the future. Therefore, here merit should indeed be done by me.

Having thought thus, the great man, having removed his sandals from afar itself, having approached with speed, having paid homage, having said "Venerable sir, for the purpose of helping me, please approach this tree-root," when he was approaching the tree-root, having heaped up sand there, having spread out the upper robe, when the Individually Enlightened One was seated there, having paid homage, having washed his feet with perfumed and filtered water, having anointed them with scented oil, having cleaned his own sandals, having anointed them with scented oil, having fastened them on his feet, he gave the umbrella and sandals, saying "Venerable sir, having put on these sandals, having placed this umbrella on your head, please go." He too, for the purpose of helping him, having taken that, for the purpose of increasing his confidence, while he was watching, having flown up into the sky, went to Gandhamādana. Therefore it was said -

18. "Having thus reflected, having removed my sandals;
Having paid homage to his feet, I gave an umbrella and sandals."

The Bodhisatta, having seen that, with an exceedingly gladdened mind, having gone to the port, boarded the boat. Then, as he was crossing the great ocean, on the seventh day the boat developed a leak. They were unable to bail out the water. The great multitude, frightened by the fear of death, having paid homage to their own respective deities, cried out with a great uproar. The Bodhisatta, having taken one attendant, having smeared his entire body with oil, having eaten sugar powder together with ghee as much as he wished, having caused him too to eat, having climbed together with him to the top of the mast, having determined the direction thinking "Our city is in this direction," freeing himself from the danger of fish and turtles by the determination of truth, having passed beyond together with him a distance of one usabha, having fallen, he began to cross the ocean. The great multitude, however, met with destruction right there. While he was crossing, seven days passed. Even at that time, having rinsed his mouth with salt water, he was indeed an observer of the Observance.

At that time, however, a young goddess named Maṇimekhalā, appointed by the four world-guardians for the purpose of protecting such distinguished men, having been negligent through her own sovereignty for seven days, on the seventh day having seen him, with a heart stirred with religious emotion thinking "If this one were to die here, I would be exceedingly blameworthy," having filled a golden bowl with divine food, having come with speed, said "Brahmin, eat this divine food." He, having looked up at her, having refused saying "I do not eat, I am an observer of the Observance," asking her -

"Since you look upon me with pleasure, you say to me 'Eat the meal';
I ask you, woman of great majesty, are you a goddess or a human woman?"

He said. She, giving him a reply -

"I am a goddess, Saṅkha, of great majesty, come here in the midst of the ocean waters;
Compassionate and not with corrupted mind, I have come here for your very purpose."

"Here food and drink, bed and seat, and vehicles of many kinds, O Saṅkha;
All this I provide for you, whatever you have wished for in your mind."

He spoke these verses. Having heard that, the Great Being, having thought "This young goddess on the surface of the ocean says to me 'I will give this and that'; and whatever she gives me, that too is through my own merit alone; but does this young goddess know that merit or does she not know? Let me ask her," asking, spoke this verse -

"Whatever sacrifice and oblation of mine, you are the lord of all that, O beautiful one;
O beautiful-waisted one, beautiful-thighed one, with a slender waist, of what action of mine is this the result?"

Therein, "sacrificed" means given by way of giving. "Offered" means given by way of oblation and hospitality. "You are the lord of all that" means you are the lord of all our meritorious action, able to declare "This is the result of this, this is the result of that." "Beautiful-waisted one" means one with beautiful buttocks. "Beautiful-thighed one" means one endowed with beautiful eyebrows and thighs. "With a slender waist" means with a slender, thin waist. "Of what action of mine" means of which action among the actions done by me is this the result, by which I today obtain a support in the supportless great ocean.

Having heard that, the goddess thought "This brahmin asks with the perception 'This wholesome action done by oneself, he does not know that action,' methinks; shall I tell him or not?" and relating that the merit of the gift of umbrella and sandals to the Individually Enlightened One on the day of embarking the boat was the reason for that -

"In the heat on the path, brahmin, a lone monk, with feet chafed, thirsty and weary;
You supplied sandals, Saṅkha, that offering is wish-fulfilling for you today."

He spoke a verse.

Therein, "a lone monk" is said with reference to a certain Individually Enlightened One. "With feet chafed" means with feet rubbed by hot sand; the meaning is with feet afflicted. "Thirsty" means parched with thirst. "Supplied" means arranged, prepared. "Wish-fulfilling" means granting all desires.

Having heard that, the Great Being, with a gladdened mind, thought "Indeed even in such a supportless great ocean, the gift of umbrella and sandals given by me has become the granter of all my desires - oh, well given!" -

"Let there be a boat furnished with planks, unsoaked, fitted with eraka-grass and wind;
There is no ground here for another vehicle, this very day convey me to Moḷinī."

He spoke a verse.

Therein, "furnished with planks" means endowed with many planks as in a great ship. "Unsoaked" due to the absence of water entering. "Fitted with eraka-grass and wind" means properly taken hold of, with a favourable wind for travelling.

The goddess, having heard his words, satisfied and joyful, having constructed a boat eight usabhas in length, four usabhas in breadth, twenty fathoms in depth, made of the seven precious things, having created masts, oars and rudders fitted with sapphire, silver, gold and so on, having filled it with the seven precious things, having embraced the brahmin, placed him aboard the boat; but she did not look at his attendant. The brahmin gave him the share of merit from the good deed done by himself; he gave thanks. Then the goddess, having embraced him too, having established him on the boat, having led that boat to the city of Moḷinī, having established wealth in the brahmin's house, went back to her own dwelling place. Therefore the Blessed One said -

"She there, delighted, glad, elated, having created a well-decorated boat; Having taken Saṅkha together with the man, she brought him to the city, so delightful."

For through the achievement of consciousness of the Great Man and through the state of the Individually Enlightened One having emerged from cessation, among the seven volitions, the initial volition became experienced in present life and of exceedingly lofty result. This too should be seen as a not insignificant result of that gift. For that gift, being a constituent of the requisites of enlightenment, is of immeasurable result. Therefore it was said -

19. "Therefore I, a hundredfold, delicate, delicately nurtured; But fulfilling the gift, thus I gave to him."

Therein, "therefore" means from that Individually Enlightened One; "a hundredfold" means I, who was then a hundredfold a conch-shell being, delicate; therefore "delicately nurtured" means nurtured in happiness; but even being thus, fulfilling the gift, thinking "thus may my perfection of giving be fulfilled," without regard for his own bodily suffering, he gave the umbrella and sandals to that Individually Enlightened One - thus the Teacher declared the noble nature of his own disposition towards giving.

The Bodhisatta too, dwelling for as long as life in the house of immeasurable wealth, having given gifts exceedingly more, having observed the precepts, at the end of his life span, together with his retinue, filled the city of the gods.

At that time the goddess was Uppalavaṇṇā, the man was the Elder Ānanda, the Lord of the World was the brahmin Saṅkha.

His perfection of morality was by way of well-purified permanent morality and Observance morality and so on; the perfection of renunciation was by way of wholesome mental states, because of having gone forth from the opposites of giving, morality and so on; the perfection of energy was by way of striving for the purpose of accomplishing giving and so on, and likewise by way of the effort of crossing the great ocean; the perfection of patience was by way of endurance for that purpose; the perfection of truth was through practice in conformity with his acknowledgment; the perfection of determination was by way of unshakeable acceptance and determination in all respects; the perfection of friendliness was by way of the disposition for welfare towards all beings; the perfection of equanimity was through the attainment of the state of neutrality regarding the changes brought about by beings' activities; having known the helpful and unhelpful qualities among all the perfections, having abandoned the unhelpful qualities, wisdom which is the forerunner of the continuation and preservation of helpful qualities, which is conascent and constitutes skilfulness in means - this is the perfection of wisdom. Thus these perfections too are obtained.

However, because of the exceedingly noble nature of the disposition towards giving, the teaching proceeded by way of the perfection of giving. Since here the ten perfections are obtained, therefore the virtues of the Bodhisatta beginning with great compassion stated above should be specified here too as is fitting. Likewise, without

regard for one's own happiness of wealth, through great compassion, the crossing of the ocean for the purpose of gathering the requisites of giving, thinking "I shall fulfil the perfection of giving"; and there, even though fallen into the ocean, the determination of the Observance; and the not taking of food even when the goddess had approached, through fear of breaking morality - such and so on should be known as the virtues of the Great Being. Now, in the remaining conducts that will be stated, the specification of virtues should be understood by this very method. In each case we shall describe only the distinctive points. Therefore this is said -

"Thus wonderful indeed are these great sages, and marvellous; etc.
How much more so the emulation of them, in conformity with the Teaching."

The commentary on the Saṅkha Brahmin Conduct is finished.

3. Commentary on the Kuru King Conduct

20. In the third, "in Indapatta, the best of cities" means in the excellent city, the highest city, the best of cities of the Kuru country, named Indapatta. "King" (rājā) means he delights the assembly by the Teaching, righteously, by the four ways of supporting others - thus "king" (rājā). "Endowed with the ten wholesome qualities" means possessed of the ten wholesome qualities, engaged in the ten ways of making merit beginning with giving, or engaged in the ten wholesome courses of action - this is the meaning.

21. "From the domain of the Kālīṅga country" means from the domain known as the Kālīṅga country. "Brahmins approached me" means eight brahmins, sent off by the king of Kālīṅga, approached me. "And having approached, they requested from me the noble elephant" means they requested from me the great elephant, one who had become an elephant. "Fortunate" means endowed with characteristics, having attained the splendour of beauty worthy of being treasured. "Deemed auspicious" means deemed by people, by virtue of that very excellence of characteristics, as a blessing, a cause of prosperity.

22. "Rainless" means deprived of rain. "Famine" means food difficult to obtain. "Great hunger" means a great affliction of hunger prevails - this is the meaning. "Give" means give. "Blue" means of blue colour. "Named Añjana" means to be called by the word Añjana; the meaning is one named Añjana. This is what is meant - Our Kālīṅga country is rainless; because of that there is now a great famine, and a great fear of hunger has arisen there; for the purpose of its appeasement, give this state elephant of yours named Añjana, resembling a mountain of collyrium; for when this one is led there, the rain god will rain, and by that all that fear will be appeased. Herein this is the progressive discourse -

In the past, in the Kuru country, in the city of Indapatta, the Bodhisatta, having taken conception in the womb of the chief queen of the Kuru king, gradually having attained discretion, having gone to Takkaṣilā, having learnt the crafts and subjects of study arranged through exertion, having returned, was installed in the viceroyalty by his father; afterwards, by the elapse of his father, having attained the kingdom, without disturbing the ten duties of a king, he exercised kingship righteously, Dhanañjaya by name. He, having had six alms-halls built at the four city gates, in the middle of the city, and at the door of his dwelling, distributing six hundred thousand

in wealth daily, having made the entire Indian subcontinent ploughless, gave gifts. His disposition towards giving and his delight in giving spread throughout the entire Indian subcontinent.

At that time, in the Kalinga country, three fears arose: the fear of famine, the fear of hunger, and the fear of disease. The inhabitants of the entire country, having gone to Dantapura, raised an outcry at the gate of the royal palace: "Make the rain god rain, Sire!" The king, having heard that, asked the ministers: "For what reason are these crying out?" The ministers reported that matter to the king. The king asked: "What did the ancient kings do when the rain god did not rain?" "Having given gifts saying 'Let the rain god rain,' having determined the Observance, having undertaken the precepts, having entered the royal bedchamber, they lie down for seven days on a grass mat." Having heard that, he did so. The rain god did not rain. Thus the king said: "I have done the duty that should be done by me; the rain god does not rain; what shall we do?" "Sire, when the state elephant of the Kuru king named Dhanañjaya in the city of Indrapatta is brought, the rain god will rain." "That king is endowed with soldiers and vehicles, difficult to overcome; how shall we bring his elephant?" "Great king, there is no need for battle with him. That king is disposed towards giving, delighting in giving; when asked, he would even cut off his decorated head and give it, even pluck out his eyes endowed with confidence and give them, even hand over the entire kingdom and give it; regarding the elephant there is nothing at all to be said; inevitably, when asked, he will give it." "But who are able to ask?" "Brahmins, great king." The king, having summoned eight brahmins, having shown them honour and respect, having given them expenses, sent them for the purpose of requesting the elephant. They, staying only one night everywhere, having gone with a swift journey, for a few days eating at the alms-halls at the city gate, having nourished their bodies, waiting for the time on the path of the king's coming to the place of giving, stood at the eastern gate.

The Bodhisatta too, right early, having bathed and anointed himself, adorned with all ornaments, mounted upon the back of the decorated excellent elephant, having gone to the alms-hall with great royal pomp, having descended, having given gifts with his own hand to seven or eight persons, having said "Give in this very manner," having mounted the elephant, went to the southern gate. The brahmins, not obtaining an opportunity at the eastern gate because of the strength of the guard, having gone to the southern gate, looking out for the king coming, standing at an elevated place not too far from the gate, when the king arrived, having raised their hands, made him victorious. The king, having turned the elephant back with a diamond goad, having gone to their presence, asked those brahmins: "What do you wish?" The brahmins said: "The Kalinga country is troubled by the fear of famine, the fear of hunger, and the fear of disease. That misfortune will be appeased when this state elephant of yours is led there. Therefore give this elephant of the colour of collyrium to us." Making known that meaning, the Teacher said: "From the domain of the Kalinga country, etc. named Añjana." Its meaning has been stated already.

Then the Bodhisatta, thinking "This is not proper for me, that there should be vexation of the wishes of my beggars, and that there should be a breach of my undertaking," having descended from the elephant's back, thinking "If there is an unadorned place, having adorned it, I will give it," having looked all around, not

seeing an unadorned place, having taken it by the trunk, having placed it in the hands of the brahmins, having poured water scented with flowers and perfume from a jewelled water-pot, he gave it. Therefore it was said -

23. "When a beggar has arrived, rejecting is not fitting for me;
May my undertaking not be broken, I will give the great elephant.
24. "Having taken the elephant by the trunk, with a jewelled water-pot;
Having sprinkled water on the hands, I gave the elephant to the brahmins."

23-24. Therein, "when a beggar has arrived" means when beggars have arrived. "Not fitting" means suitable, proper. "May my undertaking not be broken" means that undertaking of mine - "For the sake of omniscient knowledge, giving to every beggar everything blameless that is desired, I shall fulfil the perfection of giving" - may that not be broken. "Therefore I will give the great elephant" means I will give this great state elephant. "I gave" means I gave.

25. Now when that elephant was given, the councillors said this to the Bodhisatta - "Why, great king, did you give the state elephant? Should not another elephant be given? By a king, such a state elephant fit for riding should not be given by one wishing for sovereignty and conquest." The Great Being said: "Whatever beggars request of me, that very thing should be given by me. If, however, they were to request the kingdom from me, I would give the kingdom too to them. To me, more dear than the kingdom or even life is the knowledge of omniscience itself; therefore I gave that elephant." Therefore it was said "when that elephant was given" and so on. Therein, "tassa" means by that, when that elephant was given.

26. "Accomplished in blessings" means endowed with the qualities of blessings. "The best for victory in battle" means the highest in victory in battle, or the highest in victory in battle, the chief, the excellent elephant. "What will your kingdom do" means when that elephant has departed, what will your kingdom do? It will not perform the function of kingship. It shows that the kingdom too has departed indeed.

27. "I would give my entire kingdom" means let the elephant, an animal, be set aside; I would give this entire Kuru country of mine to beggars. "I would give my own body" means what need to speak of the kingdom? I would give even my own body to beggars, for indeed all my internal and external possessions have been relinquished by me solely for the welfare of the world. Since omniscience is dear to me, and omniscience cannot be attained without fulfilling all the perfections beginning with the perfection of giving, therefore "I gave the elephant, I" - this he shows.

Even when that elephant had been brought, in the Kalinga country the rain god did not rain at all. The Kalinga king, having asked "Even now it does not rain; what indeed is the reason?" having learnt "The Kuru king observes the rules of respect; therefore in his country the rain god rains fortnightly and every ten days; this is the power of the king's virtues, not of this animal," sent ministers saying "We too shall observe the rules of respect; go to the presence of Dhanañcaya the Korabyan, have them inscribed on golden slabs and bring them." The rules of respect are called the five precepts; the Bodhisatta, having made them thoroughly pure, observes them; and just as the Bodhisatta. So too his mother was the chief queen, the younger brother was the viceroy, the chaplain was the brahmin, the land-surveyor was the minister,

the charioteer was the millionaire, the grain-measurer was the doorkeeper, and the city-belle was the courtesan. Therefore it was said -

"The king, the mother, the queen, the viceroy, the chaplain;
The land-surveyor, the charioteer, the millionaire, the grain-measurer, the
doorkeeper, likewise;
The courtesan - those eleven were established in the rules of respect."

Those ministers, having approached the Bodhisatta, having paid homage, reported that matter. The Great Being, having said "I have remorse regarding the rules of respect; but my mother observes them well-guarded; take them in her presence," being requested by them "Great king, remorse is indeed for one eager to train, one of austere practice; give them to us," having had inscribed on a golden slab "A living being should not be killed, what is not given should not be taken, sexual misconduct should not be practised, falsehood should not be spoken, intoxicants should not be drunk," said "Even this being so, take them in my mother's presence."

The messengers, having paid homage to the king, having gone to her presence, said "Queen, you, it is said, observe the rules of respect; give them to us." The Bodhisatta's mother too, in the same way, having spoken of the existence of her own remorse, being requested by them, gave them. Likewise the queen and the others too. They, having had the rules of respect inscribed on golden slabs in the presence of all of them, having gone to Dantapura, having given them to the Kaliṅga king, reported that news. That king too, conducting himself in that teaching, fulfilled the five precepts. Then in the entire Kaliṅga country the rain god rained. The three fears were allayed. The country was secure and had plenty of food. The Bodhisatta, having performed meritorious deeds such as giving for as long as life, together with his retinue, filled the city of heaven.

At that time the courtesan and the others were Uppalavaṇṇā and the others. For this was said:

"The courtesan was Uppalavaṇṇā, Puṇṇa was the doorkeeper at that time;
Kaccāna was the land-surveyor, and Kolita was the grain-measurer.

"Sāriputta was then the millionaire, and Anuruddha was the charioteer;
The Elder Kassapa was the brahmin, the wise Ānanda was the viceroy.

The queen was Rāhula's mother, Queen Māyā was the mother who gave birth;
The Kuru king was the Bodhisatta, thus remember the Jātaka."

Here too the remaining qualities beginning with the perfection of renunciation should be ascertained according to the very method already stated.

The commentary on the Kuru King Conduct is finished.

