

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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PaliVerse

5. The Collection of Minor Texts

14. Commentary on the Book of Birth Stories-1

10. The Book of the Tens

439. Commentary on the Four-Gate Jātaka

"This city has four gates" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was difficult to admonish. The present story has been explained in detail in the first Jātaka of the ninth chapter. But here the Teacher, having asked that monk "Is it true that you, monk, are difficult to admonish?" when it was said "It is true, venerable sir," having said "In the past too, monk, through being difficult to admonish, not having heeded the word of the wise, you brought upon yourself a razor-wheel," brought up the past.

In the past, in the time of Kassapa, the One of Ten Powers, in Bārāṇasī, there was one son of a millionaire of eighty crores' wealth, named Mittavindaka. His mother and father were stream-enterers, but he was immoral and faithless. Then afterwards, when his father had died, his mother, administering the household, said - "Dear son, by you the rare human existence has been obtained; give gifts, keep morality, perform the Observance practice, listen to the Teaching." Mother, I have no need of giving and so on; do not say anything to me; I shall go according to my actions. Even though he spoke thus, one day, on the full-moon Observance day, his mother said - "Dear son, today is the distinguished great Observance day; today, having undertaken the Observance, having gone to the monastery, having heard the Teaching the whole night, come back, and I shall give you a thousand." He, saying "Very well," out of greed for wealth, having undertaken the Observance, having eaten his morning meal, having gone to the monastery, having spent the day, at night, in such a way that not even a single passage of the Teaching struck his ear, having lain down in a certain spot, having fallen into sleep, on the following day, right early, having washed his face, having gone home, sat down.

But his mother, thinking "Today my son, having heard the Teaching, will come right early bringing the elder who is speaker of the Teaching," having prepared rice gruel, solid food, and soft food, having laid out a seat, waiting for his arrival, having seen him come alone, having said "Dear son, why was the speaker of the Teaching not brought?" when it was said "I have no need of a speaker of the Teaching," said "If so, drink the rice gruel." He said "A thousand was promised to me by you; give me that first, I shall drink afterwards." "Drink, dear son, I shall give it afterwards." "Only having taken it shall I drink." Then his mother placed a bag containing a thousand before him. He, having drunk the rice gruel, having taken the bag containing a thousand, doing business, before long produced two hundred thousand. Then this occurred to him - "Having set up a boat, I shall do business." He, having set up a boat, said "Mother, I shall do business by boat." Then his mother restrained him, saying "You, dear son, are an only son; in this house there is much wealth too; the ocean has many dangers; do not go." He, having said "I shall go indeed; it is not possible to

restrain me," having said "I shall prevent you, dear son," seized by the hand by his mother, having had his hand released, having struck his mother, having knocked her down, having made his way through, having gone, he plunged into the ocean by boat.

On the seventh day the boat, in dependence on Mittavindaka, stood motionless on the surface of the ocean. When the ill-luck voting tickets were being administered, it fell into Mittavindaka's hand alone three times. Then, having given him a raft, saying "In dependence on this one alone, let not the many perish," they threw him onto the surface of the ocean. At that very moment the boat plunged with speed into the great ocean. He too, having lain down on the raft, reached a certain small island. There, in a crystal mansion, he saw four mansion-dwelling female ghosts. They experience suffering for seven days, happiness for seven days. He experienced divine success together with them for seven days. Then they, going for the purpose of experiencing suffering, having said "Husband, we shall come back on the seventh day; until we come back, dwell right here without longing," departed. He, being subject to craving, having lain down on that very plank, again going over the surface of the ocean, having reached another small island, there having seen eight mansion-dwelling female ghosts in a silver mansion, by this very method, in another small island sixteen in a jewel mansion, in another small island having seen thirty-two mansion-dwelling female ghosts in a golden mansion, having experienced divine success together with them, at the time when they too had gone to experience suffering, again going over the surface of the ocean, he saw a city surrounded by a wall, with four gates. It was, it is said, the Ussada hell; the place for experiencing the results of actions of many hell-beings appeared to Mittavindaka as if it were a decorated and prepared city.

He, having thought "Having entered this city, I shall become a king," saw a being doomed to Niraya Hell bearing a razor-wheel lifted up, being tormented on his head. Then that razor-wheel on that one's head appeared to him as if it were a lotus. The five-fold binding on his chest appeared as if it were a breast-plate ornament, the blood flowing from his head appeared as if it were red sandalwood ointment, and the sound of lamentation appeared as if it were a sweet-voiced singing sound. He, having gone to his presence, said "My dear man, you have held the lotus for a long time; give it to me." "My dear, this is not a lotus; it is a razor-wheel." "You say thus through unwillingness to give it to me." The being doomed to Niraya Hell thought "My action will be exhausted; this one too must have come having struck his mother just as I did; I shall give him the razor-wheel." Then, having said to him "Come, friend, take this," he threw the razor-wheel on his head; it fell down, grinding his skull. At that moment Mittavindaka, having known its nature as a razor-wheel, overcome by pain, lamented "Take your razor-wheel, take your razor-wheel!" The other disappeared. At that time the Bodhisatta, having been a tree deity, wandering on an inspection tour with a great retinue, reached that place. Mittavindaka, having looked at him, asking "Lord, king of gods, this wheel descends upon me grinding like a grinding stone grinding sesame seeds; what evil was done by me?" spoke two verses -

1. "This city has four gates, made of iron with a firm wall;
I am obstructed and imprisoned, what evil was done by me?"
2. All doors are shut, I am imprisoned like a bird;

For what reason, demon, am I struck down by the wheel?"

1-2. Therein, "firm wall" means a lasting wall. "Firm gateway" is also a reading; the meaning is a lasting door. "I am obstructed and imprisoned" means having been made inside, obstructed all around by the wall; no place of escape is evident. "What evil was done" means what evil deed indeed was done by me. "Closed" means shut. "Like a bird" means like a bird thrown into a cage. "On account of what" means what is the reason. "Struck down by the wheel" means struck down by the wheel.

Then the king of gods, to explain the reason, spoke six verses -

3. "Having obtained a hundred thousand, and twenty more;
The word of compassionate relatives, my dear, he did not heed.
4. "You jumped over the ocean, plunged into the sea of little success;
With four he attained eight, and with eight also sixteen.
5. "And with sixteen thirty-two, through excessive greed he encountered the wheel;
For the man destroyed by desire, the wheel revolves upon his head.
6. "Spreading ever wider, hard to fill, desire goes in all directions;
Those who covet it, they become bearers of the wheel.
7. "Having abandoned many goods, without examining the path;
Those for whom this is unconsidered, they become bearers of the wheel.
8. "One should consider one's action and extensive wealth, one should not pursue desire connected with harm;
One should heed the words of the compassionate, such a one the wheel would not overcome."

3-8. Therein, "having obtained a hundred thousand, and twenty more" means you, having performed the Observance, having taken a thousand from your mother's presence, engaging in trade, having obtained a hundred thousand and an additional twenty thousand. "He did not heed" explains that, not pleased with that wealth, entering the ocean by boat, even though the dangers of the ocean were spoken of and he was being restrained by his mother, you did not heed the word of compassionate relatives; having struck your stream-enterer mother, having made your way through, you departed indeed.

"Jumped over" means a boat capable of jumping over. "Plunged" means you plunged. "Of little success" means of poor success, abounding in destruction. "With four, eight" means then, even though thrown into the ocean, having been given a plank from the boat that stood in dependence on it, you, in dependence on your mother, by the outcome of the Observance act performed for one day, having obtained four women in a crystal mansion, thence eight in a silver mansion, sixteen in a jewel mansion, thirty-two in a golden mansion - thus you attained. "Through excessive greed he encountered the wheel" means then you, not pleased with whatever was obtained, thinking "Here I shall obtain something more superior," being possessed of excessive

desire reckoned as the greed of surpassing what was obtained again and again, an excessively greedy evil person, because of the exhaustion of that Observance act, having passed beyond the thirty-two women, having come to this ghost city, by the outcome of that unwholesome act of striking his mother, you have reached this razor-wheel. "Atriccha" is also a reading; the meaning is one desiring here and there. "Atricchā" is also a reading; the meaning is through excessive greed. "Revolves" means for that man destroyed by desire, this wheel, grinding his skull, now revolves upon his head like a potter's wheel - this is the meaning.

"Those who covet it" means this craving, as it goes, becomes spreading ever wider, and hard to fill like the ocean, going in all directions through the extended desire of desiring this and that among forms and so on; those who covet such craving, having become greedy and bound, cling again and again. "They become bearers of the wheel" means they, thus ending up, bear the razor-wheel. "Many goods" means having left behind the abundant wealth belonging to mother and father. "The path" means without reviewing the path to be travelled, the ocean path of little success, just as you practised, just so for others too for whom this is unconsidered and uninvestigated, they, just as you, having become subject to craving, having abandoned wealth, without regard for the path of going, having practised thus, become bearers of the wheel. "One should consider one's action" means therefore a wise person should consider, should review, the action to be done by oneself, thinking "Is it with fault indeed, or faultless?" "And extensive wealth" means one should also consider one's own heap of wealth that is righteously acquired. "Would not overcome" means this wheel would not overcome, would not overpower, such a person. "Nātivatteti" is also a reading; the meaning is does not overpower.

Having heard that, Mittavindaka, having thought "By this young god the deed done by me has been known as it truly is; this one will know even the measure of my suffering; shall I ask or not?" spoke the ninth verse -

- 9.** "How long, demon, will the wheel remain on my head?
How many thousands of years? Tell me this when asked."