4. Commentary on the Mahāsudassana Conduct

28. In the fourth, "in the city of Kusāvatī" means in the city named Kusāvatī, in the place where at present Kusinārā is established. "Lord of the earth" means a warrior, named Mahāsudassana by name. "A wheel-turning monarch" means he turns the wheel treasure, or he operates by the four wheels of success, and by those he makes

others operate, and for the welfare of others the turning of the wheels of deportment exists in him - thus too he is a wheel-turning monarch. Or alternatively, through being endowed with the four marvellous qualities and the ways of supporting others, the turning of the wheel reckoned as command that is unconquerable and not to be transgressed by others exists in him - thus too he is a wheel-turning monarch. "Of great power" because of being endowed with a great army led by the adviser-jewel, headed by the elephant-jewel and so on, and with bodily strength produced by the power of merit. "When I was" is the connection. Herein this is the progressive discourse -

In the past, it is said, the Great Man, in the third individual existence counting from the Sudassana individual existence, was born in a householder's family. In the Dispensation of a living Buddha, having entered the forest on his own business, having seen a certain elder dwelling in a forest dwelling, seated at the foot of a tree, having thought "It is fitting for me to make a hermitage for the noble one here," having abandoned his own work, having cut building materials, having made a hermitage suitable for dwelling, having fitted a door, having made a wooden bed-spread, he sat down to one side, thinking "Will he make use of it, or will he not?" The elder, having come from inside the village, having entered the hermitage, sat down on the wooden bed-spread. The Great Being too, having approached him, asked "Is the hermitage comfortable, venerable sir?" "It is comfortable, good sir, suitable for one gone forth." "Will you dwell here, venerable sir?" "Yes, lay follower." He, having known by the manner of consent itself that he would dwell there, having made him promise "You must come regularly to my house door," constantly had the participation in a meal arranged at his own house itself. He, having spread a mat in the hermitage, prepared a bed and chair, laid down a back-rest, placed a footstand, dug a pond, having made a walking path scattered sand on it, for the purpose of removing dangers surrounded the hermitage with a thorn fence, likewise the pond and the walking path. At the inner edge of the fences of those, he planted rows of palm trees. Having thus completed the residence by such means, beginning with the three robes, he gave the elder all the ascetic's requisites. For at that time there was nothing called not given by the Bodhisatta to the elder among the articles of use for those gone forth - the three robes, almsfood, bowl, small dish, water strainer, filter, vessels for use, umbrella, sandals, water vessel, needle, walking stick, needle-thorn, long pepper, nail-cutter, lamp-oil and so on. He, guarding the five precepts, performing the Observance, attended upon the elder for life. The elder, dwelling right there, having attained arahantship, attained final Nibbāna.

29. The Bodhisatta too, having performed merit as long as life lasted, having been reborn in the heavenly world, having passed away from there, coming to the human world, having been reborn in the royal city of Kusāvatī, was a king named Mahāsudassana, a universal monarch. His supremacy and power has come in the discourse by the method beginning with "Once upon a time, Ānanda, there was a king named Mahāsudassana, a noble of the warrior caste, anointed on the head." He had, it is said, eighty-four thousand cities with the royal city of Kusāvatī as chief, eighty-four thousand mansions with the Teaching mansion as chief, eighty-four thousand pinnacle chambers with the Great Cul-de-sac pinnacle chamber as chief - all those arose as the outcome of one hermitage built by that elder; eighty-four thousand divans, thousands of elephants, thousands of horses, thousands of chariots as the

outcome of the bed and chair given by him; eighty-four thousand jewels as the outcome of the lamp given by him; eighty-four thousand ponds as the outcome of one pond; eighty-four thousand women, thousands of sons, and thousands of householders as the outcome of the giving of requisites for those gone forth, worthy of use such as bowls, beakers and so on; eighty-four thousand cows as the outcome of the giving of the five dairy products; eighty-four thousand cloth storerooms as the outcome of the giving of inner robes and cloaks; eighty-four thousand pots of boiled rice arose as the outcome of the giving of food. He, possessed of seven treasures and four supernormal powers, having become king of kings, dwelling having conquered the entire expanse of earth bounded by the ocean by righteousness, having had alms-halls built in many hundreds of places, established a great giving. Three times a day he had a drum beaten in the city: "Whoever wishes for whatever, let him come to the alms-halls and take that." Therefore it was said "There I had proclaimed three times a day, here and there" and so on.

Therein, "there" means in that city. "Tadāha" is also a reading; its meaning is "I at that time," meaning in the time of Mahāsudassana. "Here and there" means in each and every place, both inside and outside each and every wall - this is the meaning. "Who wishes for what" means whatever being among brahmins and others wishes for whatever among gifts such as food and so on. "Desires" is a synonym for that very thing. "To whom should what wealth be given" was said for the purpose of showing that the proclamation of giving was carried out on many occasions and by different methods; by this he shows the own nature of the perfection of giving. For the perfection of giving of Bodhisattas is devoid of discrimination regarding gifts and recipients.

30. Now, to show the proclamation of giving by describing the suitable persons for each and every gift, "who is hungry" and so on was stated.

Therein, "hungry" means famished. "Thirsty" means parched. "Who wants a garland, who cosmetics" - here too the term "wishes" should be brought and connected. "Naked" means lacking cloth; the intention is one who is in need of cloth. "Will put on" means will wear.

31. "Who takes an umbrella on the path" means who, a traveller, takes an umbrella on the path, on the road, for the purpose of protecting oneself from rain, wind and heat of the sun; the meaning is one who is desirous of an umbrella. "Who soft and beautiful sandals" means sandals that are beautiful by their attractiveness and soft by their pleasant contact, for the protection of one's own feet and eyes. "Who takes" means who is desirous of them - this is the intention. "Evening and morning" - here by the word "and," "and at midday" should be brought in and stated. For it has been said: "I have proclaimed three times a day."

32. "Not in ten places" - the explanation is that that gift was not prepared in ten places. Nor was it prepared even in a hundred places, but rather it was prepared in many hundreds of places. "Wealth for beggars" means wealth prepared, set aside, with reference to beggars. For in the city twelve yojanas in length and seven yojanas in breadth, in the seven intervals between walls there were seven enclosures of rows

of palm trees, and in those rows of palm trees there were eighty-four thousand ponds, and at each pond bank separately a great giving was established. For this was said by the Blessed One -

"Ānanda, King Mahāsudassana established such a gift on the banks of those ponds - food for one needing food, drink for one needing drink, cloth for one needing cloth, a vehicle for one needing a vehicle, a bed for one needing a bed, a woman for one needing a woman, unwrought gold for one needing unwrought gold, gold for one needing gold."

33. Therein, this is the manner in which the giving was carried out -For the Great Man, having had suitable ornaments made for women and men, having set aside only the women there for the purpose of attendance and all the rest for the purpose of relinquishment, had the drum beaten: "King Mahāsudassana gives a gift; consume it comfortably." The great multitude, having gone to the bank of the pond, having bathed, having put on garments and so on, having experienced great success - those who already had such things, they leave them behind and go. Those who did not have them, they take them and go. Those who, having sat upon elephants, vehicles and so on too, having gone about comfortably, having slept on excellent beds too, having experienced success, having experienced success together with women too, having adorned themselves with ornaments of the seven kinds of jewels too, having experienced success - whatever they desired, they take that and go; those not desiring them leave them behind and go. That gift too, having risen and exerted oneself, is given daily indeed. At that time, for the inhabitants of the Indian subcontinent there was no other work; they go about consuming the gift and experiencing success. There was no time limit for that giving. Whether at night or by day, whenever those who were desirous came, then it was given indeed. Thus the Great Man, for as long as life, having made the entire Indian subcontinent ploughless, carried on the great giving. Therefore it was said "By day or by night, if a pauper comes" and so on.

Therein, "by day or by night, if he comes" - by this he shows his giving at the proper time. For the very time when beggars approach with the hope of gain is the time of giving for Bodhisattas. "Pauper" means a beggar. "Having obtained whatever wealth he desires" - by this, giving according to preference. For whatever beggar wishes for whatever gift, to that very person the Bodhisatta gives that very thing. He did not consider its state of being very costly, rare and so on, nor the hindrance to himself. "He goes with full hands" - by this he shows giving as much as desired; for however much the beggars wish, that much the Great Being gives without diminishing, due to his lofty disposition and his state of great supernormal power.

34. "Lifelong" - by this he shows the absence of a time limit for the giving. For from the time of undertaking, great beings do not make a time delimitation in the middle period up to fulfilment; because of the absence of contraction in the accumulation of the requisites of enlightenment, due to not arriving at cessation now and then, there is no interruption even by death, since one practises in the same way even beyond that. But "lifelong" is said by way of the conduct of Mahāsudassana. "I do not give wealth that is disagreeable" means: this wealth is not disagreeable to me, not unpleasing - giving such a great gift, I have wealth brought out from the house. "Nor is there no accumulation in me" means: the accumulation of wealth, the collection of

wealth near me is not absent either; I am not without collection like an ascetic of detached conduct. This is the meaning. This was said to show the intention by which this great giving was carried on.

35. Now, in order to make that clear by a simile, he said beginning with "just as one who is sick" and so on. Herein, this is the showing of the meaning together with the application of the simile - Just as a sick man, a person overcome by disease, desiring to free himself from disease, having satisfied and pleased a physician, a healer, with wealth such as silver, gold, and so on, proceeding according to the proper method, becomes liberated from that disease.

36. "Just so" means just so I too, desiring to liberate the entire world that has become afflicted from the disease of mental defilements and from the disease of the suffering of the entire round of rebirths, knowing and perceiving that this relinquishment of all one's property is the means of the perfection of giving for the liberation of that from that, entirely by way of the gift and the recipients, completely by way of the great giving, to fulfil the disposition of beings and of oneself - "My perfection of giving is not complete, therefore the deficient mind" - to fill, to set going the deficient mind that has occurred, I gave to paupers, to beggars, that gift, such a great gift I give; and that indeed, free from attachment to that practice of giving and its fruit, without expectation, without hoping for anything at all, only for the attainment of highest enlightenment, I give solely to attain the knowledge of omniscience.

Thus the Great Being, carrying on the great giving, having ascended the palace of the Teaching produced by the power of his own merit, having turned back sensual thoughts and so on right at the door of the Great Cul-de-sac pinnacle chamber, seated there on a golden royal divan, having produced the meditative absorptions and direct knowledges, having gone out from there, having entered the golden pinnacle chamber, seated there on a silver divan, having developed the four divine abidings, having spent eighty-four thousand years in the meditative absorptions and attainments, at the time of death, to the eighty-four thousand women's quarters headed by Queen Subhaddā who had come for seeing, and to the ministers, councillors, and others -

"Impermanent indeed are activities, having the nature of arising and falling; Having arisen, they cease; their appeasement is happiness."

Having exhorted with this verse, at the end of his life span he became one heading for the Brahma world.

At that time Queen Subhaddā was Rāhula's mother, the adviser treasure was Rāhula, the rest of the assembly was the Buddha's assembly, and Mahāsudassana was the Lord of the World.

Here too the ten perfections are obtained in their own form, but because of the greatness of the disposition towards giving, only the perfection of giving has come in the Pāṭi. The remaining qualities are according to the method stated below. Likewise, even though established in the sovereignty over the four continents resplendent with the seven jewels, not being satisfied with such happiness of wealth, having suppressed sensual thoughts and so on from afar, while carrying on such a great giving, having spent eighty-four thousand years in meditative attainments, even

though having given a talk on the Teaching connected with impermanence and so on, the lack of eagerness for insight, non-attachment in all respects - such and so on are the powers and virtues that should be ascertained.

The commentary on the Mahāsudassana Conduct is finished.

5. Commentary on the Mahāgovinda Conduct

In the fifth, "chaplain of the seven kings" means the chaplain who was the adviser in all duties of the seven kings beginning with Sattabhū. "Venerated by kings" means venerated by those very ones and by other warriors too throughout Jambudīpa, with the offering of the four requisites and with honour and respect. "The brahmin Mahāgovinda" means a brahmin who came to be reckoned as "Mahāgovinda" because of his great might and because of being consecrated with the consecration to the position of Govinda; for from the time of consecration onwards this designation arose for the Bodhisatta; but by name he was named Jotipāla. On the day of his birth, it is said, all weapons blazed forth. The king too, towards the break of dawn, having seen his ceremonial weapon blazing, frightened, having asked his own chaplain, the Bodhisatta's father, who had come to attendance, was consoled by the chaplain saying "Do not fear, great king, a son has been born to me; by his power, not only in the king's palace, but throughout the entire city too weapons blazed forth; in dependence on that there is no obstacle for you; but in the whole of Jambudīpa there will be none equal to him in wisdom; this is the advanced sign of that," and with a gladdened mind, having given a thousand saying "Let this be for the boy's milk-money," said "Show him to me when he has come of age." He, having come of age, afterwards, being a capable discerner of welfare, having become the adviser in all duties of the seven kings, and having gone forth, he protected beings from harm pertaining to the present life and the future life and directed them towards welfare. Thus because of his illuminating and because of his ability to protect, they gave him the name "Jotipāla." Therefore it was said "by name he was named Jotipāla."

Therein, the Bodhisatta, having become the son of the brahmin Govinda, the chaplain of the king named Disampati, by the elapse of his own father and of that king, his son Reṇu, and his companions Sattabhū, Brahmadatta, Vessabhū, Bharata, and two Dhataratṭhas - these seven kings, so that they would not quarrel with one another. Having thus established them in the kingdom, instructing them in the principles of welfare, on the surface of Jambudīpa he was honoured, respected, revered, venerated, and esteemed by all kings and by other brahmins, gods, serpents, and householders, and he reached the highest position of respect. Because of his skilfulness in the principles of welfare, the designation "Mahāgovinda" arose for him. As it was said: "A steward indeed, friend, is the brahmin, a great steward indeed, friend, is the brahmin." Therefore it was said -

- 37.** "Furthermore, when I was the chaplain of seven kings;
Venerated by kings, the brahmin Mahāgovinda."

Then, brought ever higher and higher by kings inspired by the power of the Bodhisatta's merit, by their vassal warriors, by brahmins and householders, by townspeople and country-folk, immeasurable and eminent material gain and honour arose, overwhelming from all around like a great flood, as is fitting for one who had

accumulated an extensive store of merit over immeasurable births, who was of noble birth, of pure morality and good conduct, well-behaved, accomplished in all arts, whose heart was loving, soft, and moist with the diffusion of great compassion like that towards a son towards all beings. He thought - "Now I have great material gain and honour; what if I were to satisfy all beings with this and fulfil the perfection of giving?" He, having had six alms-halls built at the four gates in the middle of the city and at the door of his own dwelling, carried on a great gift daily through the bestowal of unlimited wealth. Whatever tribute was brought, and whatever was prepared for his own use, all that he sent to the alms-halls only. Thus, even as he made a great relinquishment day after day, there was neither satisfaction nor contentment in his mind, how much less any holding back. And his place of giving, with the great multitudes of people coming with the hope of gain, going having taken the gifts, and proclaiming the special virtues of the Great Being, the inner city and the outer city all around became a single flood, a single uproar, a single reverberation, like the great ocean churned by the clash of the great winds at the arising of a cosmic cycle. Therefore it was said -

38. "Then I, in the seven kingdoms, whatever tribute was mine;
With that I give a great gift, imperturbable, like the ocean."

Therein, "then I" means when I was the chaplain of seven kings, the brahmin Mahāgovinda, then I. "In the seven kingdoms" means in the kingdoms of the seven kings beginning with Reṇu. "Imperturbable" means not able to be disturbed by anyone, due to being unable to be warded off by internal and external adversaries. "Accubbha" is also a reading. The meaning is exceedingly complete through the loftiness and vastness of the exceedingly full intention of giving and of the gift. "Like the ocean" means similar to the ocean; just as the water in the ocean cannot be exhausted even by the entire world carrying it away, so too is the gift in his place of giving.

39. In the concluding verse, "excellent wealth" means the highest or desired wealth. The remainder is according to the method already stated.

Thus the Great Being, like a great cloud of the first cosmic cycle raining down a great rain without distinction, while causing a great rain of giving to pour down, even though engaged in giving, diligently instructs the remaining seven kings in the principles of welfare. And he trains seven great brahmin householders in knowledge and craft, and teaches the sacred verses to seven hundred bathed ones. At a later time, such a good reputation arose concerning him: "The brahmin Mahāgovinda sees Brahmā face to face, the brahmin Mahāgovinda converses with Brahmā, talks with Brahmā, consults with Brahmā." He thought - "Now this reputation that is not factual has arisen concerning me - 'He sees Brahmā, the brahmin Mahāgovinda converses with Brahmā face to face, talks with Brahmā, consults with Brahmā' - what if I were to make this factual?" He, having directed his mind thus - "Having asked permission of those seven kings, and seven great brahmin householders, and seven hundred bathed ones, and his own children and wife, he would see Brahmā" - devoted himself to the development of the divine abidings during the four months of the rainy season. Having known with his mind the reflection in his mind, Brahmā Sanaṅkumāra appeared before him. Having seen him, the great man asked -

"Beautiful, glorious, splendid, who indeed are you, sir?
Not knowing you, we ask, how may we know you?"

To him Brahmā, making himself known -

'They know me indeed as the Youth, eternal in the Brahma world;
All the gods know me, thus know me, Govinda.'

Having said this, by him -

"A seat, water, foot-ointment, and honey-vegetables for Brahmā;
We ask you concerning the guest-offering, may you accept our guest-offering."

Although Brahmā had no need for the guest-offering that was presented, accepting it for the purpose of gladdening his mind and for the purpose of creating trust, he said:
"We accept your guest-offering, which you, Govinda, speak of." Having said this, for the purpose of giving permission -

"For the welfare and benefit in this present life, and for happiness in the future;
The opportunity has been made, ask whatever you wish for."

He gave permission.

Then the great man, regarding a matter pertaining to the future life only -

"I, being uncertain, ask Brahmā Sanaṅkumāra, who is certain about matters knowable by others:
Standing where and training in what, does a mortal attain the deathless Brahma-world?"

He asked.

To him Brahmā, answering -

"Having abandoned selfish attachment among humans, O Brahmā, having become unified, inclined to compassion;
Free from the odour of flesh, abstaining from sexual intercourse, standing here and training here;
Does a mortal attain the deathless Brahma-world?"

He spoke of the path leading to the brahma world.

Therein, "they know me indeed as the Youth" means indeed they know me definitively as "the Youth." "In the Brahma world" means in the foremost world. "Eternal" means ancient, of old. "Thus know me, Govinda" means Govinda, thus remember me.

"A seat" means this seat is laid down for the purpose of the venerable Brahmā's sitting. This water is water for washing, for the purpose of washing the feet; drinking water is for the purpose of removing thirst. This foot-ointment is oil for anointing the feet, for the purpose of dispelling fatigue. This honey-vegetables means he speaks with reference to vegetables without buttermilk, unsalted, unseasoned, steamed with water. For at that time the Bodhisatta's four-month holy life was of the supremely

superior practice of detachment. Having made all these as guest-offerings, we ask; the meaning is: may you accept this guest-offering, may you, sir, receive from us this guest-offering. Thus the Great Man, even though knowing that Brahmā would not consume them, standing at the head of the duty, showing his own habitual honouring of guests, spoke thus. Brahmā too, knowing his intention, said "We accept your guest-offering, which you, Govinda, speak of."

Therein, the meaning is: we are as if seated on your seat, let the feet be as if washed with foot-water, we are as if having drunk the drinking water, let the feet be as if anointed with foot-ointment, let the water-vegetables too be as if consumed.

"One with uncertainty asks one without uncertainty about what is to be known by others" means I, with sceptical doubt, ask you who are without doubt regarding questions that are to be known by others, that are well-known to others, because of being prepared by oneself.

"Having abandoned selfish attachment" means having given up craving for requisites that operates as "this is mine, this is mine." "Among humans" means among beings. "O Brahmā" - he addresses the Bodhisatta. "Become unified" means one rises, proceeds - thus "become unified," become solitary; by "one" he shows bodily seclusion. Or alternatively, "one rises" - thus "ekodi," which is concentration. One who has come to be, having attained that - thus "become unified"; the meaning is concentrated through access and absorption concentration. Showing this unification of mind by means of the divine abiding of compassion, he said "intent upon compassion." Intent upon the meditative absorption of compassion; the meaning is having produced that meditative absorption. "Free from the odour of flesh" means devoid of the verminous odour reckoned as mental defilements. "Standing herein" means established in these qualities, having accomplished these qualities. "And training herein" means training in these qualities; the meaning is developing this meditation on the divine abidings. This is the summary here; the detail, however, has come in the Pāṭi itself.