Then the Great Being, explaining to him, spoke the tenth verse -

- 10.** "You have transgressed and will suffer the consequences, Mittavinda, listen to me;
The wheel whirled upon your head, you will not be freed from it while living."

Therein, "transgressed" means "has transgressed" is also transgressed, "will transgress" is also transgressed. "Will suffer the consequences" is a synonym for that very thing. This is what is meant - My dear Mittavindaka, listen to my word; because of having done an exceedingly cruel action, you have transgressed; but since the result of that cannot be declared by counting the years, you will experience, you will undergo immeasurable, exceedingly great resultant suffering - thus "transgressed." Therefore I am not able to say to you "so many thousands of years." "Whirled upon your head" means but this wheel whirled upon your head revolves like a potter's wheel. "You will not be freed from it while living" means you, so long as the result of

your action is not exhausted, so long while living you will not be freed; but when the result of action is exhausted, having abandoned this wheel, you will go according to your actions.

Having said this, the young god went to his own celestial abode, and the other too underwent great suffering.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Mittavindaka was this monk difficult to admonish, but the king of gods was myself."

The Commentary on the Catudvāra Jātaka is the first.

440. Commentary on the Kaṇha Jātaka

"Dark indeed is this man" - this the Teacher spoke while dwelling near Kapilavatthu at the Nigrodha Monastery, referring to the manifestation of a smile. At that time, it is said, the Teacher, in the evening period, at the Nigrodha Monastery, surrounded by the Community of monks, walking up and down on a walk, manifested a smile at a certain spot. The Elder Ānanda, thinking "What indeed is the cause, what is the condition for the Blessed One's manifestation of a smile? Truth-finders do not manifest a smile without cause; I shall ask," having raised joined palms, asked the reason for the smile. Then the Teacher told him the reason for the smile: "Once in the past, Ānanda, there was a sage named Kaṇha; he dwelt in this piece of ground, a meditator, delighting in meditative absorption; through the power of his morality, Sakka's dwelling trembled." Having said the reason for the smile, being requested by the elder because of the obscurity of that subject matter, he brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, a certain brahmin in Bārāṇasī with wealth of eighty ten millions, being without sons, having taken upon himself morality, having wished for sons, the Bodhisatta was reborn in the womb of that brahmin woman. But because of his dark colour, on the name-giving day they gave him the name "Prince Kaṇha." He, at the age of sixteen, having attained beauty like a jewelled image, sent by his father for the purpose of learning a craft, having learnt all the crafts at Takkaṣilā, returned. Then his father united him with a suitable wife. He, afterwards, by the elapse of his mother and father, entered upon all authority. Then one day, having inspected the jewel storehouses, having gone to the middle of an excellent divan, having had a golden slab brought, having seen the letters written on the golden slab by former relatives - "This much wealth was produced by such a one, this much by such a one" - he thought: "Those by whom this wealth was produced are not evident; only the wealth is evident; not even one has gone having taken this wealth; it is not possible to tie up a bundle of wealth and go to the world beyond. For since wealth is without substance because of being common to the five enmities, giving is the substance of wealth; since the body is without substance because of being common to many diseases, the action of paying respect and so on to the virtuous is the substance of the body; since life is without substance because of being overcome by impermanence, the exertion of insight by way of impermanence and so on is the substance of life; therefore from possessions without substance, for the purpose of grasping the substance, I shall give a gift."

He, having risen from his seat, having gone to the presence of the king, having asked permission of the king, set going a great giving. Having seen the wealth not being exhausted up to the seventh day, having thought "What use is wealth to me? Before ageing overcomes me, having gone forth right then, having produced the direct knowledges and the meditative attainments, I shall become one heading for the Brahma world," having had all the doors of the house opened, loathing objective sensual pleasures as one would filth, saying "What is mine is given; let them take it," having departed from the city while the public was weeping and lamenting, having entered the Himalayan region, having gone forth in the going forth of sages, looking for a delightful piece of ground for his own dwelling, having reached this place, thinking "I shall dwell here," having determined a cucumber tree and a village as food resort, he dwelt at the very root of that tree. Having abandoned the village-border lodging, he became a forest dweller; not making a hermitage, he became a tree-root dweller, an open-air dweller, one who remains sitting. If he wished to lie down, he lay down on the ground itself; having become one who uses his teeth as a pestle, he ate only what was not cooked by fire; he did not eat anything surrounded by husks; he ate only once a day, only one time; he was a one-session eater. Being equal to earth, water, fire and wind in patience, having undertaken these, so many virtues of the ascetic practices, he conducted himself; it is said that in this Jātaka the Bodhisatta was supremely of few wishes. He, before long, having produced the direct knowledges and the meditative attainments, playing the sport of meditative absorption, dwelt right there; he did not go elsewhere even for the purpose of gathering fruits; when the tree was in the fruiting season he ate fruit; in the flowering season he ate flowers; in the season with leaves he ate leaves; in the leafless season he ate the outer bark. Thus, having become supremely content, he dwelt for a long time in this place.

He, one day, in the earlier period of the day, took ripe fruits of that tree; but in taking them, he did not rise up through greed and take them in another place; just as he was seated, having stretched out his hand, he collected the fruits standing within the reach of his hand's stretching, and among those too, without discriminating between agreeable and disagreeable, he took whatever came to hand. Thus, through the power of the morality of that supremely contented one, Sakka's Paṇḍukambala stone seat showed signs of heat. That, it is said, becomes hot either by the exhaustion of Sakka's life span, or by the exhaustion of merit, or when another being of great power aspires to that position, or it becomes hot through the power of the morality of righteous ascetics and brahmins of great supernormal power. Sakka, having reflected "Who now wishes to dislodge me from my position?" having seen the sage Kaṇha dwelling in this region picking tree fruits, thought: "This sage is of terrible austerity, with faculties supremely mastered; having caused him to roar a lion's roar through a talk on the Teaching, having heard a good reason, having pleased him with a boon, having made this tree of his bear everlasting fruit, I shall return." He, with great majesty, having swiftly descended, having stood behind him at that tree-root, investigating "Will he become angry when blame of himself is spoken, or not?" spoke the first verse -

- 11.** "Dark indeed is this man, dark food he consumes;
In a dark region of the land, he is not dear to my mind."

Therein, "dark" means of black colour. "Food" means food of tree fruits.

The sage Kaṇha, having heard Sakka's words, reflecting with the divine eye "Who indeed is speaking with me?" having known "It is Sakka," without turning back, without even looking around, spoke the second verse -

- 12.** "One is not dark by skin, for a brahmin is one of inner substance;
In whom there are evil deeds, he is indeed dark, O husband of Sujā."

Therein, "by skin" means one is not called dark by skin - this is the meaning. "Of inner substance" means endowed inwardly with the substance of morality, concentration, wisdom, liberation, and knowledge and vision of liberation. For one of such form, because of having warded off evil, is called a brahmin. "He indeed" means but in whom there are evil deeds, he, though born in whatever family, though endowed with whatever bodily complexion, is just a dark one.

And having said thus, having expanded the evil deeds that cause the state of darkness in these beings by the classification of one kind and so on, having reproached all of those, having praised the virtues beginning with morality, as if raising up the moon in the sky, he expounded the Teaching to Sakka. Sakka, having heard his talk on the Teaching, greatly delighted, filled with joy, inviting the Great Being with a boon, spoke the third verse -

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

Therein, "since this" means that which has been well spoken by you as if by an omniscient Buddha, since it has been well spoken, fitting because of its being befitting for you alone, well said, whatever you wish by mind, all that which is wished for and desired as a boon by you, I give that - this is the meaning.

Having heard that, the Great Being thought: "This one, investigating me as to whether 'he will become angry when blame of himself is spoken, or not,' having reproached my complexion and food and dwelling place, now having known my state of non-anger, with a gladdened mind grants a boon; but this one might think 'he practises the holy life for the purpose of the sovereignty of Sakka or the sovereignty of Brahmā'; for the purpose of removing his doubt therein, may neither wrath nor hate arise in me towards others, may neither greed towards others' success nor affection towards others arise, may I be just neutral - it is fitting for me to accept these four boons." He, for the purpose of removing his doubt, accepting the four boons, spoke the fourth verse -

- 14.** "If you have given me a boon, Sakka, lord of all beings;
Thoroughly free from anger, thoroughly faultless, free from greed, my own conduct;
Free from attachment I wish for, these are my four boons."

Therein, "if you have given me a boon, Sakka" means if you gave a boon to me. "Thoroughly free from anger" means thoroughly free from anger by way of non-irritation. "Thoroughly faultless" means thoroughly faultless by way of non-corruption. "Free from greed" means free from greed regarding others' successes. "My own

conduct" means such conduct of oneself. "Free from attachment" means free from attachment, free from greed, even towards one's own possessions, whether among sentient beings such as sons and daughters and so on, or among non-sentient things such as wealth and grain and so on. "I wish for" means I wish for such conduct of oneself possessed of these four factors. "These are my four boons" means give me these four boons beginning with freedom from anger.

But does he not know that it is not possible, having taken a boon in the presence of Sakka, to destroy wrath and so on by means of a boon? No, he does know; but when Sakka is giving a boon, the statement "I will not accept" is not proper, and he accepted for the purpose of removing his doubt. Thereupon Sakka thought: "The wise Kaṇha, in accepting a boon, accepted boons that are exceedingly faultless; I shall ask him about the virtues and faults in these very boons." Then, asking him, he spoke the fifth verse -

- 15.** "What danger do you see, brahmin, in wrath or in hate, in greed and in affection?
Tell me this when asked."