Then the Great Man, having heard the word of that Brahmā, being disgusted with the odour of flesh, said "Now I shall go forth." Brahmā too said "Good, Great Man, go forth. This being so, my coming to your presence will be a welcome coming indeed. You, dear son, are the foremost man in the whole of Jambudīpa, standing in the first stage of life; having abandoned such great success and sovereignty, your going forth is exceedingly noble, like a tusker elephant having broken its iron bonds and going to the forest. This is indeed the lineage of Buddhas." Having thus strengthened the resolve of the great Bodhisatta, he went to the brahma world itself. The Great Being too, having thought "It is not proper for me to go forth having departed from here; I instruct the royal families in their welfare, therefore having informed them, if they too go forth, that is good indeed; if not, having handed over the position of chaplain, I shall go forth," having first informed King Reṇu, while being invited by him with sensual pleasures even more exceedingly, having made known to him the cause of his spiritual urgency and his definite wish to go forth, when he said "If so, I too shall go forth," having accepted saying "Good!," in this very manner, having asked permission of the six nobles beginning with Sattabhū, and seven great brahmin householders, and seven hundred bathed ones, and his own wives, having stayed for just seven days for the purpose of protecting their minds, having departed in a

manner resembling the Great Renunciation, he went forth.

Those seven kings, beginning with them, all went forth following him. That was a great assembly. The great man, surrounded by an assembly extending over many yojanas, expounding the Teaching, wandered on a journey through villages, market towns, country districts, and royal cities, and established the great multitude in merit. At each place visited there was an announcement like that of a Buddha. People, having heard "It is said that the wise Govinda is coming," having built a pavilion beforehand, having had it adorned, having gone out to meet him, having ushered him into the pavilion, honoured him with food of various excellent flavours. Great material gain and honour arose overwhelming like a great flood. The great man established the great multitude in merit - in accomplishment in morality, in sense restraint, in moderation in eating, in the pursuit of wakefulness, in the preliminary work of the circular meditation object, in meditative absorptions, in direct knowledges, in the eight attainments, and in the divine abidings. It was as if it were the time for a Buddha's arising.

The Bodhisatta, fulfilling the perfections as long as life lasted, having spent his time in the happiness of attainment, at the end of his life span was reborn in the Brahma world. That holy life of his was successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans, and it continued for a long time, for a long duration. Those who understood his teaching in every way, upon the body's collapse at death, were reborn in a fortunate realm, in the Brahma world. Those who did not understand, some were reborn in the company of the gods who control what is created by others. Some in the company of the gods who delight in creation, etc. were reborn in the company of the Tusita gods, the Yāma gods, the Thirty-three gods, and the gods ruled by the four great kings. Those who were the lowest of all, they filled up the class of gandhabbas. Thus the great multitude for the most part went to the Brahma world and went to heaven. Therefore the heavenly and Brahma worlds became filled. The four realms of misery were as if empty.

Here too, as in the Akitti Jātaka, the specification of the requisites of enlightenment should be understood - at that time the seven kings were the great elders, the rest of the assembly was the Buddha's assembly, and Mahāgovinda was the Lord of the World. Likewise, the establishing of the seven kings beginning with Reṇu in their own kingdoms without mutual opposition, likewise the diligence in instructing them in the principles of welfare in the great sevenfold kingdom, the abiding by the holy life gone to the supreme excellence for four months in order to make true in reality the prevailing esteem that "he even enters into discussion with Brahmā." Thereby the attainment of Brahmā coming to himself, standing firm in Brahmā's exhortation, having thrown away like a lump of spittle the material gain and honour offered by the seven kings and by the entire world, the undertaking of going forth that was the cause for the going forth following him of an immeasurable assembly of warriors, brahmins, and others, the continuity of his own teaching over a long period of time like the Dispensation of the Buddhas - such and so on are the powers and virtues that should be made clear.

The commentary on the Mahāgovinda Conduct is finished.

6. Commentary on the Nimi King Conduct

40. In the sixth, "in Mithilā, the best of cities" means in the excellent city of the Videhas, named Mithilā. "A great king named Nimi" means one who obtained the name "Nimi," having arisen as if fitting the rim of a wheel; because of being endowed with great distinctions of virtues such as giving, morality and so on, and with great royal majesty, he is a great king - thus "great king." "Wise, seeking what is wholesome" means desirous of merit for himself and for others.

In the past, it is said, in the Videha country, in the city of Mithilā, our Bodhisatta was a king named Maghadeva. He, having played the amusements of a boy for eighty-four thousand years, having exercised viceroyalty for eighty-four thousand years, while exercising kingship for eighty-four thousand years, having said to the barber "When you should see grey hairs on my head, then you should inform me," afterwards, when grey hairs were seen and reported by him, having had them pulled out with golden tweezers, having placed them on his hand, having looked at the grey hair, a sense of urgency having arisen in him thinking "A divine messenger has indeed appeared for me," having thought "Now it is fitting for me to go forth," having given an excellent village yielding a hundred thousand to the barber, having had the eldest prince summoned, to him -

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

Having said this, having thoroughly instructed him in the kingdom, although there remained another eighty-four thousand years of life, even so, regarding himself as if standing near Death, with an agitated heart, he delights in the going forth. Therefore it was said -

"Having seen grey hair on his head, Maghadeva, lord of the land,
The wise one gained a sense of urgency, he delighted in the going forth."

He, having exhorted his son "You should continue in this very manner as I have practised; do not be the last man for me," having gone out from the city, having gone forth in the going forth of a monk, having spent eighty-four thousand years in the meditative absorptions and attainments, at the end of his life span he became one heading for the Brahma world. His son too, having exercised kingship righteously for many thousands of years, having gone forth by that very means, became one heading for the Brahma world. Likewise his son, likewise his son - thus eighty-four thousand warriors of the warrior caste, less two, having seen grey hair on their heads, went forth. Then the Bodhisatta, standing right there in the Brahma world, reflecting "Does the good done by me in the human world still continue or does it not continue?" he saw "It has continued for this long a stretch of time; now it will not continue." He, thinking "But I shall not allow my tradition to be cut off," having taken conception in the womb of the chief queen of a king born in his own lineage, was reborn as if fitting the rim of his own lineage's wheel. Therefore it was said "He arose as if fitting the rim - thus he obtained the name 'Nimi.'"

For on his name-giving day, experts in interpreting signs were brought by his father. Having examined the signs, they declared "Great king, this prince upholds your lineage; he is of great might and great merit, even more so than his father and grandfather." Having heard that, the king gave him the name "Nimi" according to the aforesaid meaning; he, from childhood onwards, was properly engaged in morality and the Observance practice. Then his father, having seen grey hair by the former method itself, having given an excellent village to the barber, having instructed his son in the kingdom, having gone out from the city, having gone forth, having produced the meditative absorptions, became one heading for the Brahma world.

King Nimi, however, because of his disposition towards giving, having had five alms-halls built at the four city gates and in the middle of the city, carried on a great giving. Having allocated a hundred thousand for each alms-hall, he gave away five hundred thousand daily, observed the five precepts, took upon himself the Observance practice on the fortnight days, encouraged the public in meritorious deeds such as giving and so on, pointed out the path to heaven, threatened with the fear of hell, and restrained from evil. Standing firm in his exhortation, the public, having performed meritorious deeds such as giving and so on, having passed away from there, was reborn in the heavenly world; the heavenly world became full, and hell was as if hollow. At that time, however, the Teacher, declaring the noble nature of his own disposition towards giving, the distinction, and the state of the perfection of giving having been fulfilled -

- 41.** "Then I, having built a four-sided hall with four entrances;
There I set giving in motion, for deer, birds, men, and so on."He said
beginning with;

Therein, "then" means at the time of King Nimi. "Having built" means having caused to be made. "Four-sided hall" means a hall connected in the four directions. "With four entrances" means furnished with four doors in the four directions. Because of the greatness of the alms-hall and because of the abundance of the gifts and the people who were beggars, it was not possible to bring the practice of giving to an end and to make complete the gifts through just one door alone; therefore he had four great doors made in the four directions of the hall. There, from the door up to the corner, the gifts stand heaped up. Beginning from the break of dawn up to the time of retiring to sleep in the ordinary course, so long he sets giving in motion. At other times too, many hundreds of lamps burn. Whenever those who were desirous came, then it was given indeed. And that giving was not only for the destitute, travellers, paupers, and beggars, but indeed, because of the relinquishing of gifts more lofty and more sublime, similar to the giving of Mahāsudassana, by way of provision even for the wealthy and those of great possessions, all the human beings dwelling in the entire Indian subcontinent both received and consumed. For the great man, having made the entire Indian subcontinent ploughless, then set the great giving in motion. And just as for human beings, so too, beginning with deer and birds, he set giving in motion for animals as well, outside the alms-hall, to one side, by way of provision for them. Therefore it was said - "There I set giving in motion, for deer, birds, men, and so on." And not only for animals alone, but he also had the sharing of merit given to ghosts day after day. And just as in one alms-hall, so too giving was set in motion in

all five alms-halls. But in the Pāḷi, "Then I, having built a four-sided hall with four entrances" is stated as if it were one; that was said with reference to the alms-hall in the middle of the city.

42. Now, showing the gift in part therein, he said: "Clothing and beds, food, drink, and nourishment."

Therein, "clothing" means inner robes and outer robes of various kinds such as fine linen cloth and so on. "Beds" means manifold things to be slept on, such as beds, divans, and so on, as well as long-fleeced rugs, embroidered coverlets, and so on; and it should be seen that seats too are included here by the very inclusion of "beds." "Food, drink, and nourishment" means food and drink of various excellent flavours according to the preference of those various beings, and the remaining various kinds of food preparations. "Having made it uninterrupted" means having made it uninterrupted day and night, from the beginning up to the end of his life span.

43-44. Now, showing the fact that that giving was carried on as the perfection of giving referring to perfect enlightenment, in order to show by a simile how his own disposition then proceeded, he said beginning with "Just as a servant." Its meaning is - Just as a servant-man, having approached his own master from time to time by way of service, for the sake of wealth to be obtained, by body, speech, and mind, in every way by bodily, verbal, and mental actions, seeks and searches for that which is pleasing, the very means of pleasing him so that he is pleased - so too I, being a Bodhisatta, wishing to attend upon the unsurpassed state of Buddhahood, which is the lord of the world with its gods, for the purpose of pleasing that, in all existences, in every existence in which I am reborn, by way of fulfilling the perfection of giving, having satisfied all beings with giving, I shall seek and search for the knowledge of omniscience, which has obtained the name "born of enlightenment" because of being born from enlightenment reckoned as noble path knowledge, hereafter in every way by various means; that highest enlightenment, perfect enlightenment, having done whatever it takes beginning with the relinquishment of life, I wish for, I aspire to.

Thus here, in order to show the noble nature of the disposition towards giving, the teaching was given by way of the perfection of giving alone. But in the Jātaka teaching, the fulfilment of the perfection of morality and so on too was indeed made clear; for thus, having adorned himself with virtues such as morality and so on by the very method stated above, while establishing the great multitude therein, standing firm in his exhortation, the deities who had been reborn, having assembled in the Sudhammā assembly hall of the gods, praising the virtues of the great man, extolled him saying "Oh, in dependence on our King Nimi, we have attained this success; such marvellous human beings indeed arise in the world who, when a Buddha has not arisen, accomplish the function of a Buddha for the great multitude." Therefore it was said -

"Marvellous indeed in the world, the discerning arise;
When there was King Nimi, wise, seeking what is wholesome."

Beginning.

Having heard that, all the gods, beginning with Sakka, the lord of the gods, wished to see the Bodhisatta. Then one day, for the great man, who was observing the uposatha, who had gone up to the upper terrace of the excellent palace, in the last watch of the night, having folded his legs crosswise and sat down, this reflection arose in his mind: "Is giving better, or the holy life?" He was not able to cut off that uncertainty of his own. At that moment, Sakka's dwelling showed signs of heat. Sakka, advertent to that reason, having seen the Bodhisatta thus reflecting, having come thinking "Come, let me cut off his applied thought," standing before him, being asked by him "Who are you?" having announced his own state as king of the gods, when it was said "What, great king, are you thinking?" he reported that matter. Sakka, making the holy life itself the highest, showing -

"By the inferior holy life, one is reborn in a warrior family;
By the middling, to divinity, and by the highest, one becomes pure.

"These classes of beings are not easily obtained by anyone through begging;
Those who are reborn in such classes are homeless austere ascetics."

He said.

Therein, in the various sectarian doctrines, mere abstinence from sexual intercourse is called the inferior holy life; by that one is reborn in a warrior-caste family. The mere access of meditative absorption is called the middling; by that one is reborn in divinity. But the production of the eight attainments is called the highest; by that one is reborn in the Brahma world. For outsiders call that "Nibbāna." Therefore he said "becomes pure." But in the Dispensation, for a monk of pure morality who aspires to a certain order of gods, the volition of the holy life is called inferior because of its inferiority; by that one is reborn in the heavenly world as aspired to. For one of pure morality, the production of the eight attainments is called the middling; by that one is reborn in the Brahma world. But for one of pure morality, having developed insight, the attainment of arahantship is called the highest; by that one becomes pure. Thus Sakka praised: "Great king, the abiding by the holy life alone, compared to giving, is of great fruit a hundredfold, a thousandfold, a hundred-thousandfold." "Classes" means the hosts of brahmās. "By begging" means by one engaged in begging. "Yājāyogenā" is also a reading; meaning by one engaged in sacrificing, by one engaged in giving. "Austere ascetics" means those dependent on austere asceticism. By this verse too he explains the great might of the abiding by the holy life alone. And having said thus: "Although, great king, the holy life alone is of greater fruit than giving, yet both of these are to be done by a great man. Having been diligent in both, give gifts and guard morality" - having said this, having exhorted him, he went to his own place.

Then the assembly of gods said to him "Great king, where have you been?" Sakka, having made known that matter - "To cut the uncertainty of King Nimi in Mithilā" - praised the virtues of the Bodhisatta in detail. Having heard that, the gods said "Great king, we wish to see King Nimi; it would be good if you had him summoned." Sakka, having accepted saying "Very well," addressed Mātali - "Go, having placed King Nimi upon the Vejayanta chariot, bring him here." He, having accepted saying "Very well," having gone by chariot, having placed the Great Being upon it there,

being requested by him, pointing out the states of evil-doers and merit-makers according to their actions, led him in due course to the heavenly world. The gods too, having heard "King Nimi has come," with divine scents, perfumes, and flowers in their hands, having gone out to meet him as far as the Cittakūṭa gateway, venerating the Great Being with divine scents and so on, brought him to the Sudhammā divine assembly hall. The king, having descended from the chariot, having entered the divine assembly hall, having sat down on the same seat together with Sakka, while being invited by him with divine sensual pleasures, having rejected them saying "Enough, great king, for me with these sensual pleasures that are like borrowed things," having expounded the Teaching in many ways, having stayed only seven days by human reckoning, said "I am going to the human world; there I shall perform meritorious deeds such as giving and so on." Sakka commanded Mātali "Take King Nimi to Mithilā." He, having placed him upon the Vejayanta chariot, reached Mithilā by way of the eastern direction. The public, having seen the divine chariot, went out to meet the king. Mātali, having brought the Great Being down at the window, having asked permission, went to his own place. The public too, having surrounded the king, asked "What is the heavenly world like, Sire?" The king, having described the success of the heavenly world, expounded the Teaching: "You too should perform meritorious deeds such as giving and so on; thus you will be reborn in that heavenly world." He afterwards, having seen grey hair in the manner previously stated, having handed over the kingdom to his son, having abandoned sensual pleasures, having gone forth, having developed the four divine abidings, was reborn in the Brahma world.

At that time Sakka was Anuruddha. Mātali was Ānanda. The eighty-four thousand kings were the Buddha's assembly. King Nimi was the Lord of the World.

For him here too the requisites of enlightenment should be specified by the very method stated above. Likewise, the rebirth in the human world through great compassion, having abandoned the success of the Brahma world, thinking "I shall continue the good practice formerly carried on by myself"; the noble disposition towards giving; the practice in giving and so on conforming with that; the establishing of the public therein; the widely spread renown extending to gods and humans; the exceeding wonderment at the approach of Sakka, the king of gods; even though being invited by him with divine success, not being satisfied with that, the return to human habitation for the purpose of augmenting the accumulation of merit; the state of non-attachment everywhere in the successes of gain - such and so on are the powers and virtues that should be specified.

The commentary on the Nimi King Conduct is finished.

7. Commentary on the Canda Prince Conduct

45. In the seventh, "the son of Ekarāja" means the legitimate son of the King of Kāśi named Ekarāja. "In the city of Pupphavatī" means in the city named Pupphavatī. "Named Canda" means to be called by the word Canda; the meaning is "named Canda."

In the past, it is said, this Bārāṇasī was named Pupphavatī. There, a son of King Vasavattī named Ekarāja exercised kingship. The Bodhisatta took conception in the womb of his queen-consort named Gotamī. They named him "Prince Canda." At the

time of his walking on foot, yet another son was born; they named him "Prince Sūriya." At the time of his walking on foot, one daughter was born; they named her "Selā." And they had two half-brothers from a different mother, namely Bhaddasena and Sūra. The Bodhisatta, gradually having come of age, reached mastery in crafts and subjects of study. The king, having brought a suitable princess named Candā, gave him the viceroyalty. One son was born to the Bodhisatta; they named him "Vāsula." Now that king had a chaplain named Khaṇḍahāla; the king appointed him to the judgment. He, having become one who lives on bribes, having taken bribes, made non-owners into owners and owners into non-owners. Then one day, a certain man defeated in a case, while reproaching at the place of judgment, having come out, having seen the Bodhisatta going to the royal audience, having fallen at his feet, cried out in distress: "Master, Khaṇḍahāla devours plunder in the judgment; I have been brought to defeat by him having taken a bribe." The Bodhisatta, having consoled him saying "Do not fear," having taken the case to judgment, made the owner to be the owner indeed. The great multitude gave applause with a loud voice.

The king, having heard "The case, it is said, has been well determined by the Bodhisatta," having addressed him, said "Dear son, from now on you yourself determine the judgment in the court of justice," and gave the judgment to the Bodhisatta. Khaṇḍahāla's income was cut off. He, from then on, having bound resentment towards the Bodhisatta, went about watching for a chance. That king, however, was blindly confident. One day, having seen the heavenly world in a dream, wishing to go there, he said "Tell the chaplain the path leading to the Brahmā world." He, having said "Giving excessive gifts, sacrifice a sacrifice with all four groups," when asked by the king "What is excessive giving?" convinced him: "One's own dear sons, dear wives, dear daughters, great wealthy millionaires, state elephants and horses and so on - making these into groups of four each, having given up two-footed and four-footed beings for the purpose of sacrifice, the sacrificing with their throat-blood is called excessive giving." Thus he, saying "I shall point out the path to heaven," pointed out the path to hell.