Its meaning is - Brahmin, what danger indeed do you see in wrath, hate, greed and affection? Tell me that first when asked, for we do not know the danger herein.

Then the Great Being, having said to him "If so, listen," spoke four verses -

16. "Being small it becomes much, it grows, that which is born of impatience;
Causing attachment, bringing much distress, therefore one should not approve of wrath.
17. "For the corrupted one, harsh speech, adherence immediately after;
Then the hand, then the stick, the knife's destination is supreme;
Hate originates from wrath, therefore one should not approve of hate.
18. "Snatching morsels, acts of violence, fraud and cheating;
Are seen in those subject to greed, therefore one should not approve of greed.
19. "Mental knots bound by affection, mind-made, lie many;
They torment exceedingly, therefore one should not approve of affection."

16-19. Therein, "born of impatience" means that wrath born from the impatience of one whose nature is not to endure, at first being small, afterwards becomes much and grows again and again. Its nature of growing should be described by the Khantivādī Jātaka and the Cūḷadhammapāla Jātaka. Further, here the story of the minister Tissa, having killed his wife first and then all his attendants, and afterwards the story of his own killing should be told. "Causing attachment" means causing attachment. In whomever it arises, it makes that one attached and stuck; it does not allow one to give up that matter and go; having turned back, it causes abuse and so on. "Bringing much distress" means possessed of much anguish, that is, weariness reckoned as bodily and mental pain. For in dependence on wrath, through the power of wrath, those who have committed transgressions against noble ones and so on experience many sufferings both in the present life and in the future state, such as murder, imprisonment, remorse and so on, and the five kinds of bondage and bodily

punishment and so on - thus wrath is called "bringing much distress." "Therefore" means because this has thus many dangers, therefore I do not approve of wrath.

"Of the corrupted one" means for one who, having been angry with wrath having the characteristic of anger, afterwards becomes corrupted by hate having the characteristic of hostility - first harsh speech issues forth such as "Hey, slave, servant!" immediately after the speech, adherence by way of dragging and pulling by the hand; then immediately after, by way of attack the hand operates; then the stick; but having gone beyond the blow of the stick, the supreme destination is the knife, whether single-edged or double-edged; the final culmination is the accomplishment of the knife. For when, having deprived another of life with a knife, afterwards with that very knife one deprives oneself of life, then hate has reached its peak. "Hate originates from wrath" means just as non-sour buttermilk or rice-gruel, having changed by way of transformation, becomes sour, and that, even though being of one kind, is called differently as sour and non-sour, so wrath in the earlier time, having matured, afterwards becomes hate. That, even though being of one kind by virtue of being an unwholesome root, is called differently as wrath and hate. Just as sour from non-sour, so that too originates from wrath - thus it originates from wrath. "Therefore" means because hate thus has many dangers, therefore I do not approve of hate either.

"Snatching morsels and acts of violence" means plundering by raiding a village in broad daylight, and acts of violence by placing a weapon on the body and saying "Give me this." "Fraud and cheating" means taking another's property by showing a counterfeit is called fraud; that is to be seen in the seizing of another's property by giving what is not gold as "gold" and a counterfeit coin as "a coin." But the seizing of another's property through skilfulness in means by way of discernment is called cheating. Its occurrence should be seen thus - It is said that a certain straightforward village man, having brought a hare from the forest, having placed it on the riverbank, descended to bathe. Then a certain cheat, having placed that hare on his head, descended to bathe. The other, having come up, not seeing the hare, looked here and there. The cheat, having said to him "What, my dear, are you looking at?" when it was said "A hare was placed by me in this spot, I do not see it," said "You blind fool, you do not know; hares placed on a riverbank run away. Look, I bathe having placed my own hare right on my head." He, through lack of discernment, thinking "So it must be," departed. Here should be told the story of how, having taken a young deer for one coin and then giving it back, a deer worth two coins was obtained. "Are seen in those subject to greed" means Sakka, these evil qualities beginning with snatching morsels are seen in beings whose nature is greed, who are overcome by greed. For those who are not greedy do not perform such actions. Thus greed has many dangers, therefore I do not approve of greed either.

"Mental knots bound by affection" means the bodily knots of covetousness, bound by affection having the characteristic of clinging to objects, joined together by way of arising again and again, bound like flowers on a string, operating in objects of various kinds. "Mind-made, lie many" means those bodily knots of covetousness, arisen in many objects, mind-made because of being produced by mind - just as ornaments and so on produced from gold and so on are called made of gold and so on - lie and underlie in those objects. "They torment exceedingly" means they, having thus lain

dormant, generating powerful burning, torment exceedingly and cause extreme weariness. But regarding their tormenting exceedingly, the story of the verse "He is transformed like one pierced by a dart" should be cited, and discourses such as "For, householder, sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear," and "From the dear arises sorrow" and so on should be brought. Further, when the Bodhisatta Maṅgala gave away his children, his heart split through powerful sorrow; for the Bodhisatta Vessantara, great displeasure arose. Thus even for great beings who have fulfilled the perfections, love indeed causes vexation. This is the danger in affection, therefore I do not approve of affection either.

Sakka, having heard the answering of questions, having said "Kaṇha the wise, these questions have been spoken by you well in the manner of a Buddha, I am exceedingly satisfied with you, take yet another boon," spoke the tenth verse -

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

Then the Bodhisatta spoke the next verse -

- 21.** "If you have given me a boon, Sakka, lord of all beings;
For me dwelling in the forest, always living alone;
May illnesses not arise, severe obstacles."

Therein, "severe obstacles" means obstacles to this ascetic practice of mine.

Having heard that, Sakka, having thought "The wise Kaṇha, in accepting a boon, does not accept one based upon material gains, but accepts only one based upon ascetic practice," with confidence even more, granting yet another boon, spoke the other verse -

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

The Bodhisatta too, on the pretext of accepting the boon, expounding the Teaching to him, spoke the concluding verse -

- 23.** "If you have given me a boon, Sakka, lord of all beings;
Neither mind nor body, on my account, Sakka, of anyone;
Should ever be harmed - this, Sakka, is the boon I choose."

Therein, "mind or" means the mind-door or. "Body or" means the body-door or; it should be understood that the speech-door too is included by the inclusion of these. "On my account" means because of me. "Should be harmed" means would suffer affliction, would be impure. This is what is meant - Sakka, king of gods, on my account, in dependence on me, through desire for my harm, of any being at any time, this threefold door of action should not be harmed, but should be liberated from the ten unwholesome courses of action beginning with killing living beings, and be entirely pure.

Thus the Great Being, in accepting a boon in all six instances, accepted only what was based upon renunciation, and he knows that "the body is indeed subject to disease, and it is not possible for Sakka to make it not subject to disease." For the state of purity in the three doors of beings is indeed not within one's own control; even this being so, for the purpose of expounding the Teaching, he accepted these boons. Sakka too, having made that tree bear everlasting fruit, having paid homage to the Great Being, having placed joined palms at his head, having said "May you dwell here in good health," went to his own place. The Bodhisatta too, with his meditative absorption not fallen away, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having said "Ānanda, this is a piece of land formerly inhabited by me," connected the Jātaka - "At that time Sakka was Anuruddha, but the wise Kaṇha was myself."

The Commentary on the Kaṇha Jātaka is the second.

441. Commentary on the Catuposathika Jātaka

24-38. "Whoever towards what provokes irritation" - this Catuposathika Jātaka will become manifest in the Puṇṇaka Jātaka.

The Commentary on the Catuposathika Jātaka is the third.

442. Commentary on the Saṅkha Jātaka

"Very learned" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a gift of all requisites. It is said that a certain lay follower in Sāvattihī, having heard the Truth-finder's proclamation of the Teaching, with a gladdened mind, having invited him for the morrow, having had a pavilion built at the door of his own house, having adorned it, on the following day announced the time to the Truth-finder. The Teacher, attended by five hundred monks, having gone there, sat down on the prepared seat. The lay follower, together with his children and wife, together with his retinue, having given a great gift to the community of monks headed by the Buddha, having invited them for seven days saying "again for the morrow," having carried on the great giving, on the seventh day gave all the requisites. And while giving that, he made the gift of sandals abundant and gave. The set of sandals given to the Possessor of the Ten Powers was worth a thousand, those for the two chief disciples were worth five hundred, and those for the remaining five hundred monks were worth a hundred. Thus he, having given the gift of all requisites, sat down together with his own assembly in the presence of the Blessed One. Then the Teacher, giving the thanksgiving with a sweet voice, having said "Lay follower, lofty is your gift of all requisites; be glad. Formerly, when a Buddha had not arisen, having given one set of sandals to an Individually Enlightened One, when the boat was broken, even in the great ocean without a footing, by the outcome of the gift of sandals they obtained a support. But you gave a gift of all requisites to the community of monks headed by the Buddha; why should the fruit of that gift of sandals of yours not become a support?" being requested by him, he brought up the past.

In the past, this Bārāṇasī was named Moḷinī. When Brahmadatta was exercising kingship in the city of Moḷinī, a brahmin named Saṅkha, wealthy, of great riches, of great possessions, with abundant means and provisions, with abundant wealth, grain,

gold, and silver, 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 dwelling - distributing six hundred thousand daily, carried on a great gift for the destitute and travellers. One day he thought: "When the wealth in my house is exhausted, I shall not be able to give. While the wealth is not yet exhausted, having gone by boat to Suvaṇṇabhūmi, I shall bring back wealth." He, having had a boat prepared, having had it 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 taken an umbrella, having put on sandals, at the noon period of the day, set forth facing towards the port town. At that moment, on Gandhamādana, a certain Individually Enlightened One, having adverted, 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 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 come through space, having descended not far from him, treading upon hot sand resembling a spread of embers in the fierce wind and heat, came towards him.

He, having seen him, thinking "A field of merit has come to me; today it is fitting for me to plant a seed of giving here," with a gladdened mind, having approached him with speed, having paid homage, having said "Venerable sir, for the purpose of helping me, having turned aside a little from the road, please approach this tree-root," when he was approaching the tree-root, having heaped up sand at the tree-root, having spread out the upper robe, having caused the Individually Enlightened One to sit down, having paid homage, having washed his feet with perfumed and filtered water, having anointed them with scented oil, having taken off his own sandals, having shaken them out, 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 the umbrella on your head, please go." He, for the purpose of helping him, having taken that, for the purpose of increasing his confidence, while he was watching, having flown up, went to Gandhamādana itself. The Bodhisatta too, having seen that, with an exceedingly gladdened mind, having gone to the port, boarded the boat. Then, as he had set out upon 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 Great Being, 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, having passed beyond together with him a distance of one usabha, fell. The great multitude met with destruction. The Great Being, however, together with his attendant, began to cross the ocean. While he was crossing, the seventh day arose. 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 had been appointed by the four world-guardians for the purpose of safeguarding in the ocean, saying "If in

the ocean, when a boat is broken, human beings who have gone to the three refuges, or who are accomplished in morality, or who are attendants of their mother and father, are stricken with suffering, you should protect them." She, having enjoyed her own sovereignty for a week, having been negligent, on the seventh day, looking at the ocean, having seen the brahmin Saṅkha, endowed with morality and good conduct, thinking "This is the seventh day since he fell into the ocean; if he dies, I shall be exceedingly blameworthy," with a heart stirred with religious emotion, having filled a golden bowl with food of various excellent flavours, having gone there with the force of the wind, having stood in the sky before him, said "Brahmin, you have been without food for a week; eat this divine food." He, having looked at her, said "Take away your food; I am an observer of the Observance." Then his attendant, having come from behind, not seeing the deity, having heard only the sound, having thought "This brahmin, delicate by nature, afflicted by being without food for a week, laments out of fear of death, I think; I shall console him," spoke the first verse -

- 39.** "You are very learned, you have heard the Teaching, Saṅkha, and ascetics and brahmins have been seen by you;
Yet at an inopportune moment you display idle talk, who else is there to answer you besides me?"

Therein, "you have heard the Teaching" means the Teaching too has been heard by you in the presence of righteous ascetics and brahmins. "Seen by you" means righteous ascetics and brahmins have been seen by you, by one giving them requisites and performing service for them. For one not doing thus, even though seeing them, does not truly see them. "At an inopportune moment" means then at an inopportune moment, due to the absence of anyone to converse with, at an inappropriate time for speech. "You display" means saying "I am an Observance keeper," he displayed idle talk. "To answer" means who else besides me is your answerer, your giver of reply? Why do you talk nonsense thus?

He, having heard his word, having thought "The deity is not apparent to this one, I think," having said "My dear, I do not fear death, but there is another to answer me," spoke the second verse -

- 40.** "Beautiful-faced, beautiful, adorned with gold ornaments, having raised up a golden bowl;
'Eat the meal,' thus she says to me, full of faith, to her I say 'No.'"

Therein, "beautiful-faced" means having a beautiful face. "Beautiful" means pleasing, bearing the highest beauty. "Adorned with gold ornaments" means having fastened on golden ornaments. "Having raised up" means having taken the meal in a golden bowl and having lifted it up. "Full of faith" means faithful and with a gladdened mind. "Saddham cittaṃ" is also a reading; its meaning is: "saddham" means believing, "cittaṃ" means with gladdened mind. "To her I say 'No'" means to her, the deity, refusing on account of being one who observes the Uposatha, I say "No," I do not wail, dear friend.

Then he spoke the third verse to him -

- 41.** "Having seen such a demon, brahmin, a man hoping for happiness should ask;
Rise up, ask her with joined palms, are you a goddess or a human woman?"

Therein, "hoping for happiness" means a wise person, having seen such a demon, wishing for his own happiness, should ask "Will there be happiness for us, or will there not be?" "Rise up" means rise up, showing the manner of rising from the water. "Ask with joined palms" means having made a salutation with joined palms, ask. "Or a human woman" means or are you a human woman of great supernormal power?

The Bodhisatta, asking him "You have spoken what is proper," spoke the fourth verse -

- 42.** "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?"

Therein, "since you" means since you look upon me with pleasure, you looked at me with eyes of affection. "I ask you" means for that reason I ask you.

Then the goddess spoke two verses -

43. "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."

44. "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."

43-44. Therein, "here" means in this great ocean. "Various and diverse" means there are many and of manifold kinds, such as elephant vehicles, horse vehicles, and so on. "All this to you I" means having made oneself the owner of all that food and drink and so on, I provide, I give that food and drink and so on to you. "Whatever" means whatever else is wished for by mind, I give all that to you.

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'; does she wish to give by the meritorious action done by me, or by her own power? Shall I ask her or not?" - asking, spoke the seventh verse -

- 45.** "Whatever sacrifice and oblation of mine, you are the lord of all that, O beautiful one;
O beautiful-waisted one, beautiful-browed one, with a well-formed 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 that meritorious action of ours, able to declare "This is the result of this, this is the result of that" - this is the meaning. "Beautiful-waisted one" means one with the characteristic of beautiful thighs. "Beautiful-browed one" means one with beautiful eyebrows. "With a well-formed waist" means one with a well-attached slender waist. "Of what action of mine" means of which action among the actions done by me is this the result, by which I obtain a support in the supportless ocean.

Having heard that, the goddess, having understood "This brahmin asks with the perception 'This wholesome deed done by him, he does not know that action,' methinks; I shall tell him now," relating that, spoke the eighth verse -

- 46.** "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."

Therein, "a lone monk" is said with reference to a certain Individually Enlightened One. "With feet chafed" means with feet rubbed by hot sand. "Thirsty" means parched with thirst. "Supplied" means arranged, prepared - this is the meaning. "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 sandals given by me has become the granter of all my desires - oh, well given was my gift to the Individually Enlightened One!" and spoke the ninth verse -

- 47.** "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."

Its meaning is - O deity, this being so, create for me one boat, but create a small single-canoe boat; whatever boat you will create, let that boat be furnished with many well-stitched planks, unsoaked due to the absence of water entering, fitted with wind going properly held by eraka-grass; apart from a divine boat, there is no ground here for another vehicle; but by that divine boat, this very day convey me to the city of Moḷinī.

The goddess, having heard his words, with a gladdened mind, created a boat made of the seven precious things. It was eight usabhas in length, four usabhas in breadth, and twenty fathoms in depth. Its three masts were made of sapphire, the ropes were made of gold, the sails were made of silver, and the oars and rudders were made of gold. The deity, having filled that boat with the seven precious things, having embraced the brahmin, placed him aboard the decorated 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 deity, having embraced him too, established him on the boat. Then, having led that boat to the city of Moḷinī, having established wealth in the brahmin's house, she went back to her own dwelling place. The Teacher, having fully awakened -

- 48.** "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."

He spoke this concluding verse.

Therein, "sā" means, monks, that deity there in the middle of the ocean, having heard his words, was delighted through being endowed with joy reckoned as delight. "Glad" means with beautiful mind, having become one with a heart elated by gladness,

having created a variegated boat, having taken the brahmin together with the attendant, she brought him to the city, so delightful, exceedingly charming.

The brahmin too, dwelling for as long as life in the house of unlimited wealth, having given gifts, having guarded morality, at the end of life, together with his retinue, filled the city of the gods.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the lay follower became established in the fruition of stream-entry.

At that time the goddess was Uppalavaṇṇā, the attendant man was Ānanda, but the brahmin Saṅkha was myself.

The Commentary on the Saṅkha Jātaka is the fourth.

443. The Commentary on the Cūḷabodhi Jātaka

"Whoever should take away this large-eyed one of yours" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk prone to wrath. That monk, it is said, even having gone forth in the Buddha's Dispensation which leads to liberation, was not able to restrain wrath; he was prone to wrath, abundantly given to anguish; even when spoken to a little, he became attached, became angry, was repelled, and became obstinate. The Teacher, having heard of his state of being prone to wrath, having had him summoned, having asked "Is it true that you are prone to wrath?" when it was said "It is true, venerable sir," having said "Monk, wrath should be prevented; for one of such form is a producer of harm in this world and in the world beyond. You, having gone forth in the Dispensation of the Buddha who is free from wrath, why are you angry? The wise ones of old, even having gone forth in an external teaching, did not give rise to wrath," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in a certain market town of Kāśī, there was one brahmin, wealthy, of great riches, of great possessions, childless; his brahmin wife desired a son. At that time the Bodhisatta, having passed away from the Brahma world, was born in her womb; on his name-giving day they gave him the name "Prince Bodhi." When he had come of age, having gone to Takkaśilā, having learnt all the crafts, for him who had returned, even though unwilling, his mother and father brought a maiden from a family of the same caste. She too, having passed away from the Brahma world, bore the highest beauty, comparable to a celestial nymph. For those two, even though unwilling, they arranged the marriage with each other. But for both of them, the occurrence of mental defilements had never existed before; looking at each other under the influence of passion had never occurred; even in a dream, sexual intercourse had never been seen before; thus they were of pure morality.