The king too, having the perception of him as a wise man, with the perception "The method stated by him is the path to heaven," wishing to proceed with that, having had a great sacrificial pit constructed, commanded that there, beginning with the four princes headed by the Bodhisatta, all the two-footed and four-footed beings stated by Khaṇḍahāla should be led to the place of sacrifice. And all the sacrificial materials had been set aside. Having heard that, the great multitude made a great commotion. The king, having become remorseful, being supported by Khaṇḍahāla, again likewise commanded that. The Bodhisatta, having known "By Khaṇḍahāla, who not obtaining the place of judgment, having bound resentment towards me, wishing my very death, calamity and disaster has been produced for the great multitude," even having striven by various means to dissuade the king from that misapprehension, was not able. The great multitude lamented; they made great compassion. While the great multitude was lamenting, he completed all the tasks at the sacrificial pit. Having led the prince, having bent his neck, they made him sit down. Khaṇḍahāla, having brought near a golden bowl, having taken a sword, stood saying "I shall cut his neck." Having seen that, the queen of the prince named Candā, thinking "There is no other shelter for me; by the power of my own truth I shall bring about the safety of my

husband," having raised joined palms, wandering in the midst of the assembly, said "This is absolutely an evil deed, that which Khaṇḍahāla does calling it the path to heaven. By this truthful word of mine, may there be safety for my husband.

"Whatever deities in this world, all of them gone for refuge;
Protect me, the helpless one, that I may have my husband."

She made an act of truth. Sakka, the king of gods, having heard the sound of her lamentation, having known that incident, having taken a blazing iron hammer, having come, having frightened the king, had all released. Sakka too then, having shown his own divine form, brandishing a thunderbolt in flames, aglow, stood in the sky saying "Hey, evil king, you wretch, when has going to a fortunate world by killing living beings ever been seen by you? Release Prince Canda and all these people from bondage; if you will not release them, right here I shall split your head and that of this wicked brahmin." Having seen that marvel, the king and the brahmin quickly released all from bondage.

Then the public, having raised a single uproar, having suddenly overrun the sacrificial pit, giving Khaṇḍahāla a blow with a clod of earth each, right there having brought him to the destruction of life, began to kill the king too. The Bodhisatta, having already beforehand embraced his father, standing firm, did not allow them to kill him. The public, having said "We grant the life of this evil king for now, but we shall not give him the umbrella, nor shall we give him habitation in the city; having made him an outcast, we shall make him dwell outside the city," having removed his royal attire, having made him wear an orange robe, having wrapped his head with a turmeric-coloured rag, having made him an outcast, sent him to the outcast village. But those who sacrificed that animal-slaughter sacrifice, and those who had it sacrificed, and those who gave thanks, all of them were heading for hell. Therefore the Blessed One said -

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

Then all the royal retinue, the townspeople and the country-folk, having assembled together, consecrated the Bodhisatta in the kingdom. He, governing the kingdom righteously, having recollected that calamity and disaster that had arisen without reason for himself and for the public, a sense of urgency having arisen, zeal having arisen exceedingly more in meritorious deeds, carried on a great gift, observed the precepts, and took upon himself the Observance practice. Therefore it was said -

46. "Then I, freed from the sacrifice, having departed from the sacrificial enclosure;
Having generated religious emotion, I carried on the great giving." -And so on.

Therein, "freed from the sacrifice" means freed from being slaughtered in the manner stated according to the sacrificial procedure arranged by Khaṇḍahāla. "Having departed from the sacrificial enclosure" means he went out from that sacrificial ground together with the great multitude in whom enthusiasm had arisen for the purpose of performing the consecration. "Having generated religious emotion" means

thus having aroused exceedingly great religious emotion that "the world community has many obstacles." "I carried on the great giving" means having had six alms-halls built, with a great relinquishment of wealth, I gave a great gift similar to the gift of Vessantara. By this he shows the fact that that great giving was carried on from the time of the consecration onwards.

47. "Without having given to those worthy of offerings" means without having bestowed the gift upon persons worthy of offerings. "Even for five or six nights" shows that sometimes for even six or even five nights he does not do his own drinking, eating, and consuming.

At that time, it is said, the Bodhisatta, having made the entire Indian subcontinent ploughless, raining down like a great rain cloud, carried on a great gift. Therein, although in the alms-halls increasingly lofty and increasingly superior food and drink and so on is given to beggars day after day according to their liking, nevertheless without having given to beggars the food prepared for himself, even food worthy of a king, he does not eat. With reference to that it was said "I do not drink" and so on.

48. Now, showing the reason for giving to such beggars, he first brings a simile beginning with "just as a merchant." Its meaning is - just as a merchant, having gone to a place of goods, having sold many goods with little capital, having made an extensive accumulation of goods, knowing the place and time, where his gain and profit is great, there, in that place or at that time, he carries, brings, and sells those goods.

49. "Even what is consumed by oneself" means even what has been consumed by oneself, even what has been used by oneself. "Sakaparibhuttāpī" is also a reading. "To another" means to another person who is a recipient. "A hundredfold" means it will become many hundredfold in the future. This is what is meant - just as goods bought by a merchant, when not sold right there but sold in a suitable place and at a suitable time, yield much profit and abundant fruit, so too one's own property, without consuming it oneself, when given to another person who is a recipient, will be of great fruit and many hundredfold; therefore, even without consuming it oneself, it should indeed be given to another. For this was said by the Blessed One - "Having given a gift to an animal, an offering of a hundredfold is to be expected. Having given a gift to an immoral worldling, an offering of a thousandfold" - in detail. Furthermore it was said: "If, monks, beings knew the result of giving and sharing as I know it, they would not eat without having given, nor would the stain of stinginess remain obsessing their minds. Even if it were their last morsel, their last mouthful, they would not eat without having shared," and so on.

50. "Having known this reason" means having known this reason, the cause, reckoned as the state of being rich in result of giving and also reckoned as the state of being a condition for perfect enlightenment. "I do not step back from giving" means I do not turn back even slightly from the perfection of giving; I only proceed forward. For what purpose? "For the attainment of highest enlightenment" means for the attainment, for the purpose of attainment, of the highest enlightenment, the knowledge of omniscience; the meaning is "to reach."

At that time, when the father was sent by the public to the outcast village, the Bodhisatta had the appropriate expenses given, as well as inner robes and outer

robes. He too, not being allowed to enter the city, approaches the Bodhisatta when he has gone outside for the purpose of park amusement and so on, but out of the perception of sonship he does not pay homage, does not make a salutation with joined palms, but says "Long may you live, my lord." The Bodhisatta too, on the day of meeting, shows exceeding honour. He, having thus exercised kingship righteously, at the end of his life span, together with his retinue, filled the heavenly world.

At that time Khaṇḍahāla was Devadatta, Queen Gotamī was Mahāmāyā, Princess Candā was Rāhula's mother, Vāsula was Rāhula, Selā was Uppalavaṇṇā, Sūra was Mahākassapa, Bhaddasena was Mahāmoggallāna, Prince Sūriya was Sāriputta, King Canda was the Lord of the World.

For him here too the remaining perfections should be specified as is fitting by the very method previously stated. At that time, even though knowing Khaṇḍahāla's hard and harsh nature, the judgment of the case was made by disregarding it, righteously and impartially; even though knowing that Khaṇḍahāla had arranged such a sacrifice desiring to kill him, the absence of mental irritation towards him; though able, having taken his own following, to become an enemy of his father, the standing firm in the command of his father who wished to have him slaughtered as a human sacrifice, thinking "For one such as me, opposition with elders is not proper"; when the chaplain, having taken a sword from its sheath, was making effort to cut off his head, equanimity of mind through the suffusion of friendliness towards his own father, sons, and all beings; when the public was making effort to kill his father, having himself embraced him, the giving of life to him; even though giving day after day a great gift similar to the gift of Vessantara, the state of being unsatisfied with giving; the nourishing of his father who had been made to dwell among the outcasts by the public, having given what was fit to be given; the establishing of the public in meritorious deeds - such and so on are the powers and virtues that should be specified.

The commentary on the Canda Prince Conduct is finished.

8. Commentary on the Sivi King Conduct

51. In the eighth, "in the city named Ariṭṭha" means in the city named Ariṭṭhapura. "I was a warrior named Sivi" means there was a king thus named "Sivi" by clan.

In the past, it is said, in the Sivi country, in the city of Ariṭṭhapura, when King Sivi was exercising kingship, the Great Being was born as his son. They named him "Prince Sivi." He, having come of age, having gone to Takkaṣilā, having learnt the craft, having returned, having shown the craft to his father, having obtained the viceroyalty, afterwards, by the elapse of his father, having become king, having abandoned going to bias, without disturbing the ten duties of a king, while exercising kingship, having had six alms-halls built at the four gates of the city, in the middle of the city, and at the door of his dwelling, carried on a great gift daily through the bestowal of six hundred thousand. On the eighth, fourteenth, and fifteenth days of the lunar fortnight, he himself went to the alms-hall and inspected the place of giving.

Once, on the full moon day, right early, seated on the royal divan beneath the raised white parasol, reflecting on the gift given by himself, not seeing any external thing not given by himself, he thought: "External giving does not so please my mind as

internal giving. Oh, if indeed, at the time of going to my alms-hall, some beggar, without requesting an external thing, would request only something internal! For if someone were to request from me flesh from my body, or blood, or my head, or the flesh of my heart, or my eyes, or half my body, or even my entire individual existence in the state of a slave, I would be able to give it, fulfilling that very intention of his." But in the Pāḷi it has come only by way of the eyes. Therefore it was said -

"Having sat down in the excellent mansion, thus I thought then."

- 52.** "Whatever human gift there is, none not given is found in me;
Even if one were to request my eye, I would give, unmoved."

Therein, "human gift" means a gift to be given by ordinary human beings, such as food and drink and so on. But thus, when a noble disposition towards giving had arisen in the Great Being, Sakka's Paṇḍukambala stone seat showed signs of heat. He, reflecting upon the reason for that, having seen the Bodhisatta's disposition, having said to the assembly of gods "King Sivi has thought 'If today beggars who have arrived request my eyes, I will pluck out my eyes and give them to them,'" Sakka, thinking "Will he indeed be able to give that, or not? Let me investigate him first," when the Bodhisatta, having bathed with sixteen pots of scented water, adorned with all ornaments, mounted upon the back of a decorated excellent elephant, was going to the place of giving, having become like an old decrepit blind brahmin, having stretched out both hands at a raised place in his range of vision, having made the king victorious, standing there, when the Bodhisatta had sent the elephant towards him and asked "Brahmin, what do you wish?" being asked, he requested one eye by way of approach, saying "The entire world's habitation is continuously pervaded by the reputation that has arisen in dependence on your disposition towards giving, and I am blind; therefore I request you." Therefore it was said -

53. "Having understood my thought, Sakka, the lord of the gods,
Seated in the assembly of gods, spoke these words.
54. "Having sat down in the excellent mansion, King Sivi of great supernormal
power;
Reflecting on various gifts, he did not see anything that could not be given.
55. "'Is this true or is this untrue? Well then, let me investigate that;
Wait a moment, until I know that mind.'
56. Trembling, grey-haired, wrinkled-bodied, afflicted by old age;
Having become like one blind in appearance, he approached the king.
57. "He then, having raised up, the left and right arm;
Having made salutation with joined palms on the head, spoke these words.
58. "'I request you, great king, righteous increaser of the realm;
Your fame, delighting in giving, has risen among gods and humans.
59. "Both my eyes, my sight, are blind and destroyed;
Give me one of your eyes, and you too sustain yourself with one."

53-59. Therein, "reflecting on various gifts" means reflecting on the various gifts given by oneself, or reflecting on the giving, that is, reflecting on the various external gifts given by oneself. "He did not see anything that could not be given" means he did not see even an internal thing, like an external one, as unable to be given, as impossible to give; the intention is that he thought "I will give even having plucked out my eyes." "Is this true or untrue" means: is this thinking - the not seeing as unable to be given even of an internal thing, the seeing it as fit to be given - true indeed, or false? That is the meaning. "He then, having raised up, the left and right arm" means having then raised up the left arm and the right arm; the meaning is having lifted up both arms. "Raṭṭhavaḍḍhana" means one who causes the prosperity of the country. "You too sustain yourself with one" shows: you sustain your own individual existence seeing even and uneven with one eye, and I too will sustain myself with the one obtained from you.

Having heard that, the Great Being, with a satisfied mind, became filled with zeal, thinking "Just now I, having sat in the mansion and having thought thus, have come, and this one, as if having known my mind, requests my eye. Oh, indeed it is a gain for me! Today my wish will reach its summit. Indeed I shall give a gift never given before." Making known that meaning, the Teacher said -

60. Having heard his word, joyful, with an agitated mind;
With joined palms, filled with joy, I spoke these words.
61. "Now I, having reflected, have come here from the palace;
You, having understood my mind, have come to ask for my eyes.
62. "Oh, my mental state is fulfilled, my thought is accomplished;
A gift never given before, today I will give to the beggar."

60-62. Therein, "his" means of that Sakka who had assumed the form of a brahmin. "Joyful" means satisfied. "With an agitated mind" means with an agitated mind, thinking "This brahmin has requested my eye as if having known my mind; for so long a time, not having thought thus, I have indeed been negligent." "Filled with joy" means one in whom joy and gladness have arisen. "I spoke" means I said. "Mental state" means what exists in the mind is the mental state; the disposition towards giving; the meaning is the arisen disposition towards giving, thinking "I shall give my eyes." "Thought" means wish. "Fulfilled" means complete.

Then the Bodhisatta thought - "This brahmin requests of me even the eye, which is difficult to give up, as if having known the disposition of my mind; could he perhaps have been advised by some deity? Let me ask him" - having thought thus, he asked that brahmin. Therefore the Blessed One said in the Jātaka teaching -

"Advised by whom have you come here, pauper, to ask for the eyes;
You ask for the head, very difficult to give up, which they call the eye, difficult for a person to give up."

Having heard that, Sakka who had assumed the form of a brahmin said -

"Whom they call Sujampati among the gods, Maghavā they call him in the human world;

Advised by him I have come here, a pauper, to ask for the eyes.

"To one who begs, give my unsurpassed request, give your eyes when asked;
Give me the unsurpassed eye, which they call the eye, difficult for a person to
give up."

The Great Being said -

"Whatever purpose you came for, whatever benefit you desired;
May those thoughts of yours succeed, receive the eyes, brahmin.

"To you who are entreating for one, I give both;
Go, endowed with eyes, while the people look on,
Whatever you wish, may that succeed for you."

Therein, "pauper" - he addresses him. "Eyes" - this is indeed the name for the eyes, because they are the path of seeing. "Which they call" means what in the world they speak of as "difficult to give up." "To one who begs" means to one who is requesting. "Request" means entreaty. "Those of yours" means those thoughts of yours, that blind man's. "Endowed with eyes" means you, having become endowed with eyes through my eyes. "May that succeed for you" means whatever you wish from my presence, may that succeed for you.

The king, having said this much, having known "This brahmin says 'I have come here instructed by Sakka'; surely his eye will succeed by this means," having thought "It is not proper for me to pluck out my eyes and give them right here," having taken the brahmin, having gone to the inner palace, having sat down on the royal seat, had a physician named Sīvaka summoned. Then there was a single uproar throughout the entire city: "It is said that our king wishes to pluck out his eyes and give them to the brahmin." Then the king's relatives, generals and others, the king's favourites, ministers, councillors, citizens and harem-ladies, all having assembled together, prevented him by various means. The king too did not heed them. Therefore it was said -

"Do not give us your eye, O king, do not abandon us all;
Give wealth, great king, many pearls and lapis lazuli.

"Give, O king, chariots yoked with thoroughbreds adorned with ornaments;
Give elephants, great king, clothed in golden caparisons.

"Just as all the Sivas, with their vehicles and chariots, always;
Would surround you on all sides, so give, O bull among charioteers."

Then the king spoke three verses -

"He who indeed, having said 'I will give', sets his mind on not giving;
He fastens around his neck the snare that has fallen on the ground.

"He who indeed, having said 'I will give', sets his mind on not giving;
He becomes more evil than the evil one, having arrived at Yama's realm.

"What one would request, that one should give; what one would not request,
that one should not give;
I will give that very thing, which the brahmin requests of me."

Therein, "mā no, devā" - "no" is merely a particle. "Sire, do not give your eye." "Mā no sabbe parākarī" means do not abandon us all. For when the eyes have been given, you will not exercise kingship; thus we shall be abandoned by you - with this intention they said thus. "Parikireyyum" means they would surround. "Evaṃ dehī" means just as the Sivas would surround you with unimpaired eyes for a long time, so give; give wealth only to him, give; not the eyes; for when the eyes have been given, the Sivas will not surround you - thus it shows.

"Paṭimuñcatī" means he fastens upon himself. "Pāpā pāpataro hotī" means from being inferior he becomes more inferior. "Sampatto yamasādhanaṃ" means he has reached the Ussada hell, the place where Yama's command holds sway. "Yañhi yāce" means whatever thing a beggar requests, the donor too should give that very thing, not what is unrequested; and this brahmin requests my eye, not wealth such as pearls and so on; he says "I will give that."

Then they asked him "Desiring what among life span and so on did you give your eyes, Sire?" The great man said "I do not give having desired success pertaining to the present life or pertaining to the future life; but this is the habitual ancient path of Bodhisattas, that is to say, the fulfilment of the perfection of giving." Therefore it was said -

"Is it life span, or beauty, or happiness, or power, desiring what, O lord of men,
did you give;
How indeed could the unsurpassed king of the Sivas give his eyes for the sake
of the world beyond?

"I do not give this for the sake of fame, I do not wish for a son, nor wealth, nor
a country;
But the teaching of the virtuous practised of old, thus indeed my mind delights
in giving."

Therein, "for the sake of the world beyond" means: great king, how indeed could a wise person such as you, having abandoned sovereignty visible here and now, similar to the achievement of Sakka, give his eyes for the sake of the world beyond?

"Na vāha" means "not indeed I." "For the sake of fame" means for the sake of divine or human sovereignty; but further, the teaching of the virtuous Bodhisattas, the maker of Buddhahood, practised, cultivated, habitually performed, ancient - thus indeed, by this reason, in giving alone such is my mind devoted.

And having said thus, the king, having convinced the ministers, commanded Sivaka the physician - "Come, Sivaka, quickly pluck out both my eyes to give to this brahmin and place them in his hands." Therefore it was said -

63. "Come, Sivaka, rise up, do not delay, do not tremble;
Give both eyes, having plucked them out, to the pauper.

64. "Then he, urged by me, Sivaka, doing my bidding;
Having extracted, he gave, like a palmyra kernel to a beggar."

63-64. Therein, "rise up" means make the energy of rising. It shows that "perform the function of a friend in this giving of my eyes." "Do not delay" means do not tarry. For the intention is: this exceedingly rare, highest moment of giving, wished for by me for a long time, has been obtained; let it not be lost. "Do not tremble" means by the power of mental terror thinking "I am plucking out our king's eyes," do not tremble, do not fall into bodily trembling. "Both eyes" means both eyes. "To the pauper" means to the beggar, "by me" means by me. "Having extracted, he gave" means that physician, having plucked out both eyes from the king's eye-sockets, gave them into the king's hands.

And when giving, he did not give by extracting with a knife. For he thought - "It is inappropriate for a well-trained physician like me to apply a knife to the king's eyes," and having ground medicines, having saturated a blue water-lily with medicinal powder, he made him inhale it at the right eye; the eye turned, an unpleasant feeling arose. He, having saturated it, made him inhale it again; the eye became free from the eye-socket, a stronger feeling arose. On the third occasion, having saturated it more strongly, he brought it near; the eye, by the power of the medicine, having revolved, having come out from the eye-socket, stood hanging by a sinew-thread; an exceeding feeling arose, blood flowed forth, even the cloths that were worn became wet with blood. The harem-ladies and the ministers, having fallen at the king's feet, lamented with great lamentation: "Sire, do not give the eyes! Sire, do not give the eyes!"