Then at a later time, when the mother and father of the Great Being had died, having performed the funeral rites for them, having summoned her, he said: "Dear lady, take this wealth of eighty ten millions and live happily." "But what will you do, master's son?" "I have no need for wealth; having entered the Himalayan region, having gone forth in the going forth of sages, I shall make my own support." "But, master's son, does the going forth benefit only men?" "It benefits women too, dear lady." "If so, I shall

not take the spittle spat out by you; I too have no need for wealth; I too shall go forth." "Very well, dear lady." Both of them, having given a great gift, having departed, having made a hermitage in a delightful piece of ground, having gone forth, sustaining themselves by wandering for gleanings on fruits and various kinds of fruit, dwelt there for about ten years; but meditative absorption had not yet arisen for them. They, having dwelt there for ten years in just the happiness of the going forth, wandering on a journey through the country for the purpose of partaking of salt and sour things, gradually having reached Bārāṇasī, dwelt in the royal garden.

Then one day the king, having seen the park keeper who had come bringing a present, having said "We shall enjoy sport in the park; clean the park," went to the park that had been cleaned and prepared by him, with a great retinue. At that moment those two people, having spent their time on one side of the park in the happiness of the going forth, were seated. Then the king, wandering about in the park, having seen both of them seated, looking at the female wandering ascetic who was supremely pleasing and bearing the most excellent form, became enamoured. He, trembling under the power of mental defilements, having thought "Let me ask first; who is this female wandering ascetic to this one?" having approached the Bodhisatta, asked "One gone forth, who is this female wandering ascetic of yours?" Great king, she is nothing at all; she has gone forth solely in the same going forth; but during my time as a householder she was a foot-attendant wife. Having heard that, the king, having thought "It seems this one is indeed nothing to him; but during his time as a householder she was his foot-attendant wife, it is said. But if I were to take her by the power of authority and go, what indeed will this one do? Let me find out," having approached, spoke the first verse -

- 49.** "Whoever should take away this large-eyed one of yours, dear, speaking pleasantly;
Having taken her away by force, what would you do, brahmin?"

Therein, "speaking pleasantly" means speaking with a gentle smile. "Should go by force" means should take away by force. "What would you do" means what would you, brahmin, do to him?

Then the Great Being, having heard his talk, spoke the second verse -

- 50.** "Should it arise in me, it would not be released, it would not be released from me while living;
Just as abundant rain quickly prevents dust."

Its meaning is - Great king, if while taking her away, any irritation should arise within me, having arisen within me it would not be released; as long as I live, so long it would not be released from me. I shall not allow it to become established within him through compact association; but just as abundant rain from clouds quickly prevents arisen dust, so I shall quickly restrain it through the development of friendliness and prevent it.

Thus the Great Being roared a lion's roar. But the king, even having heard his talk, being unable to restrain his own mind bound by blind foolishness, commanded a certain minister: "Take this female wandering ascetic to the king's dwelling." He, having assented "Very well," having said "Unrighteousness prevails in the world, it is

inappropriate" and so on, took her away even as she was lamenting, and set out. The Bodhisatta, having heard the sound of her lamentation, looked once and did not look again. They led her, crying and lamenting, to the king's dwelling itself. That king of Bārāṇasī too, without making any delay in the park, having gone more quickly, having summoned that female wandering ascetic, invited her with great fame. She spoke of the disadvantage of fame and the virtue of going forth itself. The king, not being able to win her mind by any method, having had her placed in a certain inner room, thought: "This female wandering ascetic does not desire such fame; that hermit too, when such a woman was being taken away, having become angry, did not even so much as look; but those gone forth are full of deceit; having contrived something, he might do me harm; let me go and find out what he is doing while seated" - being unable to remain still, he went to the park. The Bodhisatta too sat sewing a robe. The king, with only a small retinue, not making the sound of footsteps, approached slowly. The Bodhisatta, without looking at the king, just sewed the robe. The king, imagining "This one, having become angry, does not converse with me," with the perception "This fraudulent hermit, having first thundered 'I shall not allow wrath to arise, and even if arisen I shall quickly restrain it,' now having become obstinate with wrath, does not converse with me," spoke the third verse -

51. "That which you formerly boasted of, as if dependent on power;
Today now silent, you sit sewing the double robe."

Therein, "as if dependent on power" means having become as if reliant on power. "Silent" means not saying anything. "You sit sewing" means you sit sewing.

Having heard that, the Great Being, having thought "This king imagines that through the power of wrath I do not converse with him; I shall now explain to him the state of not having come under the control of the arisen wrath," spoke the fourth verse -

52. "It arose in me but was not released, it was not released from me while living;
Just as abundant rain quickly prevents dust."

Its meaning is - Great king, it arose in me, it did not not arise, but it was not released from me; I did not allow it, having entered, to remain in my heart; thus it was not released from me while living; just as abundant rain quickly prevents dust, so I quickly prevented it.

Having heard that, the king, having thought "Does he speak with reference to irritation itself, or did he speak with reference to some other craft? Shall I ask him or not?" - asking, spoke the fifth verse -

53. "What arose in you and was not released, what was not released from you while living;
Just as abundant rain prevents dust, which one did you ward off?"

Therein, "what arose in you and was not released" means what arose in you and was not released.

Having heard that, the Bodhisatta, making known the danger in wrath, said "Great king, thus wrath, full of danger, a bringer of great destruction, this arose in me, and having arisen, I prevented it through the development of friendliness" -

54. "When it has arisen one does not see, when it has not arisen one sees well;
It arose in me and was not released, wrath, the domain of the imprudent.
55. "That by whose arising enemies, seekers of suffering, rejoice;
It arose in me and was not released, wrath, the domain of the imprudent.
56. "And in whom, when it arises, one does not understand one's own welfare;
It arose in me and was not released, wrath, the domain of the imprudent.
57. "By which one overpowered gives up the wholesome, and causes another to
neglect even extensive benefit;
That one with a dreadful army, powerful, a crusher, wrath, great king, does not
release me.
58. "When wood is being churned, fire is born;
That very wood it burns, from which that fire arises.
59. "Thus for a foolish man, an ignorant one not understanding;
From rivalry wrath is born, and he too is burnt by that very thing.
60. "Like fire in grass and wood, for whom wrath increases;
His fame diminishes, like the moon in the dark fortnight.
61. "Like a fire without fuel, in whom wrath is calmed;
His fame increases, like the moon in the bright fortnight."He spoke these
verses;

54-61. Therein, "does not see" means one does not see even one's own welfare, how much less the welfare of others. "Sees well" means one sees one's own welfare, the welfare of others, and the welfare of both well. "The domain of the imprudent" means the resort that is the support of those devoid of wisdom. "Seekers of suffering" means those desiring suffering. "One's own welfare" means one's own benefit, growth in both welfare and the Teaching. "Carries off" means even abundant welfare that has arisen, one causes to be done by another, saying "Take it away, I have no need of this." "With a fearsome army" means that wrath is endowed with a fearsome, fear-generating, great army of mental defilements. "A crusher" means one capable of crushing by seizing even eminent beings through his own powerful nature and bringing them under his own control. "Was not released from me" means it does not obtain release from my presence; or the meaning is also that, like milk, it did not become established in my heart as curds for a moment.

"When wood is being churned" means when being churned with the upper fire-stick; "maddamānasmi" is also a reading. "From which" means it arises from wood and burns that very thing. "Fire" (gini) means fire (aggi). "Of the ignorant one not understanding" means of the foolish one not knowing. "From rivalry arises" means for one engaging in pulling and dragging saying "I" and "you," wrath arises from rivalry, which has the characteristic of a cause producing a superior effect, like fire from the churning of fire-sticks. "And he too by that very thing" means that fool too is burnt by

that very wrath, like wood by fire. "Like a fire without fuel" means like a fire without fuel. "Of that one" means the fame obtained by that person endowed with endurance-patience, like the moon in the bright fortnight, increases again and again.

The king, having heard the talk on the Teaching of the Great Being, being satisfied, having commanded a certain minister, having had the female wandering ascetic brought, having said "Venerable sir, hermit free from wrath, both of you, spending your time in the happiness of the going forth, dwell right here in the park; I shall arrange righteous protection, shelter and safeguarding for you," having asked forgiveness, having paid homage, departed. Both of them dwelt right there. Afterwards the female wandering ascetic died. The Bodhisatta, when she had died, having entered the Himalayas, having produced the direct knowledges and the meditative attainments, having developed the four divine abidings, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the monk prone to wrath became established in the fruition of non-returning.

At that time the female wandering ascetic was Rāhula's mother, the king was Ānanda, but the wandering ascetic was myself.

The Commentary on the Cūḷabodhi Jātaka is the fifth.

444. Commentary on the Kaṇhadīpāyana Jātaka

"For just seven days I" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. The story will become manifest in the Kusa Jātaka. The Teacher, having asked that monk "Is it true, monk, that you are dissatisfied?" when it was said "It is true, venerable sir," having said "Monk, the wise ones of old, when a Buddha had not arisen, having gone forth into the ascetic life of another faith, for more than fifty years, living the holy life without delight, through fear of the breaking of their shame and moral fear, did not tell anyone of their state of dissatisfaction; why do you, having gone forth in such a Dispensation leading to liberation, standing before a venerable Buddha such as myself, make manifest your state of dissatisfaction in the midst of the fourfold assembly? For what purpose do you not guard your own shame and moral fear?" brought up the past.

In the past, in the Vaṃsa country, in a city named Kosambī, a king named Kosambaka exercised kingship. At that time, in a certain market town, two brahmins with wealth of eighty ten millions, dear friends to each other, having seen danger in sensual pleasures, having set going a great giving, both having abandoned sensual pleasures, having gone forth while the public was weeping and lamenting, having made a hermitage in the Himalayan region, having gone forth, sustaining themselves by wandering for gleanings on forest roots, fruits and various kinds of fruit, dwelt for fifty years; they were unable to produce meditative absorption. They, by the elapse of fifty years, wandering through the countryside for the purpose of partaking of salt and sour things, reached the Kāsi country. There, in a certain market town village, there was a lay friend of the hermit Dīpāyana named Maṇḍabya; both of them went to his presence. He, having seen them, delighted, having had a hermitage built, attended upon both of them with the four requisites. They, having dwelt there for three or four

years, having asked his permission, wandering on a journey, having reached Bārāṇasī, dwelt at the Atimuttaka cemetery. There Dīpāyana, having dwelt as long as he liked, again went to the presence of that very friend. The hermit Maṇḍabya dwelt right there.

Then one day a certain thief, having committed theft inside the city, having taken the valuable goods, having gone out, being pursued by the awakened householders and the guard-men, having known him to be a thief, having gone out through the drain, having entered the cemetery with speed, having thrown down the bundle at the door of the hermit's hermitage, fled. The people, having seen the bundle, having threatened and beaten him saying "Hey, you wicked matted-hair ascetic, you commit theft at night and by day you go about in the guise of a hermit," having taken him, having led him, showed him to the king. The king, without even investigating, said "Go, impale him on a stake." They, having led him to the cemetery, set up an acacia stake; the stake does not enter the hermit's body. Then they brought a margosa stake; that too does not enter. They brought an iron stake; that too does not enter. The hermit looked, thinking "What indeed is my former deed?" Then the knowledge of remembering past births arose in him; by that, having examined his former deed, he saw it. But what was his former action? The piercing of a fly on a koviḷāra stake. It is said that he, in a previous existence, having been a carpenter's son, having gone to his father's place of chipping wood, having taken a fly, pierced it as if with a stake with a koviḷāra splinter. That evil deed, having reached this state, seized him. He, having known "It is not possible to be freed from this evil by me," said to the king's men "If you wish to impale me on a stake, bring a koviḷāra stake." They, having done so, having impaled him on a stake, having set a guard, departed.

The guards, having become concealed, watched those coming to his presence. At that time, Dīpāyana, coming to the presence of Maṇḍabya thinking "My friend has been seen for a long time," having heard on the way on that very day that he had been impaled on a stake, having gone to that place, standing to one side, having asked "What, my dear, are you a doer?" when it was said "I am innocent," asked "Were you able or not able to guard against ill-will in your own mind?" "My dear, towards those by whom I was seized, indeed not towards them nor towards the king do I have any ill-will." Having said "This being so, the shade of such a virtuous one is pleasant for me," Dīpāyana sat down in dependence on the stake. Then drops of blood from Maṇḍabya's body fell upon his body. Those, having fallen repeatedly on his golden-coloured body, having dried, became black spots. Thenceforth he became known as Kaṇhadīpāyana. He sat right there the whole night.

On the following day the guard-men, having come, reported that incident to the king. The king, thinking "It was done by me without consideration," having gone there with speed, asked Dīpāyana "One gone forth, why are you sitting in dependence on the stake?" "Great king, I am sitting guarding this hermit." "But did you, great king, have this done having known whether he is a doer or innocent?" He explained the unpurified nature of the action. Then he, having said to him "Great king, a king should indeed be one who acts considerately; a lazy householder enjoying sensual pleasures is not good" and so on, expounded the Teaching. The king, having known the faultless nature of Maṇḍabya, commanded "Remove the stake." Those removing the stake were unable to remove it. Maṇḍabya said - "Great king, I, through the fault of

deeds done formerly, have reached such a peril. It is not possible to remove the stake from my body. If you wish to give me my life, having had a saw brought, have this stake cut level with the skin." The king had it done so. The stake inside the body remained just inside. At that time, it is said, having taken a subtle koviḷāra splinter, he inserted it into the anus of a fly; that remained inside its body. He, not having died by that reason, died only by the exhaustion of his own life span; therefore this one too did not die. The king, having paid homage to the hermits, having asked forgiveness, looked after both of them, making them dwell in the pleasure grove. Thenceforth Maṇḍabya became known as Āṇimaṇḍabya. He dwelt right there in dependence on the king, but Dīpāyana, having made his wound comfortable, went to the very presence of his lay friend Maṇḍabya.

Having seen him entering that hermitage, one man informed his friend. He, having heard, with a gladdened mind, together with his son and wife, having taken abundant scents, garlands, oil, molasses and so on, having gone to that hermitage, having paid homage to Dīpāyana, having washed his feet, having anointed them with oil, having made him drink a beverage, sat down listening to the news of Āṇimaṇḍabya. Then his son, a prince named Yaññadatta, played with a ball at the end of the walking path, and there in a certain ant-hill a venomous snake dwelt. The ball struck by the boy on the ground, having gone, fell on the head of the venomous snake at the hole of the ant-hill. He, not knowing, put his hand into the hole. Then the angry venomous snake bit him on the hand. He, having fainted from the force of the poison, fell right there. Then his mother and father, having known the fact of being bitten by a snake, having lifted up the boy, having brought him to the presence of the hermit, having made him lie down at his feet, said "Venerable sir, those who have gone forth know medicine or protection; make our little son healthy." I do not know medicine, I shall not perform medical treatment. When it was said "If so, venerable sir, having extended friendliness towards this boy, make a declaration of truth," the hermit, having said "Good, I shall make a declaration of truth," having placed his hand on the head of Yaññadatta, spoke the first verse -

- 62.** "For only seven days I, with a gladdened mind, desirous of merit, practised the holy life;
And furthermore, this that I have practised, for more than fifty years;
Unwillingly indeed I practise, by this truth may there be well-being;
Let the poison be destroyed, may Yaññadatta live."

Therein, "and furthermore, this that I have practised" means beyond that week, whatever my holy life. "Unwillingly indeed" means not wishing for the going forth at all. "By this truth may there be well-being" means if it is true that I, dwelling a dwelling of discontent for more than fifty years, have not made this known to anyone, by this truth may there be safety for the prince Yaññadatta, may he regain his life.

Then, together with his declaration of truth, the poison, having fallen away from above the region of Yaññadatta's breast, entered the earth. The prince, having opened his eyes, having looked at his mother and father, having said "Mother, father," having turned over, lay down. Then Kaṇhadīpāyana said to his father - "I have

now done my part; you too do your own part." He, thinking "I too shall make a declaration of truth," having placed his hand on his son's chest, spoke the second verse -

- 63.** "Since I never delighted in giving, having seen a guest at the time of lodging;
And they did not know my unpleasantness, the very learned ascetics and
brahmins;
Unwillingly indeed I give, by this truth may there be well-being;
Let the poison be destroyed, may Yaññadatta live."

Therein, "at the time of lodging" means at the time of coming to the house for the purpose of dwelling. "And they did not know my unpleasantness" means even the very learned ascetics and brahmins never knew this state of my dislike, thinking "This one neither delights in giving, nor in us." It explains that "For I look upon you only with eyes of affection." "By this truth" means if I, while giving a gift, not believing in the result, give out of my own unwillingness, and others do not know my state of unwillingness, by this truth may there be well-being - this is the meaning.

Thus, together with his declaration of truth, the poison, having fallen away from the waist upward, entered the earth. The prince, having risen, sat down, but was not able to stand. Then his father said to the mother "Dear lady, I have done my own power; now you, having made a declaration of truth, make the son able to rise and walk." "Husband, there is one truth of mine, but I am not able to speak it in your presence." "Dear lady, in whatever way, make my son healthy." She, having accepted saying "Very well," making a declaration of truth, spoke the third verse -

- 64.** "The venomous snake, dear son, of abundant radiance, which bit you having
risen from its hole;
In my dislike for it today, and for your father there is no distinction;
By this truth may there be well-being, let the poison be destroyed, may
Yaññadatta live."

Therein, "dear son" - she addresses her son. "Of abundant radiance" means of powerful poison. "Bilarā" means from a hole; or this itself is the reading. "Having risen" means having got up; the meaning is having arisen from the ant-hill hole. "Pitarañca te" means "and for your father." In the commentary, however, this itself is the reading. This is what is meant - "Dear son Yaññadatta, in my dislike there is no distinction between that venomous snake and your father. And moreover, setting aside that state of dislike, it has never been made known by me to anyone until today; if this is true, by this truth may there be safety for you."

And together with the declaration of truth, all the poison, having fallen away, entered the earth. Yaññadatta, with a body free from poison, having risen, began to play. Thus, when the son had risen, Maṇḍabya, asking Dīpāyana's disposition, spoke the fourth verse -

- 65.** "Peaceful ones, tamed, wander forth, apart from the dark one there are none
without the form of sensuality;
Dīpāyana, being disgusted with what, do you unwillingly live the holy life?"

Its meaning is - Whatever warriors and others, having abandoned sensual pleasures, go forth in this world, apart from the dark one, setting aside the venerable Kaṇha, there are no others called "without the form of sensuality"; all are peaceful because of the state of having calmed the mental defilements through the meditative development of absorption, and tamed because of having tamed the doors of the eye and so on such that they become without agitation, and they live the holy life with delight only; but you, venerable sir, Dīpāyana, for what reason, being disgusted with austere asceticism, being unwilling, do you live the holy life? Why do you not just dwell in the household life?

Then he, explaining the reason for that, spoke the fifth verse -

- 66.** "Having gone forth through faith, then turned back again, he is indeed like an idiot, this fool;
Being disgusted with this doctrine, unwillingly I live the holy life;
The state praised by the wise and of the good, thus I become a doer of merit."