The king, having endured the feeling, said "Dear son, do not make delay." He, saying "Very well, Sire," holding the eye with the left hand, having taken a knife with the right hand, having cut the eye-thread, having taken the eye, placed it in the Great Being's hands. He, having looked at the right eye with the left eye, experiencing the unpleasant feeling being overcome by the joy of relinquishment, having had the brahmin summoned saying "Come, brahmin," gave the eye to the brahmin, saying "More dear to me than this eye, a hundredfold, a thousandfold, a hundred-thousandfold, is the Omniscient Eye itself; may this giving of my eye be a condition for that." He, having lifted it up, placed it in his own eye; that, by his power, having become like a blossomed blue water-lily, appeared. The Great Being, having seen that eye of his with the left eye, thinking "Oh, well given by me are the eyes!" having become one whose body was continuously pervaded by the joy that had arisen within, gave the other one too. Sakka too, having done likewise with that, having departed from the king's abode, having departed from the city while the public was looking on, went to the heavenly world itself.

Before long, the king's eyes, not having reached the state of a pit, having been filled by a lump of flesh that had risen up like a woollen ball, healed like a painted figure; the feeling was cut off. Then the Great Being, having dwelt in the mansion for a few days, having thought "What use is kingship for a blind man? Having handed over the kingdom to the ministers, having gone to the park, having gone forth, I shall practise the ascetic duty," having reported that matter to the ministers, having said "Let one man who gives face-washing water and so on be near me; and at the places for bodily

functions too, tie a cord for me," having gone by palanquin, he sat on the royal divan at the bank of the pond. The ministers too, having paid homage, withdrew. The Bodhisatta too reflected upon his own giving. At that moment Sakka's seat showed signs of heat. Sakka, having seen that, thinking "Having given a boon to the great king, I shall restore his eyes to their original state," having gone near the Bodhisatta, made the sound of footsteps. And when the Great Being said "Who is this?" -

"I am Sakka, the lord of gods, I have come into your presence;
Choose a boon, royal sage, whatever you wish in your mind."

Having said this, by him -

"Abundant is my wealth, Sakka, my power and treasury are small;
For me who am blind and mindful now, only death is pleasing."

When this was said, then Sakka said to him - "King of the Sivas, do you, having become desirous of dying, approve of death, or is it because of blindness?" Because of blindness, Sire. "Great king, giving is not given only for the sake of the future life; it is also a condition for the benefit of the present life. Therefore, in dependence on the merit of your giving itself, make a declaration of truth; by its power alone an eye will arise for you." When this was said, having said "If so, a great gift was well given by me," making a declaration of truth -

"Those who come to beg from me, paupers of various clans;
Whoever requests from me there, he too is dear to my mind;
By this speaking of truth, may an eye arise for me."

He said.

Therein, "ye maṃ" means those who come to beg from me; among those who have come, whoever, uttering the words "Give me this by name," requests from me, he too is dear to my mind. "By this" means if all beggars are indeed dear to me, this was indeed truly spoken by me; by this truthful word of mine, may one eye arise, let it arise.

Then, immediately after his words, the first eye arose. Then, for the arising of the second -

"That brahmin who came to beg from me, saying 'Give me your eyes';
I gave my eyes to that brahmin who was begging.

"Joy entered me even more, and pleasure not small;
By this speaking of truth, may a second arise for me."

He said.

Therein, "yaṃ maṃ" means whoever me. "So" means that brahmin who requested the eyes. "Āgā" means having come. "To one who begs" means to one who is requesting. "Entered me" means having given the eyes to the brahmin, even during the time of blindness, not counting such feeling, reviewing "Oh, well given is my gift," even more exceeding joy entered me. "And pleasure not small" means immeasurable

pleasure arose. "By this" means if at that time no small measure of joy and pleasure arose in me, this was indeed truly spoken by me; by this truthful word of mine, may a second eye too arise.

At that very moment the second eye too arose. But those eyes of his were neither natural nor divine. For the eye given to Sakka in the form of a brahmin cannot be made natural again, and for one whose eyes are damaged, a divine eye does not arise; but by the method stated, taking his own joy of giving that was unreversed at the beginning, middle, and end, they arose through the power of the suffusion of joy, and are called "eyes of the perfection of truthfulness." Therefore it was said -

65. "While I was giving, while bestowing, having given the gift, being mindful;
There is no change of mind, because of enlightenment itself."

Therein, "while I was giving" means while the eyes were being plucked out by the physician in order to give them. "While bestowing" means while placing those plucked-out eyes into the hands of the brahmin Sakka. "Having given the gift" means having given the gift of eyes. "Change of mind" means the alteration of the disposition towards giving. "Because of enlightenment itself" means and that is for the sake of omniscient knowledge itself - this is the meaning.

66. Showing that "this very difficult deed was done by me because of the extreme rarity of omniscient knowledge" and not because of the unpleasantness of the eyes nor even of the individual existence, he spoke the concluding verse "not odious to me." Therein, in "attā na me na dessiyo," the first syllable "na" is merely a particle. My self is not to be resented by me, not disagreeable - this is the meaning. "Attānaṃ me na dessiya" is also a reading. Its meaning is - I did not find myself odious, I would not be angry, I am not worthy of being angry, he is not to be resented by me. Some also read "attāpi me na dessiyo." "Adāsahaṃ" means I gave. "Adāsiha" is also a reading.

At that time, however, when the eyes had arisen through the Bodhisatta's declaration of truth, by Sakka's power the entire royal assembly had gathered together. Then Sakka, standing in the sky in the midst of the great multitude, for him -

"The verse has been spoken by the Teaching, increaser of the Sivi realm;
These eyes of yours, divine, are appearing.

"Through walls, through rocks, having passed over mountains;
All around for a hundred yojanas, may they experience your vision."

Having offered praise with these verses, he went to the heavenly world itself. The Bodhisatta too, surrounded by the great multitude, having entered the city with great honour, seated on the royal divan beneath the raised white parasol in the great pavilion well-decorated at the gate of the royal palace, expounding the Teaching to the townspeople and country-folk who had come to see, satisfied, joyful and delighted at the recovery of his eyes, and to the royal assembly -

"Who here, when asked, would not give wealth, even the most excellent and dear to oneself?
Come now, all you Sivas assembled, behold my divine eyes today.

"Through walls, through rocks, having passed over mountains;
All around for a hundred yojanas, they experience my vision.

"There is nothing higher than generosity for mortals here in life;
Having given my human eye, I obtained a non-human eye.

"Having seen this too, O Sivi, give gifts and enjoy;
Having given and enjoyed according to one's ability, blameless, go to the
heavenly state."

He spoke these verses. Therein, "spoken by the Teaching" means, great king, these verses of yours were spoken by the Teaching, by their very intrinsic nature. "Divine" means endowed with divine power. "Paṭidissare" means they appear. "Through walls" means through others' walls. "Through rocks" means through others' rocks. "Having passed over" means having surpassed. All around in the ten directions for a hundred yojanas, may they experience, may they accomplish the seeing of forms.

"Ko nīdhā" means who indeed here. "Api visiṭṭhan" means even though being the highest. "Na cāgamattā" means there is nothing excellent other than the measure of generosity. "Idha jīvite" means in this world of the living. Some read "idha jīvata" also. The meaning is "of those living in this world." "Amānusan" means the divine eye was obtained by me; by this reason this should be known: "There is nothing higher than generosity." "Etampi disvā" means having seen even this divine eye obtained by me.

Thus by these four verses, not only at that very moment, but also fortnightly on the Observance day, having convoked the public, he expounded the Teaching. Having heard that, the public, having performed meritorious deeds such as giving and so on, became destined for the heavenly world.

At that time the physician was the Elder Ānanda, Sakka was the Elder Anuruddha, the rest of the assembly was the Buddha's assembly, and King Sivi was the Lord of the World.

For him here too the perfections should be specified as is fitting by the very method already stated. Likewise, day after day, so that there was no external gift that had not been previously given, thus for one who was carrying on unlimited great giving, who was unsatisfied with that, thinking "How indeed might I give a gift based on internal things? When indeed might someone come and request from me an internal gift?" - if indeed some beggar were to mention the flesh of my heart, having extracted it with a lance, like one pulling up a lotus with its stalk from clear water, having extracted the heart dripping with drops of blood, I shall give it. If one were to mention the flesh of the body, like one scraping off a layer of palmyra sugar, having torn off the flesh of the body, I shall give it. If one were to mention blood, having pierced with a sword or having fallen upon the opening of a machine, having filled a vessel brought near, I shall give the blood. If, however, someone were to say "Work does not proceed in my house, do slave-work for me there," having removed the royal attire, having declared myself to him, I shall do slave-work. Or if, however, someone were to mention the eyes, like one extracting the pith of a palmyra palm, having plucked out the eyes, I shall give them to him - thus the arising of reflections that are nobler and exclusive only to the great Bodhisattas who have attained

mastery not shared with others; having obtained one who requests the eyes, even though being prevented by ministers, councillors and others, not heeding their words, the supreme experience of joy through practice in conformity with his own reflections; in dependence on the unerring nature of that joyful state of mind, the making of an act of truth before Sakka; and by that the restoration of his own eyes to their natural state, and their becoming of divine power - such and so on should be known as the powers and virtues of the Great Being.

The commentary on the Sivi King Conduct is finished.

9. Commentary on the Vessantara Conduct

67. In the ninth, "she who was my mother" - here "my" the Teacher speaks with reference to himself who had been Vessantara. Therefore he said - "a noble lady named Phussatī." Then indeed his mother was a noble woman so named as "Phussatī." "She in past births" means she in the immediately preceding past birth. For this plural is used in the sense of the singular. The connection is: was Sakka's dear chief queen. Or alternatively, she who was my mother in this final individual existence, she in past births was named Phussatī, therein in that past birth a noble lady, where I was conceived in her womb having become Vessantara, in the immediately preceding past birth was Sakka's dear chief queen. Herein this is the progressive discourse -

For ninety-one cosmic cycles from now, a Teacher named Vipassī arose in the world. When he was dwelling in dependence on the city of Bandhumatī in the deer-park called Khema, King Bandhumā gave to his own eldest daughter a very costly sandalwood essence sent by a certain king. She, having had fine sandalwood powder made with it, having filled a casket, having gone to the monastery, having venerated the golden-coloured body of the Teacher, having sprinkled the remaining powder in the perfumed chamber, made the aspiration: "Venerable sir, may I become the mother of a Buddha such as you in the future." She, having passed away from there, as the fruit of that sandalwood powder offering, with a body as if anointed with red sandalwood, wandering in the round of rebirths among gods and humans, was reborn as the queen-consort of Sakka, the king of gods, in the Tāvatiṃsa realm. Then, when the advanced signs had arisen at the end of her life span, Sakka, the king of gods, having known that her life was exhausted, out of compassion for her, said: "Dear lady, Phussatī, I give you ten boons; take them." Therefore it was said -

68. "Having known the exhaustion of her life, the lord of gods said this; 'I give you ten boons, excellent lady, whatever you wish'.

Therein, "boon" means choose a boon, take a boon. "Dear lady, whatever you wish" means dear lady, Phussatī, whatever you wish, whatever is dear to you, that in ten portions - "choose a boon, accept it" - he says.

69. "Again said this" means she again, not knowing her own nature of being subject to pass away, spoke the utterance beginning with "What offence is there of mine." For she, being heedless, not knowing the exhaustion of her own life, knowing that this one saying "take a boon" "wishes for my arising somewhere," spoke thus. Therein, "offence there is" means there is an offence. "Why am I odious to you" means for what reason have I become odious to you, one to be angered at, disagreeable. "You

dislodge me from this delightful place" means you dislodge me from this delightful place. "Like the wind a tree growing on the earth" means she asks him: "By which, like a powerful wind uprooting a tree, you wish to dislodge me from this world of the gods - what is the reason?"

70. "To her this" means to her this. "Neither have you done any evil" means neither has any evil been done by you by which there would be an offence on your part. "Nor are you disagreeable to me" means you are not disagreeable to me either; the intention is: by which you would be called odious, disagreeable to me.

71. Now, showing the intention on account of which he wished to give the boons, having said "Your life span is just this much, the time of passing away will come," causing him to accept the boons, he said "Accept the ten boons given by me, the excellent best among boons."

Therein, "the excellent best among boons" means the highest among boons, the foremost boons.

72. "Granted boons" means granted boons by way of giving the acknowledgment "I will give boons." "Satisfied and joyful" means satisfied by the contentment of obtaining what was wished for, and joyful by way of mirth at seeing him attain the peak. "Delighted" means greatly delighted with powerful gladness. "Having included me within" means having included me within among those boons. "Wished for ten boons" means she, having known her own state of exhausted life span, having been given leave by Sakka for the purpose of granting boons, surveying the entire surface of Jambudīpa, having seen the dwelling of the Sivi king as befitting herself, took these ten boons: the state of being his queen-consort, having blue eyes, having blue eyebrows, the name "Phussatī," the acquisition of a son endowed with distinguished qualities, having a non-protruding belly, having pendulous breasts, having no grey hair, having subtle skin, and the ability to release those condemned to death.

Thus she, having taken the ten boons, passed away from there and was reborn in the womb of the queen-consort of the Madda king. And being born, she was born with a body as if sprinkled with sandalwood powder. Therefore, on her name-giving day, they gave her the name "Phussatī." She, having grown up with a great retinue, at the age of sixteen was one bearing the highest beauty. Then the great king Sivi in the city of Jetuttara, having brought her for the sake of his son Prince Sañjaya, having raised the white parasol, having made her the foremost of those sixteen thousand women, established her in the position of queen-consort. Therefore it was said -

73. "Passed away from there, she Phussatī, was reborn in the warrior caste;
In the city of Jetuttara, she came together with Sañjaya."

She was dear and agreeable to King Sañjaya. Then Sakka, reflecting, having seen "Of the boons granted by me to Phussatī, nine boons have been fulfilled," having thought "The boon of a son has not been fulfilled; I shall make that too succeed for her," having seen the Bodhisatta at that time in the Tāvatiṃsa god realm with his life span exhausted, having gone to his presence, having obtained the acknowledgment of him and of sixty thousand other young gods who were subject to pass away, saying "Sir, it is fitting for you to take conception in the womb of the queen-consort of King Sivi Sañjaya in the human world," he went to his own place. The Great Being too, having

passed away from there, arose there. The remaining young gods too were reborn in the houses of sixty thousand councillors. When the Great Being had entered the womb, Queen Phussatī, having had six alms-halls built at the four city gates, in the middle of the city, and at the door of her dwelling, distributing six hundred thousand daily, had the longing to give gifts. The king, having heard her longing, having summoned the sign-reading brahmins and having asked them, having heard "Great king, a noble being delighting in giving has arisen in the queen's womb; he will not reach satisfaction through giving," with a satisfied mind, established the aforesaid kind of giving. He satisfied ascetics, brahmins, the aged, the sick, the destitute, travellers, paupers, and beggars. From the time of the Bodhisatta's taking of conception, there was no measure to the king's income. By the power of his merit, kings in the whole of Jambudīpa send presents. Therefore it was said -

74. "When I entered the womb, of Phussatī, my dear mother;
Through my power, my mother, was then delighting in giving.
75. "To the poor, the sick, the aged, to beggars and travellers;
To ascetics and brahmins who are destitute, she gives gifts to those who own nothing."

74-75. Therein, "through my power" means through the power of my disposition towards giving. "Exhausted" means depleted by wealth and so on, having reached loss. "One who owns nothing" means one without possessions. The locative case applies to all domains. For the poor and so on are the domain for the activity of the practice of giving.

The queen, bearing the embryo with great care, when ten months were complete, wishing to see the city, informed the king. The king, having had the city decorated like the city of the gods, having placed the queen upon an excellent chariot, had her circumambulate the city. When she reached the middle of the merchants' street, the kamma-born winds stirred. The ministers reported to the king. He, having had a lying-in-chamber built for her right there in the merchants' street, had a guard set. She gave birth to a son there. Therefore he said -

76. "Having carried me for ten months, while he was circumambulating the city;
In the middle of the merchants' street, Phussatī gave birth to me.
77. "My name is not from my mother, nor of paternal origin.
Born here in the merchants' street, therefore he was Vessantara."

76-77. "While he was circumambulating the city" means while the great king Sañjaya, having taken the queen, was circumambulating the city. "Vessānaṃ" means of merchants.

"Not a maternal name" means not a name coming from the mother, of the maternal grandfather and so on. "Of paternal origin" means "belonging to the father" is "paternal" (pettikaṃ), "it originates from this" is "origin" (sambhavo), "that which has paternal origin" is "of paternal origin" (pettikasambhavaṃ), a name. It shows that it was not given by way of connection with mother and father. "Jātetthā" means "born

here." "Jātomhī" is also a reading. "Therefore he was Vessantara" means because he was then born in the merchants' street, therefore he was named Vessantara; the meaning is that they gave the name Vessantara.

The Great Being, coming forth from his mother's womb, being pure, came forth with his eyes already open. As soon as he had come forth, stretching out his hand to his mother, he said "Mother, I will give a gift; is there anything?" Then his mother, having placed a bag containing a thousand pieces of gold coins near his hand, said "Dear son, give a gift according to your disposition." For the Bodhisatta spoke just upon being born in three instances: in the Ummaṅga Jātaka, in this Jātaka, and in his final individual existence. The king appointed sixty-four nurses with sweet milk, free from the faults of being excessively tall and so on, for the Great Being. He also had nurses given for the sixty thousand boys born together with him. He grew up together with the sixty thousand boys, with a great retinue. The king, having had a prince's ornament worth a hundred thousand made, gave it to him. He, at the age of four or five, having taken it off and given it to the nurses, when it was being given back by them, did not accept it. Having heard that, the king, having said "What was given by my son is well given," had another one made. He gives that too. During his childhood alone, he gave ornaments to the nurses on nine occasions.

But at the age of eight, seated on his sleeping couch, he thought -"I give external gifts; that does not satisfy me. I wish to give internal gifts. If indeed anyone were to request my heart, having extracted the heart, I would give it. If one were to request my eyes, having plucked out the eyes, I would give them. If one were to request the flesh or even the blood from my entire body, having cut the flesh from the entire body and having pierced with a sword to draw the blood, I would give it. And furthermore, if anyone were to say 'Be my slave,' having declared myself to him, I would give myself." As he was thus reflecting, in accordance with his intrinsic nature, this great earth, two hundred thousand yojanas thick plus forty thousand, making the water its boundary, trembled. Sineru, the king of mountains, having bent down, stood facing the city of Jetuttara. Therefore it was said -

78. "When I was a boy, eight years old by birth;
Then, having sat down in the mansion, I considered giving a gift.
79. "I would give my heart, my eye, and also my flesh and blood;
I would give my body, having declared it, if anyone were to request of me.
80. "As I was reflecting on my intrinsic nature, without trembling, without
shrinking;
The earth trembled there, with Sineru and its forest-wreath."