Its meaning is - Kaṇha, having believed in action and its fruit, having given up so great a wealth, having gone forth from the house, what he abandoned, he has turned back again for that very purpose. Being disgusted with this doctrine - "This one is indeed an idiot, a fool, like a village boy" - I, through fear of the breaking of my own shame and moral fear, even though unwilling, live the holy life. What is more, this merit of going forth is indeed praised by the wise, by the Buddhas and others, and it is the dwelling place of those very good ones. Thus, by this reason too, I become a doer of merit; even with tearful face, even while weeping, I indeed live the holy life.

Thus he, having related his own disposition, again asking Maṇḍabya, spoke the sixth verse -

- 67.** "You satisfy ascetics, brahmins, and travellers, with food and drink as almsfood;
This house of yours is like a well, endowed with food and drink;
Then being disgusted with what doctrine, unwillingly do you give this gift?"

Therein, "almsfood" means having prepared almsfood for those walking for alms, you give it. "Like a well" means like a common pond dug at a crossroads.

Then Maṇḍabya, relating his own disposition, spoke the seventh verse -

- 68.** "My fathers and grandfathers were faithful, masters of giving, bountiful;
Following that family duty, may I not be the last scent in the family;
Being disgusted with this doctrine, unwillingly I give this gift."

Therein, the connection of the term "were" is with "faithful"; the meaning is they were faithful. "Were" means having been faithful, beyond that further they were both foremost in giving and those who understood the meaning of the spoken word "give, do." "That family duty" means that family duty; in the commentary, however, this itself is the reading. "May I not be the last scent in the family" means having considered "may I not be the very last and the chaff of the family in my own family," being disgusted with this doctrine "the last of the family, the chaff of the family," he explains that even though not wishing to give, I give this gift.

And having said thus, Maṇḍabya, questioning his own wife, spoke the eighth verse -

- 69.** "A young maiden of immature wisdom, whom I brought from my relatives' family, O beautiful one;
And she did not know my unpleasantness, apart from sensual desire while serving me;
Then for what reason, dear lady, was your communal life with me of such a form?"

Therein, "of immature wisdom" means having wisdom incompetent to manage a household, being still exceedingly young. "Whom I brought" means "whom I brought" - I brought her, being still just a young girl, from the relatives' family - this is what is meant. "Apart from sensual desire while serving me" means for so long a time, without desire, unwillingly, even while serving me, she did not make known to me her own dislike of me; she served as if indeed being fond of me. "By what beauty" means by what reason. "Bhoti" - he addresses her thus. "Of such a form" means how did your communal life with me, who is repulsive like a venomous snake, become of such a form, as if it were a dear communal life?

Then she, speaking to him, spoke the ninth verse -

- 70.** "Far, distant, never here exists, a lineage named in this family;
Following that family duty, may I not be the last scent in the family;
Being disgusted with this doctrine, unwillingly I am your foot-servant."

Therein, "far" and "distant" are mutual synonyms. Or, showing it as very far, she said thus. "Here" is merely a particle; the meaning is "never." "Lineage" means a lineage of men. This is what is meant - Husband, in this our relatives' family, from far back up to the seventh generation, there has never been a lineage of men; not even a single woman, having abandoned her husband, has ever taken another man. "That family duty" means I too, conforming to that family duty, that family tradition, having considered "may I not be the last in my own family, become as chaff," being disgusted with this doctrine "the last of the family, the scent of the family," even though unwilling, I am your foot-servant, a stewardess, a foot-attendant wife I have become.

And having said thus, having thought "A secret never before spoken by me in the presence of my husband has been spoken; he might even be angry with me; I shall ask forgiveness right in the presence of the ascetic who frequents our family," asking forgiveness, she spoke the tenth verse -

- 71.** "Maṇḍabya, I spoke what should not be spoken, may that be forgiven today because of my little son;
Out of love for my son, nothing else matters here or beyond, for our Yaññadatta lives."

Therein, "may that be forgiven" means may that be pardoned. "Because of my little son today" means may that spoken by me today be pardoned because of this son. "For our this one" means the son for whose sake this was spoken by me, that son of ours lives; by the fact of his obtaining life, forgive me, husband; from today onwards I shall be one wielding power over you.

Then Maṇḍabya said to her: "Rise up, dear lady, I forgive you; but from now on do not be harsh-minded, and I too shall not do what is unpleasant to you." The Bodhisatta said to Maṇḍabya - "Friend, by you, having collected wealth through wrongful accumulation, not believing in action and its fruit, while giving gifts, what is inappropriate was done; from now on, believing, give gifts." He, having accepted saying "Very well," said to the Bodhisatta - "Venerable sir, by you, standing in the state of being worthy of offerings for us, while practising the holy life without delight, what is inappropriate was done; from now on, just as deeds done for you become of great fruit, thus having gladdened your mind, being of pure mind and delighted, practise the holy life." They, having paid homage to the Great Being, rose up and went. Thenceforth the wife was affectionate towards her husband, and Maṇḍabya, with a gladdened mind, gave gifts with faith. The Bodhisatta, having dispelled discontent, having produced the meditative absorptions and direct knowledges, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. At that time Maṇḍabya was Ānanda, the wife was Visākhā, the son was Rāhula, Āṇimaṇḍabya was Sāriputta, but Kaṇhadīpāyana was myself.

The Commentary on the Kaṇhadīpāyana Jātaka is the sixth.

445. Commentary on the Nigrodha Jātaka

"I do not know this" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. For one day, when the monks said to him "Friend Devadatta, the Teacher has been very helpful to you; for in dependence on the Teacher you obtained the going forth, you obtained the full ordination, you learnt the three Canons of the Buddha's teaching, you produced meditative absorption, and your material gain and honour too belongs to the One of Ten Powers alone," he, having picked up a blade of grass, when it was said "I do not see even this much virtue done for me by the ascetic Gotama," the monks raised up a discussion in the Teaching hall. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too Devadatta was ungrateful and a betrayer of friends," being requested by them, brought up the past.

In the past, in Rājagaha, a king named the Great King of Magadha exercised kingship. At that time the millionaire of Rājagaha brought the daughter of a provincial millionaire for his own son; she was barren. Then afterwards her honour declined. They raised up talk in such a way that she would hear it: "With a barren woman living in our son's house, how will the family lineage grow?" She, having heard that, having thought "Let it be; having made the pretence of being pregnant, I shall deceive them," said to her own nurse who attended to her welfare "Mother, what do pregnant women do?" and having asked about the care of pregnant women, having concealed her menstrual period, having developed cravings for sour things and so on, at the time of swelling of the hands and feet, having had the backs of her hands and feet beaten and made thick, day after day too she increased the enlargement of her belly by wrapping with rags, she made the tips of her breasts dark, and even when

attending to bodily functions she did not do so in the presence of others apart from that nurse. Her husband too gave her pregnancy care. Having lived thus for nine months, having asked permission of her father-in-law saying "Now I shall go to my father's house in the province and give birth," having mounted a chariot, she departed from Rājagaha with a great retinue and set out on the road. But ahead of her a caravan was travelling. She would reach at breakfast time the place where the caravan had stayed and departed from.

Then one day, in that caravan, a certain destitute woman, having given birth to a son at night at the foot of a certain banyan tree, right early, when the caravan was departing, thinking "I shall not be able to go without the caravan; but while living it is possible to obtain a son," having spread out the placenta and the birth-stain on the net of roots at the banyan tree's base, having abandoned the son, she went. Deities too took up protection of the child. For he was not just anyone; he was the Bodhisatta himself. He, however, at that time took such a conception. The other, having reached that place at breakfast time, thinking "I shall attend to bodily functions," having gone together with that nurse to the banyan tree's base, having seen a golden-coloured child, saying "Mother, our task is accomplished," having removed the rags, having smeared the area of her lap with blood and birth-stain, she announced her own delivery. At that very moment, having enclosed him with a curtain, full of mirth, together with his retinue, he sent a letter to Rājagaha. Then her mother-in-law and father-in-law, from the time of delivery onwards, sent word saying "What will she do at her father's family? Let her come right here." She, having turned back, entered Rājagaha itself. There, having received him, those giving the child a name, because of being born at the foot of a banyan tree, gave the name "Prince Nigrodha." On that very day, the daughter-in-law of the deputy millionaire too, going to her family home for the purpose of giving birth, gave birth to a son on the road beneath a branch of a certain tree; they gave him the name "Prince Sākha." On that very day, the wife of a tailor living in dependence on the millionaire too gave birth to a son amidst rags; they gave him the name "Pottika."

The great millionaire, having commanded that both those boys "were born on the very same day as the young Nigrodha," brought them up together with him. They, having grown up together, having come of age, having gone to Takkasilā, learnt the crafts. Both the millionaire's sons gave two thousand to the teacher. The young Nigrodha began the craft for Pottika in his own presence. They, having completed their crafts, having asked permission from the teacher, having departed, thinking "We shall wander on a journey through the country," gradually having reached Bārāṇasī, lay down at the foot of a certain tree. At that time it was the seventh day since the king of Bārāṇasī had died; they had the drum circulated in the city: "Tomorrow we shall yoke the state chariot." While those companions too, having lain down at the tree-root, were sleeping, Pottika, having risen at the break of dawn, sat down rubbing the feet of the young Nigrodha. Among the cocks dwelling in that tree, the upper cock dropped excrement on the body of the lower cock. Then he said to him "By whom was this dropped?" "My dear, do not be angry; it was dropped by me not knowing," he said. "I say, you consider my body your toilet, do you not know my measure?" Then the other said to him "I say, you, even when it was said 'It was done by me not knowing,' are still angry; what then is your measure?" "Whoever, having killed me, eats my flesh, he obtains a thousand right early; therefore I have conceit." Then the

other said to him "I say, by just that much you have conceit; but whoever, having killed me, eats the fat meat, he becomes a king right early; whoever eats the middle meat, he becomes a general; whoever eats the meat attached to the bones, he becomes a storekeeper."