78-80. Therein, "having declared" means having declared the state of being a slave thus: "From today onwards I am a slave of this person." "If anyone were to request of me" means if anyone were to request me. "As I was reflecting on my intrinsic nature" means of me who was reflecting on my own intrinsic nature as it really is, unreversed, insatiable, according to my disposition; the meaning is "reflecting on me." "Without trembling" means devoid of trembling. "Without shrinking" means devoid of contraction. For that by which, namely greed and so on, there would be for those who are not Bodhisattas, in the giving of eyes and so on, trembling reckoned as mental

terror, and settling reckoned as contraction - without that is the meaning. "Did not tremble" means did not shake. "With Sineru and its forest-wreath" means the forest of Sineru is the forest of trees fashioned by cosmic cycles, beginning with the Nandana grove, the Phārusaka grove, the Missaka grove, and the Cittalatā grove, which have arisen on Sineru. Or alternatively, Sineru and the delightful forests in Jambudīpa and so on is the forest of Sineru; that forest is the wreath of this earth, thus "with Sineru and its forest-wreath."

And while this earthquake was taking place, the rain god, thundering with a sweet, deep sound, rained a momentary shower, lightning flashes went forth, the great ocean surged up, Sakka the king of gods clapped his hands, the Great Brahmā gave applause, and as far as the Brahmā world there was a single uproar. The Great Being attained accomplishment in all crafts at the very age of sixteen years. His father, wishing to give him the kingdom, having consulted together with his mother, having brought from the royal family of the Madda kings a princess named Maddī, a maternal uncle's daughter, having made her the foremost of sixteen thousand women as queen-consort, consecrated the Great Being in the kingdom. From the time the Great Being was established in the kingdom, distributing six hundred thousand daily, carrying on the great giving, he approaches fortnightly to inspect the giving. Afterwards Queen Maddī gave birth to a son. They received him with a golden net; therefore they gave him the name "Prince Jāli." At the time of his walking on foot, she gave birth to a daughter. They received her with a black antelope skin; therefore they gave her the name "Kaṇhājīnā." Therefore it was said -

- 81.** "Every fortnight, on the fifteenth, on the full moon Observance day;
Having mounted the elephant Paccaya, I approached to give a gift."

Therein, "every fortnight" means each fortnight; the meaning is "every fortnight." "On the full moon day" means on the full moon day; the connection is: I approached to give a gift on the fifteenth endowed with the completion of the month and the completion of the moon. Herein this is the construction - Having mounted the elephant Paccaya, every fortnight I approached the alms-hall to give a gift; and thus approaching, when on one fifteenth, on the full moon Observance day, I approached to give a gift, then brahmins from the domain of the Kaliṅga country approached me. Therein, "the elephant Paccaya" means the state elephant named Paccaya. For on the day of the Bodhisatta's birth, a she-elephant traversing the sky, having brought an all-white elephant calf deemed supremely auspicious, having placed it in the station of the state elephant, departed. Because it was obtained by making the Great Being the condition, they gave it the name "Paccaya." Having mounted that noble elephant named Paccaya, fit for riding, he approached to give a gift. Therefore it was said -

82. "From the domain of the Kaliṅga country, brahmins approached me;
They requested from me the noble elephant, fortunate and deemed
auspicious.
83. "The country is rainless, there is famine, great hunger;
Give the excellent elephant, all white, the best of elephants."

82-83. Therein, the verse beginning with "From the domain of the Kalinga country" has come below in the Conduct of the Kuru King as well; therefore the meaning of those verses and the narrative should be understood by the very method stated there. But here, because of the whiteness of the state elephant, it is said "all white, the best of elephants." The Bodhisatta, mounted upon the excellent back of the elephant -

84. "I give, I do not waver, whatever the brahmins request of me;
I do not conceal what exists, my mind delights in giving."

Declaring his own delight in giving -

85. "When a beggar has arrived, rejecting is not fitting for me;
May my undertaking not be broken, I will give the great elephant."

Having promised, having descended from the elephant's back, having gone round about for the purpose of looking for an unadorned place, not seeing an unadorned place, having taken a golden water-vessel filled with flower-mixed scented water, saying "Sirs, come from here," having placed the elephant's trunk, resembling a decorated silver chain, in their hands, having poured water, he gave the adorned elephant. Therefore it was said -

86. "Having taken the elephant by the trunk, with a jewelled water-pot;
Having sprinkled water on the hands, I gave the elephant to the brahmins."

Therein, "existing" means a gift that is available. "I do not conceal" means I do not hide. For whoever thinks of his own property "Let it be mine alone," or when asked refuses, he indeed conceals it in meaning even though standing in front of the beggars. But the Great Being, wishing to give internal gifts beginning with his own head, how would he refuse external things? Therefore he said "I do not conceal what exists." Therefore he said "my mind delights in giving." The remainder has the same meaning as stated above.

Now the ornaments on the four feet of that elephant were worth four hundred thousand, the ornaments on both sides two hundred thousand, the woollen blanket underneath the belly a hundred thousand, on the back the pearl net, the jewel net, and the golden net - three nets worth three hundred thousand, the two ear ornaments two hundred thousand, the spread blanket on the back a hundred thousand, the frontal globe ornament a hundred thousand, the three head-wreaths three hundred thousand, the ear-crest ornament a hundred thousand, the ornaments of the two tusks two hundred thousand, the svastika ornament on the trunk a hundred thousand, the tail ornament a hundred thousand, the mounting ladder a hundred thousand, the feeding trough a hundred thousand - setting aside the priceless articles, this much alone is worth twenty-four hundred thousand. Now the jewel on the umbrella knob, the crest-jewel, the jewel on the pearl necklace, the jewel on the goad, the jewel on the pearl necklace wrapping the elephant's neck, the jewel on the elephant's frontal globe - these six were priceless, and the elephant too was priceless - thus together with the elephant there were seven priceless things; he gave all of those to the brahmins. Likewise he gave five hundred families of attendants of

the elephant together with the elephant keepers and elephant guardians. And together with the giving, there were earthquakes and so on for him by the very method stated above. Therefore it was said -

87. "Furthermore, when giving the all-white, best of elephants;
Then too the earth trembled, with Sineru and its forest-wreath."

In the Jātaka too it is said -

"Then there was what was terrifying, then there was what was hair-raising;
When the noble elephant was given away, the ground trembled."

88. "Through the gift of that elephant" means by the bestowal of that state elephant together with the six priceless ornamental articles worth twenty-four hundred thousand. "The Sivi people" means the Sivi princes and the inhabitants of the Sivi country. And "the Sivi people" - this is the heading of the teaching. For therein, ministers, councillors, brahmins and householders, townspeople and country-folk, citizens and inhabitants of the entire country - all indeed, setting aside King Sañjaya the Great, Queen Phussatī and Queen Maddī. "In anger" means angry with the Bodhisatta on account of the turning away of the deity. "Assembled" means gathered together. Those brahmins, it is said, having obtained the elephant, having mounted it, having entered through the main gate, drove through the middle of the city. And when the great multitude said "Hey, brahmins, from where have you mounted our elephant?" they went on, pushing them aside with hand gestures and so on, saying "The elephant was given to us by the Great King Vessantara; who are you?" Then the great multitude, with the ministers at the head, having assembled at the king's gate, having grumbled saying "A king should give to brahmins wealth or grain or fields or sites or female slaves, male slaves and attendants; how indeed could this Great King Vessantara give away the state elephant worthy of a king? We shall not now allow the kingdom to be ruined thus," having reported that matter to the Great King Sañjaya, even though being conciliated by him, not following his counsel, they went away. But only -

"Do not harm him with stick or knife, for he is not worthy of imprisonment;
Banish him from the kingdom, let him dwell on the Vaṅka mountain."

They said. Therefore it was said -

"They banished him from their own kingdom, 'Let him go to the Vaṅka mountain'."

Therein, "they banished" means they made an effort for the purpose of making him dwell outside the kingdom.

The king too, having thought "This opposition is great; well then, let my son dwell outside the kingdom for a few days" -

"If this is the desire of the Sivi, we shall not reject the desire;
Let him stay this night, and let him enjoy sensual pleasures.

"Then at the end of the night, towards the rising of the sun;

The Sivi people, having become united, let them banish him from the kingdom."

Having said this, he sent a messenger to the presence of his son, saying "Report this news to my son." He did so.

The Great Being too, having heard that -

"For what reason are the Sivi people angry with me, I do not see any wrongdoing;
Explain that to me, O doer of good, why do they banish me?"

He asked the reason. When he said "Because of your gift of the elephant," having become filled with pleasure -

"I would give my heart and eye, what use is external wealth to me;
Unwrought gold or gold, pearls, lapis lazuli, and gems.

"Even my right arm, having seen beggars who have come;
I would give, I would not waver, my mind delights in giving.

"Let all the Sivi banish me or kill me;
I will never refrain from giving, let them cut me into seven pieces."

Having said this, having said "Let the citizens give me the opportunity to give a gift for one day; having given a gift tomorrow, I shall go on the third day," having sent a messenger to their presence, having commanded the minister in charge of all works "I shall give tomorrow a great gift called the gift of seven hundreds - prepare seven hundred elephants, seven hundred horses, seven hundred chariots, seven hundred women, seven hundred male slaves, seven hundred female slaves, seven hundred cows, and provide food and drink and so on of various kinds, everything fit to be given," having gone alone to the dwelling place of Queen Maddī, having urged her too in giving, saying "Dear Maddī, depositing a treasure that follows one, you should give to the virtuous," having told her the reason for his own departure, he said "I shall go to the forest for the purpose of dwelling; you should dwell right here without discontent." She said "I, great king, shall not dwell even for one day without you."

On the second day he carried on the great gift of seven hundreds. While he was giving the gift of seven hundreds, evening came. Having gone by a decorated chariot to the dwelling place of his mother and father, having taken leave of them saying "I shall go tomorrow," having paid homage to those unwilling ones, with tearful faces, while they were still weeping, having circumambulated them, having departed from there, having dwelt that day at his own residence, on the following day, thinking "I shall go," he descended from the mansion. Queen Maddī, even though being entreated by her mother-in-law and father-in-law in various ways and being turned back, not heeding their words, having paid homage to them, having circumambulated them, having asked permission from the remaining women, having taken the two sons, having gone ahead of Vessantara, stood in the chariot.

The Great Man, having mounted the chariot, standing in the chariot, having taken leave of the public, having given them exhortation saying "Be diligent, perform meritorious deeds such as giving and so on," departed from the city. The Bodhisatta's mother, thinking "Let my son who delights in giving give gifts," sent carts filled with the seven precious things together with ornaments on both sides. He too, having given the ornamental goods that were upon his own body to the beggars who had arrived on eighteen occasions, gave away all the rest. Having just departed from the city, he wished to turn back and look. Then, through the power of his merit, at the place the size of the chariot, the great earth split open and turned around, and made the chariot face towards the city. He looked at the dwelling place of his mother and father. Through that compassion there was an earthquake. Therefore it was said "of those who were thrusting forth" and so on.

89-90. Therein, "while they were driving out" means while those Sivi were throwing out, banishing; this is the meaning. Or, of those who were departing. "To carry on the great giving" means to give the great gift of seven hundreds. "I requested" means I asked. "Having proclaimed" means having had it announced. "The ear-drum" means the pair of great drums. "I give" means "I am giving."

91. "Then here" means then, in this way, while the gift was being given, in this place of giving. "Tumultuous" means having become one uproar. "Frightful" means fear-bringing. For setting aside the Great Being, it generates fear in others; in order to show the manner of that fear-generating. "Because of giving, this one" and so on was said. This great king Vessantara - because of giving as the reason, the Sivi people drive out and banish him from the country; yet even so, again he gives such a gift, this one.

92-94. Now, in order to show that gift, he spoke the verse beginning with "elephants." Therein, "cattle" means a cow. "Having given the chariot with four horses" means those that carry are draught animals, horses; the meaning is having given four thoroughbred Sindh horses and a chariot to the brahmins. For the Great Being, thus departing from the city, having turned back the sixty thousand councillors born at the same time and the remaining people who were following with tear-filled faces, driving the chariot, said to Maddī - "If, dear lady, beggars come from behind, look out for them." She sat looking back. Then four brahmins, unable to reach his great gift of seven hundreds and the gift made at the time of departure, having come and having asked "Where is Vessantara?" when it was said "Having given the gift, he has gone by chariot," followed after, thinking "We shall request the horses." Maddī, having seen them approaching, informed: "Beggars, my lord." The Great Being stopped the chariot. They, having come, requested the horses. The Great Being gave the horses. They, having taken them, departed. But when the horses had been given, the chariot shaft stood just in the air. Then four young gods, having come in the appearance of rohitā deer, having received the chariot shaft, went on. The Great Being, having known their state as young gods -

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

He said to Maddī.

Therein, "like a painted picture" means like a marvellous sight. "Well-trained horses" means they carry me like well-trained horses.

Then another brahmin, having come to him going thus, requested the chariot. The Great Being, having brought down his children and wife, gave the chariot. But when the chariot had been given, the young gods disappeared. From that point onwards, however, all of them were just on foot. Then the Great Being, saying "Maddī, you take Kaṇhājīnā, I shall take the prince Jālī," both of them having taken the two children on their hips, exchanging affectionate conversation, asking people coming along the opposite way for the road to Vaṅka Mountain, themselves giving fruits to the children from fruit trees that bent down of their own accord, because the road had been shortened by deities who wished for their welfare, on that very day they reached the Ceta kingdom. Therefore it was said "having given the chariot with four horses" and so on.

Therein, "having stood at the crossroads" means because the place where he went was pierced through by his own path of travel, by the path from which that brahmin who was watching had come, and by the brahmin's path of arrival, having stood at the crossroads reckoned as a four-way junction, having given the chariot to that brahmin. "Alone" means alone due to the absence of companions such as councillors and attendants. Therefore he said "without a companion." "Spoke this to Queen Maddī" means he said this to Queen Maddī.

96-99. "Like a lotus, like a white lotus" means like a lotus, and like a white lotus. "Took hold of Kaṇhājīnā" means she took hold of Kaṇhājīnā. "Well-born" means accomplished in birth. "Uneven and even" means uneven and even ground. "Come" means they approach. "Along byways and side paths" means along byways or on side paths - the elision of the word "or" should be seen. "Compassion" is a neuter expression denoting a state; the meaning is "the state of feeling compassion." "They experience suffering" means these delicate ones go on foot, and the Vaṅka mountain is far from here - they then, out of compassion for us, obtain suffering themselves; or likewise they make known the suffering that has arisen in themselves - this is the meaning.

100-101. "Forest wilds" means in a great forest. "Bearing fruit" means having fruit. "Tall" means risen upward, high. "Approach the children" means just as the fruits come within the children's hand-reach, thus the trees, bending down of their own accord with their branches, approach the children.

102. "Wonderful" means fitting for snapping the fingers, proper to snap the fingers. "What has not come to be before has come to be" is "marvellous." "Hair-raising" is due to the ability to cause the bristling of the body hair. "Sāhukāra" means an exclamation of approval; or this itself is the reading. "Beautiful in all her limbs" means she who shines with all limbs and constituents by virtue of being a jewel among women.

103-104. "Marvellous indeed" means wonderful indeed. "Through Vessantara's power" means through the power of Vessantara's merit. "The demons shortened the path" means the deities, incited by the power of the Great Being's merit, caused that road to reach utter elimination, made it small. But that was said as if done out of compassion for the children, thus "out of compassion for the children." For from

Jetuttara city to the mountain named Suvaṇṇagiritāla is five yojanas, from there to the river named Kontimārā is five yojanas, from there to the mountain named Mārañjanāgiri is five yojanas, from there to the village named Daṇḍabrāhmaṇagāma is five yojanas, from there to Mātula city is ten yojanas; thus that country is thirty yojanas from Jetuttara city. The deities, incited by the power of the Bodhisatta's merit, caused the road to reach utter elimination. They traversed all that in a single day. Therefore it was said "On the very day of departure, they approached the Ceta kingdom."

Thus the Great Being, in the evening time, having reached Mātula city in the Ceta kingdom, sat down in a hall near the gate of that city. Then Queen Maddī, having wiped the dust from his feet and having massaged his feet, thinking "I shall make known the arrival of Vessantara," having gone out from the hall, stood at the door of the hall in his range of vision. Women entering and leaving the city, having seen her, surrounded her. The great multitude, having seen her and Vessantara and his sons having thus arrived, informed the kings. Sixty thousand kings, weeping and lamenting, having come to his presence, having dispelled the fatigue of the road, asked the reason for such a coming.

The Great Being, beginning with the gift of the elephant, related everything. Having heard that, they invited him with their own kingdom. The Great Man, having said "Let your kingdom be indeed accepted by me, but the king banishes me from the country, therefore I shall go to the Vaṅka mountain itself," even though being entreated by them in various ways to dwell there, not being satisfied with that, protected by them who had taken up his protection, having dwelt that night right in the hall, on the following day, right early, having eaten food of various excellent flavours, having departed surrounded by them, having gone the fifteen-yojana road, having stood at the entrance to the forest, having turned them back, he went the fifteen-yojana road ahead in the very manner indicated by them. Therefore it was said -

105. "Sixty thousand kings, then dwelling at the maternal uncle's;
All having become with joined palms, weeping, approached.

106. "Having engaged in friendly talk there, with the Cetas and the Ceta princes;
They, having departed from there, went to the Vaṅka mountain."

105-106. "Having engaged in friendly talk there and there" means having exchanged friendly greetings with those kings at those meetings and having carried on conversation there. "With the Ceta princes" means with the sons of the Ceta kings. "They, having departed from there" means those kings, having turned back from there at the entrance to the forest. "Went to the Vaṅka mountain" means we four persons went heading for the Vaṅka mountain.

Then the Great Being, going by the path indicated by them, having reached Mount Gandhamādana, having dwelt there that day, from there facing the northern direction, having gone by the foot of Mount Vepulla, having sat down on the bank of the river Ketumatī, having eaten honey and meat given by a forester, having given him a golden needle, having bathed, having drunk, with his disturbance allayed, having crossed the river, having sat for a short while at the root of a banyan tree standing on the peak of a mountain with a plateau, having risen and going, skirting

Mount Nāḷika, having gone to the Mucalinda lake, having reached the north-eastern corner by the bank of the lake, having entered the forest thicket by a footpath alone, having passed beyond that, he arrived at a quadrangular pond in front of the mountain fastnesses and the sources of rivers.

107. At that moment Sakka, reflecting, having thought "The Great Being has entered the Himalayas; it is fitting for him to obtain a dwelling place," sent for Vissakamma - "Go, build a hermitage in a delightful place in the interior of Vaṅka Mountain." He there, having built two leaf-huts, two walking paths, and two night-quarters and day-quarters, having displayed at those various places trees variegated with diverse flowers, fruit-bearing trees, flowering shrubs, plantain groves and so on, having prepared all the requisites for those gone forth, having inscribed the letters "Whoever wishes to go forth, let them take these," having made the non-human spirits, the frightful sounds, and the beasts and birds retreat, went to his own place.

The Great Being, having seen a footpath, having thought "This will be a dwelling place for those gone forth," having left Maddī and the children right there, having entered the hermitage, having looked at the letters, having thought "This has been given by Sakka," having opened the door of the leaf-hut, having entered, having removed the sword and the bow, having taken off the cloths, having assumed the guise of a sage, having taken a walking staff, having gone out, with peace like that of an Individually Enlightened One, he went to the presence of the children. Queen Maddī too, having seen the Great Being, having fallen at his feet, having wept, having entered the hermitage together with him, having gone to her own leaf-hut, assumed the guise of a sage. Afterwards they made the children too into hermit boys. The Bodhisatta requested a boon from Maddī: "We are henceforth those gone forth by name; a woman is indeed a stain upon the holy life; do not now come to my presence at an improper time." She, having accepted saying "Very well," also requested a boon from the Great Being: "Sire, you stay right here having taken the children; I shall bring various kinds of fruit." She, from that time onwards, having brought various kinds of fruit from the forest, looked after the three people. Thus the four nobles dwelt in the interior of Vaṅka Mountain for a period of about seven months. Therefore it was said "Having addressed Vissakamma, the one of great supernormal power, the lord of gods" and so on.

Therein, "having addressed" means having summoned. "The one of great supernormal power" means endowed with great divine power. "A well-crafted hermitage" means having made the hermitage well-crafted. "Charming" means a leaf-hut befitting the dwelling of Vessantara. "Make well" means build well. "He commanded" is the remainder of the expression. "He built well" means he correctly built.

111. "Not alone" means just as that hermitage is not empty, so by making it not empty, I am not alone. "Asuññe" is also a reading; by my dwelling itself in the not-empty hermitage, guarding the children, I dwell, I remain there. Through the power of the Bodhisatta's friendliness, all around for three yojanas, even all the animals obtained friendliness.

Thus, while they were dwelling there, a brahmin named Jūjaka, a dweller in the Kālīṅga country, when it was said by his wife named Amittatāpanā "I am not able to constantly do the pounding of grain, fetching of water, cooking of rice gruel and rice, and so on for you; bring me a male slave or a female slave as an attendant," having said "From where, dear lady, shall I, being ill-fated, obtain a male slave or a female slave for you?" by her it was said "This King Vessantara dwells on the Vaṅka mountain. Having requested his sons as attendants for me, bring them here." When this was said, being unable to go beyond her words due to his enamoured mind towards her through the power of defilements, having had provisions for the journey prepared, in due course having reached the city of Jetuttara, he asked "Where is the great King Vessantara?"

The great multitude, with clods of earth, sticks and so on in hand, reproaching him, saying "Through excessive giving to these beggars our king was banished from the kingdom; having thus ruined our king, he comes here again," pursued the brahmin. He, having become possessed by a deity, having departed from there, having ascended the road leading to the Vaṅka mountain, in due course having reached the entrance to the forest, having plunged into the great forest, having become lost on the road, wandering about, he met with the Ceta prince who had been appointed by those kings for the purpose of safeguarding the Bodhisatta. Being asked by him "Where, my dear brahmin, are you going?" when it was said "To the presence of the great King Vessantara," having thought "Surely this brahmin is going to request his sons or the queen," being threatened by him saying "Do not, brahmin, go there; if you go, right here I shall cut off your head and make it food for my dogs," frightened by the fear of death, he spoke a falsehood saying "I am a messenger sent by his father; I have come thinking 'I shall bring him back.'" Having heard that, the Ceta prince, satisfied and joyful, having shown honour and respect to the brahmin, pointed out the road leading to the Vaṅka mountain. He, going on further from there, on the way having met together with a hermit named Accuta, having asked him too about the road, when by him too the road was pointed out, going along the road by the directions pointed out by him, in due course having gone near to the proximate cause of the Bodhisatta's hermitage, at the time when Queen Maddī had gone for the purpose of gathering fruits, having approached the Bodhisatta, he requested both children. Therefore it was said -

112. "While I was dwelling in the forest wilds, a traveller approached me;
He requested my little children, both Jālī and Kaṇhājīnā."

Thus, when the children were requested by the brahmin, the Great Being, filled with joy with the intention "At long last indeed a beggar has been found by me; today I shall fulfil the perfection of giving completely," as if placing a bag containing a thousand pieces of gold coins into outstretched hands, pleasing the brahmin's mind and resounding throughout the whole of that mountainside, said "I give you my little children. But Queen Maddī has gone right early to the forest for the purpose of gathering fruits, and will come back in the evening. When she has come, having shown her the children, and you having eaten roots and various fruits, having stayed one night, free from fatigue, you shall go right early." The brahmin, having thought "Surely he gives the children due to his lofty disposition, but the mother, longing for her young like a cow, having come, might even cause an obstacle to the gift. What if I

were to press this one and, having taken the children, go this very day," said "If the sons have been given by you to me, why now, having shown them to their mother, do you send them? Having taken the children, I shall go this very day." "If you, brahmin, do not wish to see the princess, their mother, take these children and go to the city of Jetuttara. There the Great King Sañjaya, having taken the children, will give you great wealth; with that you will acquire male and female slaves, and you will live happily. Otherwise, these are delicate royal children; what service will they do for you?" he said.

The brahmin said "Even this I am not able to do; I fear the king's punishment. I shall take them to my own village." Having heard this friendly conversation of theirs, the children, thinking "Our father indeed wishes to give us to the brahmin," departed and, having gone to the pond, hid among the lotus plants. The brahmin, not seeing them, said "Having said 'I give the children,' you made them depart. This is your goodness!" Then the Great Being, having risen up suddenly, searching for the children, having seen them hidden among the lotus plants, said "Come, dear sons, do not create an obstacle to my perfection of giving; bring my disposition towards giving to its summit. And this brahmin, having taken you, will go to the presence of your grandfather, the Great King Sañjaya. Dear son Jālī, you, wishing to become a freeman, having given a thousand gold coins to the brahmin, may become a freeman. Kaṇhājinā, you, having given a hundred of each - a hundred male slaves, a hundred female slaves, a hundred elephants, a hundred horses, a hundred bulls, a hundred gold coins - may become a freewoman." Having thus valued the princes and consoled them, having taken them and gone to the hermitage, having taken water with the water-pitcher, having made it a condition for omniscient knowledge, having poured water into the brahmin's hands, having become exceedingly filled with joy and happiness, resounding throughout the earth, he gave the gift of his beloved sons. Here too there were earthquakes and so on in the very manner previously stated. Therefore it was said -

113. "Having seen the beggar who had approached, joy arose in me;
Having taken both sons, I gave them to the brahmin then.

114. "When giving away his own sons, to the brahmin Jūjaka;
Then too the earth trembled, with Sineru and its forest-wreath."

113-114. Then the brahmin, when the children did not wish to go, having bound their hands with a creeper, dragged them. At the place of binding, having cut through the skin, blood flowed forth. He, striking with a creeper-stick, dragged them. They, having looked at their father,

"Mother has departed, dear father, and you will give us away, dear father;
Do not give us away, dear father, until mother also comes to us;
Then let this brahmin, if he wishes, sell or kill us."

Having said this, and again, this one of such a form, terrible in appearance, of cruel deeds -

"A human being or a demon, feeding on flesh and blood;

Having come from the village to the forest, he requests that wealth from you,
dear father;
While being led away by the goblin, why, dear father, do you look on?"

Saying these and other such things, they lamented. Therein, "wealth" means the wealth of children.

Jūjaka, having taken the children even as they were thus lamenting, beating them, departed. Through the pitiful lamentation of the children and through the mercilessness of that brahmin, powerful grief arose in the Great Being, and regret arose. He, at that very moment, remembered the tradition of the Bodhisattas. Having reproached himself thus: "All Bodhisattas indeed, having relinquished the five great relinquishments, will become Buddhas; I too am among them; and the gift of children is one of the great relinquishments; therefore, O Vessantara, having given the gift, subsequent remorse is not befitting for you," and having encouraged himself thus: "From the time of giving, they are nothing of mine," having determined a firm undertaking, he sat at the door of the hermitage on a stone-slab like a golden image.

Then Queen Maddī, having taken various kinds of fruit from the forest and returning, whose path was obstructed by deities who had assumed the forms of fierce beasts, thinking "Let there be no obstacle to the Great Being's giving," when those had departed, having reached the hermitage after a long time, thinking "Today I have seen a bad dream, and bad omens have arisen; what indeed will happen?" having entered the hermitage, not seeing the little children, having gone to the presence of the Bodhisatta, said "Sire, I do not see our little children; where have they gone?" He remained silent. She, looking out for the little children, having run here and there searching, not seeing them, having gone again, asked. The Bodhisatta, having thought "By harsh speech I shall make her abandon the sorrow for her children" -

"Surely Maddī, the handsome woman, the king's daughter, glorious;
You went out early in the morning for gleanings, why have you come back in
the evening?"

Having said this, when the reason for her delay was told by her, again with reference to the children, he said nothing. She, looking out for them with sorrow for her children, again wandered through the forests with the speed of the wind. The area wandered by her in one night, when reckoned, was about fifteen yojanas. Then, when the night became light, having gone to the presence of the Great Being and standing there, overcome by powerful grief through not seeing the children, she became unconscious at his feet and fell to the ground like a cut plantain tree. He, trembling with the perception "She is dead," though powerful grief had arisen, having established mindfulness, thinking "I shall find out whether she lives or does not live," though he had not engaged in physical contact for seven months, due to the absence of another, having lifted up her head and placed it on his thighs, having sprinkled her with water, he rubbed her chest and face and heart. Maddī too, having waited a little while, having regained mindfulness, having established shame and moral fear, asked "Sire, where have your children gone?" He said - Having said "Queen, they have been given to a brahmin who came having requested me, for the purpose of slavery," when it was said by her "Why, Sire, having given the children to the brahmin, did you not

tell me while I was wandering about lamenting the whole night?" having said "Had it been told at the very first, your mental suffering would have been great; but now, through bodily suffering, it will have become thin" -

"Look at me, Maddī, not at the sons, do not lament excessively;
We shall obtain the sons while living, and may we be healthy."

Having consoled her, again -

"Sons and cattle and grain, and whatever other wealth is in the house;
A good person would give a gift, having seen a beggar who has come;
Rejoice for me, Maddī, in the highest gift of the little children."

Having said this, he caused her to rejoice in his gift of the children.

She too -

"I give thanks to you, O lord, for the highest gift of your little children;
Having given, gladden your mind, be one who gives gifts repeatedly."

Having said this, she gave thanks.

Thus, while they were speaking pleasant talk to one another, Sakka thought - "The great man yesterday, having made the earth resound, gave the children to Jūjaka. Now some inferior person might approach him and, having requested Queen Maddī, might take her and go; then the king would be without support. Come, let me approach him in the appearance of a brahmin, having requested Maddī, having caused him to reach the pinnacle of perfection, having made her not to be given away to anyone, having given her back to him, I shall return." He, at the time of sunrise, went to his presence in the appearance of a brahmin. Having seen him, the great man, filled with joy and happiness thinking "A guest has come to us," having made a sweet friendly welcome with him, asked "Brahmin, for what purpose have you come here?" Then Sakka requested Queen Maddī from him. Therefore it was said -

115. "Again Sakka, having descended, having become like a brahmin;
Requested from me Queen Maddī, virtuous and devoted to her husband."

Therein, "again" means just after the day on which the children were given. The meaning is "immediately after that." "Having descended" means having come down from the heavenly world. "Like a brahmin" means having the same appearance as a brahmin.

Then the Great Being, without saying "Yesterday my two children were given to the brahmin, and I too am alone in the forest - how shall I give you Maddī, virtuous and devoted to her husband?" - as if placing a priceless jewel into outstretched hands, without hesitation, without attachment, with an unshrunk mind, full of mirth thinking "Today my perfection of giving will reach its summit," as if resounding throughout the mountain -

"I give, I do not waver, whatever you request of me, brahmin;
What exists I do not conceal, my mind delights in giving."

Having said this, having quickly brought water with the water-pitcher, having poured

water into the brahmin's hands, he gave his wife. Therefore it was said -

116. "Having taken Maddī by the hand, having filled the cupped hands with water;
With devoted mind and thought, I gave Maddī to him."

Therein, "the cupped hands with water" means the water into the joined palms; and "water" is a nominative case used in the instrumental sense; the meaning is: having filled with water that brahmin's joined palms, the outstretched palm of the hand.

"With devoted mind and thought" means with devoted thought of mind through the arisen confidence and faith: "Certainly, through this relinquishment, having brought the perfection of giving to its summit, I shall attain perfect enlightenment." At that very moment, all the wonders of the kind stated above appeared. "Now his perfect enlightenment is not far away" - the hosts of gods and hosts of brahmās were exceedingly filled with joy and happiness. Therefore it was said -

117. "When Maddī was being given away, the gods in the sky were delighted;
Then too the earth trembled, with Sineru and its forest-wreath."

But when Queen Maddī was being given away, there was neither weeping nor a sad face nor even a frown; thus it occurred to her: "Whatever the lord wishes, let him do that."

"I am the maiden wife of whom, my husband is my lord;
To whomever he wishes he might give me, or sell me or kill me."

He said.

The Great Man too, having said "Hey, brahmin, more dear to me than Maddī by a hundredfold, a thousandfold, a hundred-thousandfold is the knowledge of omniscience itself; may this gift of mine be a condition for the penetration of omniscient knowledge," gave her. Therefore it was said -

118. "Jālī, Kaṇhājinā my daughter, Queen Maddī the devoted wife;
Giving them away, I did not grieve, because of enlightenment itself.

119. Both sons are not odious to me, Queen Maddī is not odious to me;
Omniscience is dear to me, therefore I gave what is dear."

118-119. Therein, "giving them away, I did not grieve" means giving up, I did not grieve by way of torment; the meaning is: having let go, I gave up.

Here one asks - But why did this great man give up his own children and wife, who were of noble birth, of the warrior caste, to another in the state of slavery? For indeed, making any freemen whatsoever into a state of non-freedom is not a good principle. It is said - Because of conformity with the Teaching. For this is the conformity with the Teaching regarding the qualities that bring about Buddhahood, that is to say, the complete relinquishment without remainder of everything belonging to oneself, of things grasped as "mine." For it is not proper for Bodhisattas who have undertaken the effort to fulfil the perfection of giving, free from discrimination regarding the gift and the recipient, not to give up to a beggar who requests a thing grasped as "mine." And this is also an ancient conformity with the

Teaching. For of all Bodhisattas, this is the habitually practised principle, the family lineage, the family tradition, that is to say, the relinquishment of everything. And therein, distinctively, the relinquishment of things more dear. For there are no Bodhisattas who, without having relinquished these five great relinquishments - the relinquishment of wealth such as kingdom, sovereignty and so on, handed down through the lineage; the relinquishment of one's own limbs such as head, eyes and so on; the relinquishment of dear life; the relinquishment of dear sons who establish the family lineage; and the relinquishment of dear wives of agreeable conduct - have ever become Buddhas in the past. For thus, when the Blessed One Maṅgala was a Bodhisatta and was pursuing the quest for enlightenment, in the third individual existence counting from the final individual existence, while dwelling on a certain mountain together with children and wife, 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, standing 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 lotus roots. For the great man who was looking at the mouth of the demon belching forth a stream of blood like a flame of fire, because of the well-developed nature of his skilfulness in means which did not give occasion for the arising of a thought "The demon has indeed deceived me," because of the nature of past phenomena not being reconnected, and because of activities having been well crushed by way of impermanence and so on, thus with this group of activities that is of brief duration, brittle, and without substance, only pleasure arose: "Indeed my perfection of giving has been fulfilled; indeed having accomplished a great purpose, this has been attained." He, having known this disposition of his own mind at that moment, which was not shared with anyone else, made the aspiration: "As an outcome of this, in the future, in this very manner, may rays emanate from my body." In dependence on that aspiration of his, when he had become a Buddha, the bodily radiance, having constantly pervaded the ten-thousandfold world system, stood. Thus other Bodhisattas too, having given up their own more dear children and wife, penetrated the knowledge of omniscience.

But further, just as some man, doing work having taken on contract a village or a country near someone, might through negligence of his own pupils hold wealth that has become putrid, and that one, having had him seized, might put him into a prison. It might occur to him: "I indeed, doing work for this king, hold this much wealth; therefore I have been put into a prison by the king. If I remain right here, I myself would decay, and my children, wife, labourers, and servants, deprived of livelihood, would fall into great calamity and disaster. What if I, having informed the king, were to place my own son or younger brother here and depart? Thus I, freed from this bondage, before long, having collected wealth according to friends and according to acquaintances, having given it to the king, I release him too from bondage; being just diligent, by the power of industriousness, I shall restore my own success to its original state." He would do so. Thus this accomplishment should be seen.

Herein this is the comparison of the simile - Action is like the king; the round of rebirths is like the prison; the great man established in wandering in the round of rebirths by the power of action is like the man placed in the prison by the king; just as the liberation from suffering of those and of oneself by making the son or brother there in the prison dependent on another, so is the great man's liberation of all beings from the suffering of the round of rebirths by the attainment of omniscient knowledge, having given his own sons and others to others; just as the establishment of that one freed from suffering together with them in the success as intended, so is the great man's endowment with the achievement of omniscient knowledge of the ten powers and so on through Buddhahood, having departed from the suffering of the round of rebirths by the path of arahantship, and the endowment of those who follow his word with the achievement of the threefold true knowledge and so on - thus the relinquishment of children and wife by great men is of blameless nature indeed. By this very method, whatever accusation there is regarding their relinquishment of limbs and life, that too should be understood as having been purified.

But thus, when Queen Maddī had been given by the Great Being, Sakka, having become one with a mind of wonder and amazement arisen -

"All those obstacles have been conquered by you, those that are divine and those that are human;
The earth resounded for you, your sound went to the celestial abode.

"Giving what is hard to give, doing what is hard to do;
The bad do not imitate, the principle of the good is hard to follow.

"Therefore the destination from here is different for the good and the bad;
The bad go to hell, the good are destined for heaven."

By this method beginning thus, he offered praise to the great man by way of thanksgiving for his giving.

Therein, "obstacles" means opponents. "Divine" means those that prevent divine fame. "Human" means those that prevent human fame. But who are they? The qualities of stinginess - it shows that all those were conquered by the Great Being who gave away his children and wife. "Hard to give" means the action of those like you who give what is hard to give, namely children, wife and so on, and who perform that very difficult deed - other disciples and Individually Enlightened Bodhisattas do not imitate, how much less the bad who are stingy. Therefore the principle of the good is hard to follow - the practice of the good great Bodhisattas is hard to follow by others.

Thus Sakka, having offered praise to the great man by way of thanksgiving, while handing back Queen Maddī -

"I give you my wife, Maddī, beautiful in all her limbs;
You are suited to Maddī, and Maddī to her husband, to you."

Having said this, having given back that Maddī, blazing with his divine individual existence like a young sun, standing in the sky, declaring himself -

"I am Sakka, the lord of gods, I have come into your presence;
Choose a boon, O royal seer, I give you eight boons."

Having said this, he invited him with boons. The Great Being too requested these eight boons: "May my father establish me once again in the kingdom; may I release one condemned to death from execution; may I be a support for all beings; may I not go to another's wife; may I not come under the control of women; may my son be long-lived; may there be abundant gifts of food, drink and so on; and may I give that with a confident mind without exhaustion; thus, having carried on great givings, having gone to the heavenly world, having come here from there, may I attain omniscience." Sakka, having exhorted him - "Before long your father, the Great King Sañjaya, having come right here, having taken you, will establish you in the kingdom; and every other wish of yours will reach its summit; do not worry, be heedful" - went to his own place. The Bodhisatta and Queen Maddī, being joyful, dwelt in the hermitage given by Sakka.

As Jūjaka was going having taken the princes, the deities provided protection. Day after day, one goddess, having come in the night-time, in the appearance of Maddī, looked after the princes. He, having become possessed by a deity, thinking "I shall go to the Kaliṅga country," in a fortnight arrived at the city of Jetuttara itself. The king, seated at the judgment, having seen the children going through the royal courtyard together with the brahmin, having recognised them, having had them summoned together with the brahmin, having heard that news, having given wealth in the very manner described by the Bodhisatta, having bought the princes, having bathed and fed them, having had them adorned with all ornaments, the king took the boy and Queen Phussatī took the girl on her lap, and they heard the news of the Bodhisatta and the king's daughter.

Having heard that, the king, with an agitated mind thinking "Indeed the slaying of an elder was done by me," at that very moment, having arrayed an army measuring twelve akkhobhanīs, set forth facing Vaṅka Mountain together with Queen Phussatī and the children. Having gone in due course, he met with his son and daughter-in-law. Vessantara, having seen his beloved sons, being unable to hold back the sorrow, having become unconscious, fell right there; likewise Maddī, the mother and father, those born together, and sixty thousand ministers. While they were witnessing that compassionate scene, not even one was able to sustain himself in his own nature; the entire hermitage was like a Sāla grove crushed by the wind of Yugandhara. Sakka, the king of gods, in order to dispel their state of unconsciousness, caused a shower of lotus petals to rain down; those who wished to be wetted were wetted, and like rain fallen on a lotus leaf, having rolled off, the water goes away. All regained consciousness. Then too, earthquakes and other wonders of the kind stated above appeared. Therefore it was said -

120. "Furthermore, in the great forest, at the meeting with my parents;
While they were lamenting pitiably, conversing about happiness and suffering.

121. "With shame and moral fear, weighty, I approached both of them;
Then too the earth trembled, with Sineru and its forest-wreath."

120-121. Therein, "while lamenting pitiably" means while all the people who had

come, beginning with the mother and father, were lamenting pitiably. "Conversing about happiness and suffering" means while engaging in conversation by way of friendly welcome, having asked about happiness and suffering. "With shame and moral fear, weighty, towards both of them" means without producing agitation of mind thinking "These, having taken the word of the Sivi, banished me who am blameless and established in the Teaching," he approached both of these parents in the proper manner, with shame and moral fear elevated by respect for the Teaching. By that power of my Teaching, then too the earth trembled.

Then the Great King Sañjaya, having asked forgiveness from the Bodhisatta, having had him accept the kingdom, at that very moment having had the hair and beard dressing and so on done, having had him bathed, adorned with all ornaments, shining like the king of gods, together with Queen Maddī having consecrated him in the kingdom, and at that very moment thenceforth, having surrounded his son with a fourfold army measuring twelve akkhobhanīs, having had the road of sixty yojanas from Vaṅka Mountain up to the city of Jetuttara decorated, in two months he escorted him comfortably into the city. The great multitude experienced lofty joy and pleasure. Waving of garments and so on took place. And in the city they had the drum of rejoicing circulated. At least including cats, there was release from bondage for all those held in imprisonment. He, on the very day he entered the city, towards the break of dawn, thought - "Tomorrow, when the night becomes light, having heard of my arrival, beggars will come; what shall I give them?" At that moment Sakka's seat showed signs of heat. He, reflecting, having known that reason, at that very moment, filling the front site and the rear site of the king's residence to the measure of the waist, like a dense cloud, caused a rain of the seven jewels to fall. Throughout the entire city he caused it to rain to the measure of the knee. Therefore it was said -

122. "Furthermore, having departed from the great forest with my relatives;
I enter the charming city, Jetuttara, the best of cities.
123. "The seven jewels rained down, a great cloud shed rain;
Then too the earth trembled, with Sineru and its forest-wreath.
124. "This earth is without consciousness, not knowing happiness and suffering;
Yet even it, by the power of my giving, trembled seven times."

122-124. Thus, when the rain of seven jewels had fallen, on the following day the Great Being, having induced to give saying "Let the wealth that rained upon the front and back premises of whichever families belong to those very families," having had the remainder brought, having had it scattered together with wealth in the storehouses on his own house premises, carried on the great giving. "This earth is without consciousness" means this great primary element earth is devoid of volition, but deities are endowed with volition. "Not knowing happiness and suffering" means not knowing happiness and suffering precisely because of being without consciousness. Even though there is connection with the conditions for happiness and suffering, it does not experience that. "Yet even it, by the power of my giving" means even such as it is, that great earth, because of the power of the merit of my giving. "Trembled seven times" means at the age of eight, at the arising of the disposition to give, thinking "I would give even the flesh of my heart and so on to beggars," at the

giving of the state elephant, at the great giving carried on at the time of banishment, at the giving of the children, at the giving of the wife, at the gathering of relatives on the Vaṅka mountain, on the day of entering the city, and at the time of the rain of jewels - at these occasions it trembled seven times. Thus, having carried on great givings as long as life lasted, which were the cause for the manifestation of marvels such as the trembling of the great earth seven times in just one individual existence, the Great Being at the end of his life span was reborn in the Tusita city. Therefore the Blessed One said -

"Then King Vessantara, the warrior, having given a gift;
Upon the collapse of the body, the wise one is reborn in heaven."

At that time Jūjaka was Devadatta, Amittatāpanā was Ciñcamāṇavikā, the Ceta prince was Channa, the ascetic Accuta was Sāriputta, Sakka was Anuruddha, Maddī was Rāhula's mother, Prince Jāli was Rāhula, Kaṇhājīnā was Uppalavaṇṇā, the mother and father were the great royal families, the rest of the assembly was the Buddha's assembly, King Vessantara was the Lord of the World.

Here too the remaining perfections should be specified as is fitting by the very method stated above. Likewise, when the Great Being had entered the womb, the mother's longing to give gifts by distributing six hundred thousand daily; likewise, even though being given, the non-exhaustion of wealth; at the very moment of birth, stretching out the hand and the uttering of the words "I will give a gift; is there anything?"; at the age of four or five, the unwillingness to take back again one's own ornament that had come into the hands of the nurses; at the age of eight, the wish to give one's own bodily limbs such as the flesh of the heart and so on - such and similar powers and virtues of the Great Man, which were the cause for the manifestation of numerous marvels such as the trembling of the great earth seven times, should be elucidated here. Therefore this is said -

"Thus wonderful indeed are these great sages, and marvellous; etc.
Even confidence of mind towards them would release one from suffering;
How much more so the emulation of them, in conformity with the Teaching."

The commentary on the Vessantara Conduct is finished.

10. Commentary on the Sasa the Wise Conduct

125-126. In the tenth, "when I was a hare" means I, Sāriputta, pursuing the quest for enlightenment, when I was the wise hare. For Bodhisattas, even though they have attained mastery over action, are reborn in the animal realm for the purpose of assisting such animals. "Roaming the wilds" means one who roams the great forest. "Feeding on grass, leaves, vegetables and fruits" means grasses such as dabba grass and so on, leaves on tree shrubs, whatever vegetables, and fruits fallen from trees are the food of this one. "Avoiding harming others" means free from oppressing others. "And the otter" means and the otter. "I then" means when I was a hare, then I exhorted those three friends beginning with the monkey.

127. "Regarding actions good and evil" means wholesome and unwholesome actions. "Evil deeds" is a showing of the manner of instruction. Therein, "avoid evil deeds" means killing living beings, etc. wrong view - these evil deeds one should avoid.

"Establish yourselves in the good" means giving, morality, etc. the act of straightening one's views - this is the good; in this good, establish your own body, speech and mind by way of facing towards it; the meaning is: proceed in this good practice.

Thus the Great Being, even though born in the animal realm, by virtue of being accomplished in knowledge, having become a good friend, expounded the Teaching by way of exhortation to those three persons who came from time to time. They, having accepted his exhortation, having entered their own dwelling place, dwelt there. Thus, as time went on, the Bodhisatta, having looked at the sky, having seen the fullness of the moon, exhorted "Perform the Observance practice." Therefore he said -

128. "On the Observance day, having seen the moon not full;
I told those there, 'Today is the Observance day.'

129. "Prepare gifts, to give to one worthy of offerings;
Having given a gift to one worthy of offerings, observe the Observance."

128-129. Therein, "having seen the moon not full" means having seen the moon not fulfilled on the fourteenth of the bright half of the month due to its state of being slightly incomplete, thereupon, when the night became light, at the very time of the break of dawn, on the Observance day, the fifteenth, "today is the Observance day" for those friends of mine, the monkey and the others. Therefore, it should be connected that by the phrase beginning with "prepare gifts," he tells the procedure of practice there on the Observance day. Therein, "gifts" means things to be given. "Prepare" means make ready according to one's ability, according to one's strength. "To give" means to give. "Observe" means perform the Observance practice, keep the Observance precepts; it shows that a gift given when established upon morality is of great fruit, therefore, when beggars have arrived, having given from the food to be eaten by you, you should eat.

They, having accepted the Bodhisatta's exhortation upon their heads saying "Good!", determined the Observance factors. Among them, the otter, right early, thinking "I shall seek for food," went to the riverbank. Then a certain fisherman, having pulled out seven salmon, having strung them on a creeper, having concealed them in the sand on the riverbank, while catching fish, drifted downstream in the river. The otter, having smelled the odour of fish, having removed the sand, having seen the fish, having taken them out, having called out thrice "Is there an owner of these?", not seeing an owner, having gripped the creeper with his teeth, having placed them in his own dwelling bush, thinking "I shall eat them at the proper time only," reflecting on his own morality, lay down. The jackal too, while seeking for food, having seen in the hut of a certain field watchman two meat-skewers, one iguana, and one jar of curds, having called out thrice "Is there an owner of these?", not seeing an owner, having put the carrying-rope of the jar of curds around his neck, having gripped the meat-skewers and the iguana with his mouth, having placed them in his own dwelling bush, thinking "I shall eat them at the proper time only," reflecting on his own morality, lay down. The monkey too, having entered the jungle thicket, having brought a lump of mangoes, having placed them in his own dwelling bush, thinking "I shall eat them at the proper time only," reflecting on his own morality, lay down. For

all three the thought arose: "Oh, may a beggar come here indeed!" Therefore it was said -

130. "They said to me 'Good!', according to their ability, according to their strength; Having prepared gifts, they sought one worthy of offerings."

The Bodhisatta, however, seated in his own dwelling bush, thought "Having gone out at the proper time only, I shall eat grasses such as dabba grass and so on" - "It is not possible for beggars who have come to my presence to eat grass, and I have no sesame seeds, rice grains and so on either; if a beggar should come to my presence, I sustain myself on grass, I shall give the flesh of my own body." Therefore the Blessed One said -

131. "Having sat down, I thought about a gift, an offering worthy of a recipient; If I should obtain one worthy of offerings, what gift will I have?

132. "I have no sesame seeds, green peas, beans or rice grains, ghee; I sustain myself on grass, it is not possible to give grass.

133. "If anyone worthy of offerings comes near me for alms; I would give my own self, he will not go away empty-handed."

131-133. Therein, "a gift, an offering worthy of a recipient" means I considered a gift befitting by way of being an offering, a donation fit to be given to one worthy of offerings. "If I should obtain" means if I should obtain some one worthy of offerings today. "What gift will I have" means what will there be fit to be given by me."It is not possible to give grass" means if I have no sesame seeds, green peas and so on to give to one worthy of offerings, but that which is my food - it is not possible to give that grass to one worthy of offerings. "I would give my own self" means what use is there for me in this thought about a donation? Is not this very body of mine blameless, easy to obtain through non-dependence on others, and worthy of use by others? If anyone worthy of offerings comes to my presence, I would give this, my own self, to him. This being so, he who has come to my presence will not go away hollow, having become empty-handed.

Thus, as the great man was reflecting upon his true intrinsic nature, through the power of his reflection, Sakka's Paṇḍukambala stone seat showed signs of heat. He, reflecting, having seen this reason, thinking "I shall investigate the hare-king," first having gone to the dwelling place of the otter, stood in the guise of a brahmin. When by him it was said "For what purpose, brahmin, are you standing?" - "If I should obtain some food, having become an observer of the Observance, I would practise the ascetic duty." He said "Very well, I shall give you food."Therefore it was said -

"I have seven red fish, pulled out from the water onto dry land;
This is mine, brahmin, having eaten this, dwell in the forest."

The brahmin said "Let it be early for now, I shall know later," and in the same way having gone to the presence of the jackal and the monkey, invited by them too with their own existing gifts, said "Let it be early for now, I shall know later." Therefore it was said -

"Cloth for my field-keeper, night-meal has been brought;
And two meat-skewers and an iguana, and one jar of curds;
This is mine, brahmin, having eaten this, dwell in the forest."

"Ripe mangoes, cool water, delightful cool shade;
This is mine, brahmin, having eaten this, dwell in the forest."

Therein, "dussa" means of that one. "Night-meal has been brought" means taken away from the night-meal. "Meat-skewers and two iguanas" means two meat-skewers cooked on embers and one iguana. "Jar of curds" means a jar of curds.

134. Then the brahmin went to the presence of the wise hare. When by him too it was said "For what purpose have you come?" he said the same thing. Therefore it was said "having understood my thought" and so on.

Therein, "having understood my thought" means having known the reflection of the manner previously stated. "In the appearance of a brahmin" means with an individual existence having the form of a brahmin. "Dwelling place" means a bush where one lives.

135-137. "Pleased" means equally satisfied in every respect. "For the sake of food" means because of nutriment. "Never given before" means never given before by any beings whomsoever who were not Bodhisattas. "Excellent gift" means the highest gift. Having said "Today I will give to you," you are endowed with the virtue of morality, harassing others is inappropriate for you - thus having removed him from killing living beings, now having made himself suitable for his consumption, in order to give, he said beginning with "Come, light a fire."

Therein, "I will cook myself" means having fallen into the charcoal pit made by you, I myself will cook myself. "You will eat what is cooked" means thus however you will eat what is cooked.

138-139. "Brought together various pieces of wood" means that Sakka, wearing the appearance of a brahmin, was as if bringing together various timbers. "He made a great funeral pyre, having made a charcoal chamber" means flameless, smokeless, with its interior filled with charcoal, burning all around, sufficient for the immersion of my body - at that very moment he made a great funeral pyre; the intention is that he suddenly created it by supernormal power. Therefore he said "He lit a fire there, so that it would quickly become great."

Therein, "so that it" means he lit it in such a way that that mass of fire would quickly become great. "Having shaken off my dust-covered body" means thinking "if there are insects in between the body hairs, may they not die," having shaken three times my dust-covered body. "I sat down to one side" means the firewood was not yet ablaze, so looking out for their catching fire, I sat down a little to one side.

140. "When the great heap of wood, ablaze, was crackling" means but when that heap of firewood, ablaze all around, by the influence of the flames lifted up by the force of the wind, makes a sound thus "dhama dhama." "Then having leapt up, I fell, in the midst, amidst the flames" means then, at that time, having thought "This heap of embers is capable of burning my body," having leapt up, having jumped over, with

a delighted mind like a royal swan upon a heap of lotuses, having given his entire body through giving, he falls in the midst of that heap of embers which was within the flames.

141-142. "Entered into whoever it may be" means just as cool water entered into by anyone in the hot season appeases their disturbance and fever, and gives rise to gratification and joy. "Just so the blazing fire" means thus in the same way, for me who had entered the blazing heap of embers at that time, there was not even a trace of warmth. On the contrary, through the joy of giving there was only the appeasement of all disturbance and fever. "At long last indeed my entire bodily constituent beginning with the outer skin and hide has reached the state of being offered through giving; the longed-for wish has reached its summit." Therefore it was said -

143. "Skin, hide, flesh, sinews, bones, the heart's binding,
The whole, entire body, I gave to the brahmin."

Therein, "the heart's binding" means the slice of flesh of the heart. For because it stands as if having bound the heart-organ, it is called "the heart's binding." Or alternatively, "the heart's binding" means the heart and the binding - the meaning is the flesh of the heart and the flesh of the liver which stands as if having bound it. "The whole, entire body" means the complete, entire body without remainder.

Thus, when that fire was unable to produce even a pore's worth of heat in his own body, the Bodhisatta too, having become as if having entered the interior of ice, spoke thus to Sakka who had assumed the form of a brahmin - "Brahmin, the fire made by you is exceedingly cold - what is the meaning of this?" "Wise one, I am not a brahmin; I am Sakka. I came for the purpose of testing you and acted thus." "Sakka, let that be; even if the entire world were to test me with giving, it could never in any way produce in me an unwillingness to give - see this!" - thus the Bodhisatta roared a lion's roar.

Then Sakka, saying to him "Wise hare, may your virtues be well-known for an entire cosmic cycle," having crushed a mountain, having taken the mountain's essence, having drawn the sign of a hare on the disc of the moon, having laid the Bodhisatta down in that jungle thicket, right there in a cluster of trees, on a seat of young dabba grass, went to his own heavenly world itself. Those four wise ones too, being united, being joyful, having fulfilled the permanent morality and the Observance morality, having performed meritorious deeds as is fitting, went according to their actions.

At that time the otter was the Venerable Ānanda, the jackal was Mahāmoggallāna, the monkey was Sāriputta, and the wise hare was the Lord of the World.

For him here too the perfections beginning with morality should be specified as is fitting by the very method stated above. Even though there was rebirth in the animal realm, the understanding as it really is of wholesome and other mental states from the wholesome and so on; having seen even the slightest fault therein as peril, the thorough drawing back from the unwholesome; the proper establishing of oneself in wholesome mental states; and the urging of others to abstain from those, having shown the danger thus: "These are bad qualities; when grasped thus, when adhered to thus, they lead to such destinations, they lead to such future states"; the

establishing in meritorious deeds, having shown the benefit by such means as "This is giving, this is morality, this is the Observance practice; for those established herein, the successes of gods and humans are as if come into hand"; the disregard for one's own body and life; the assisting of other beings; and the noble disposition towards giving - such and similar powers and virtues of the Bodhisatta should be elucidated here. Therefore this is said - "Thus wonderful indeed are these, etc. in conformity with the Teaching."

The commentary on the Sasa the Wise Conduct is finished.

Now, having uttered with inspired utterance the ten special conducts as aforesaid beginning with "the brahmin Akitti," he concludes. Therein, "I myself was then, he who gave those excellent gifts" means he who gave those supreme gifts, that one beginning with the brahmin Akitti was I myself at that time, at that period, and no other. Thus, even though in those individual existences the perfections beginning with morality were fulfilled as is fitting, with reference to the exceedingly noble nature of his own disposition towards giving at that time, he set forth the teaching by way of the perfection of giving alone. "These are the requisites of giving, these are the perfection of giving" means these relinquishments of gifts of many kinds and modes carried out by me in the Akitti Jātaka and so on, these relinquishments of my bodily limbs, children and wife, reaching the supreme summit - although, because they are encompassed by compassion and skilfulness in means, because they were carried out directed solely towards omniscient knowledge, by the going to the supreme excellence of giving they are indeed the perfection of giving, nevertheless, because of the preparation by way of the development of the continuum of satisfaction in equipping my giving that has become the ultimate perfection, these are called the requisites of giving. But to show that of which these are the requisites, it was said: "Having given my life to beggars, I fulfilled this perfection." For here, setting aside the conduct of the wise hare, in the remaining nine conducts the perfection of giving and the secondary perfection of giving should be understood as is fitting; but in the conduct of the wise hare, the ultimate perfection of giving. Therefore it was said -

"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."

Although indeed there is no measure of the individual existences of the Great Man fulfilled through the perfection of giving during the aforesaid time of the brahmin Akitti and so on, and also during the time of Mahājanaka, Mahāsutasoma and so on, nevertheless the state of the ultimate perfection of the perfection of giving should be elucidated absolutely during the time of the wise hare alone.

Of the Paramatthadīpanī, the Exposition of the Cariyāpiṭaka

Of the Tenfold Classification of Conduct, distinctively

Of the Elucidation of the Perfection of Giving

The Explanation of the Meaning of the First Chapter is finished.



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.

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