Pottika, having heard their talk, thinking "What use is a thousand to us? Kingship alone is better," having quietly climbed the tree, having seized the cock roosting above, having killed it, having cooked it on embers, gave the fat meat to Nigrodha, gave the middle meat to Sākha, and ate the bone meat himself. Having eaten, having said "My dear Nigrodha, you will become a king today; my dear Sākha, you will become a general; but I will become a storekeeper," being asked "How do you know?" he reported that incident. Those three persons too, at the time of the morning meal, having entered Bārāṇasī, having eaten milk-rice mixed with ghee and sugar at the house of a certain brahmin, having departed from the city, entered the park. The young Nigrodha lay down on a stone slab; the other two lay down outside. At that time, having placed the five regalia inside, they sent forth the state chariot. Therein, the detailed discussion will become evident in the Mahājanaka Jātaka. The state chariot, having gone to the park, having turned back, having become ready for mounting, stood still. The chaplain, thinking "In the park there must be a meritorious being," having entered the park, having seen the young man, having removed the cloth from the soles of his feet, having examined the marks on his feet, thinking "Let the kingdom of Bārāṇasī stand; he is fit to become the sovereign king of the whole of Jambudīpa," had all the musicians play. The young Nigrodha, having awoken, having removed the cloth from his face, having looked at the great multitude, having turned over, lying down, having waited a little while, sat down cross-legged on the stone slab. Then the chaplain, having knelt down on his knee, having said "The kingdom comes to you, Sire," when he said "Very well," having placed him right there upon a heap of jewels, consecrated him. He, having attained the kingdom, having given Sākha the position of general, entered the city with great honour; Pottika too went together with them. From that time onwards the Great Being exercised kingship righteously in Bārāṇasī.

He, one day, having remembered his mother and father, said to Sākha -"My dear, it is not possible to carry on without mother and father; having gone with a great retinue, bring our mother and father here." Sākha rejected, saying "There is no business of going there for me." Then he commanded Pottika. He, saying "Very well," having gone there, said to Nigrodha's mother and father "Your son is established in the kingdom; come, let us go." They rejected, saying "We still have sufficient wealth; enough with going there." He spoke to Sākha's mother and father too; they too did not wish. He spoke to his own mother and father; they rejected, saying "We, dear son, shall live by the work of tailoring; enough." He, not having obtained their consent, having returned to Bārāṇasī itself, having thought "Having dispelled the weariness of the journey at the general's house, afterwards I shall see my friend Nigrodha," having gone to the door of his dwelling, said to the doorkeeper "Inform the general that his friend named Pottika has come." He did so. But Sākha, thinking "This one, not having given the kingdom to me, gave it to his friend Nigrodha," bound enmity against him. He, having heard that talk, having come angry, having said "Who is this one's friend? A madman, a slave-woman's son! Seize him!" having had him beaten with hands, feet, knees, and elbows, having had him seized by the neck, had him expelled.

He thought: "Sākha, having obtained the position of general from my presence, is ungrateful and a betrayer of friends; having had me beaten, he had me expelled. But Nigrodha is wise, grateful, and a good person; I shall go to his very presence." He, having gone to the king's gate, had it announced to the king: "Sire, a friend of yours named Pottika, it is said, is standing at the gate." The king, having had him summoned, having seen him approaching, having risen from his seat, having gone out to meet him, having exchanged friendly welcome, having had beard-dressing and so on performed, adorned with all ornaments, with food of various excellent flavours that had been enjoyed, comfortably seated together with him, having asked the news of his mother and father, heard of their not coming. Sākha too, thinking "Pottika might slander me in the presence of the king, but when I have gone, he will not be able to say anything," went to that very place. Pottika, in his very presence, having addressed the king, said: "Sire, I, wearied by the road, thinking 'Having gone to Sākha's house and having rested, I shall come here,' went. Then Sākha, having said 'I do not know him,' having had me beaten, having had me seized by the neck, had me expelled - would you believe this?" Having said this, he spoke three verses -

72. "I do not know this one, who this is or whose he is;
Just as Sākha spoke, Nigrodha, what do you think?
73. "Then, having seized me by the throat, the men dragged me out;
Having given blows to my face, obedient to Sākha's word.
74. "Such was done by the evil-minded one, the ungrateful, the treacherous;
An ignoble deed was done by Sākha, by your friend, O lord of people."

72-74. Therein, "what do you think" means: as the friend behaved towards me, do you too think in just the same way, or do you think otherwise; do you believe that the friend would speak thus about me, or do you not believe that - this is the intention. "By the one led by the throat" means by seizing the throat. "By the treacherous one" means by one who betrays friends.

Having heard that, Nigrodha spoke four verses -

75. "I do not know this, nor does anyone tell me;
What you, my dear, declared to me, torture done by a relative.
76. "You are a provider of livelihood for friends, and for both me and Sākha;
You are the giver of supremacy to us, greatness among human beings;
By you this supernatural power was obtained for us, here there is no doubt for me.
77. "Just as a seed in fire is burnt and does not grow;
So what is done for a bad person perishes and does not grow.
78. "In a grateful man, virtuous, of noble conduct;
Like seeds in a good field, what is done for him does not perish."

75-78. Therein, "tells" (saṃsati) means informs. "Torture done" (kāraṇaṃ kata) means torture reckoned as pulling, dragging, beating and pounding has been done - this is the meaning. "A provider of livelihood for friends" (sakhīnaṃ sājīvakaro) means my dear, Pottika, you are a good provider of livelihood for companions, a producer of livelihood. "And for both me and Sākha" (mama sākhasa cūbhaya) means for both me and Sākha, friends of both - this is the meaning. "You are our supremacy" (tvam nosissariya) means you are the giver of supremacy to us; from your presence these successes have been obtained by us. "Greatness" (mahantata) means the state of greatness.

And having said thus, while Nigrodha was speaking this much, Sākha stood right there. Then the king asked him "Sākha, do you recognise this Pottika?" He remained silent. Then the king, commanding punishment for him, spoke the eighth verse -

79. "This contemptible cheat, one who thinks like a bad person;
Let them strike the friend with spears, I do not wish for his life."

Therein, "contemptible" means inferior. "Cheat" means fraudulent.

Having heard that, Pottika, having thought "Let not this fool be ruined on account of me," spoke the ninth verse -

80. "Be patient with him, great king, living beings cannot be brought back;
Be patient, O king, with the bad person, I do not wish for his murder."

Therein, "be patient with him" means let there be patience towards him, the meaning is "forgive this bad person." "Cannot be brought back" means the lives of one who is dead cannot be brought back.

The king, having heard his word, forgave Sākha, and wished to give even the position of general to Pottika alone, but he did not wish for it. Then he gave him the position called storekeeper, worthy of the administration of all generals. Formerly, it is said, this rank did not exist; from that time onwards it came into being. Afterwards, Pottika the storekeeper, prospering with sons and daughters, spoke the concluding verse by way of exhortation to his own sons and daughters -

81. "One should resort to the banyan tree, one should not dwell with a branch;
Death in the banyan tree is better, than life in a branch."

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, Devadatta was ungrateful in the past too indeed," connected the Jātaka - "At that time the branch was Devadatta, Pottika was Ānanda, but the banyan tree was myself."

The Commentary on the Nigrodha Jātaka is the seventh.

446. Commentary on the Takkala Jātaka

"There are no takkala roots, there are no yams" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain lay follower who supported his father. It is said that he, having been reborn in a poor family, when his mother had died, having risen right early, performing such duties as giving a wooden toothbrush, water for

washing the face, and so on, having done work for wages or ploughing, having prepared rice gruel, meals, and so on in accordance with the wealth obtained, nourished his father. Then his father said to him - "Dear son, you alone do the work both inside and outside; I shall bring a girl of good family for you; she will do the work in the house for you." "Dear father, women, having come to a house, will indeed not make happiness of mind either for me or for you; do not think of such a thing; I shall nourish you for as long as I live, and after your passing I shall know." Then his father, even against his wishes, brought a young woman. She was a benefactress to both her father-in-law and her husband, of humble conduct. Her husband too, being pleased thinking "She is a benefactress to my father," whatever agreeable thing he obtained, having brought it, gives it to her; she too offered that to her father-in-law alone. She afterwards thought: "My husband, whatever he obtains, without giving it to his father, gives it to me alone; surely he has become free from affection towards his father; by some means, having made this old man repulsive to my husband, I shall have him driven out from the house."

She, from that time onwards, having made such things as water too cold or too hot, food too salty or unsalted, rice with uncooked grains or overcooked, and so on, as causes for the arising of his wrath, when he became angry, having spoken harsh words "Who will be able to attend upon this old man?" she increased the dispute. Having thrown lumps of spittle and so on here and there, she also made her husband look down upon him, saying "See your father's behaviour; when told 'Do not do this and that,' he becomes angry; either let your father dwell in this house, or me." Then he said to her: "Dear lady, you are young and will be able to live anywhere; my father is old; you, not enduring him, depart from this house." She, frightened, having fallen at her father-in-law's feet, having asked forgiveness saying "From now on I shall not do thus," began to look after him according to the customary procedure itself. Then that lay follower, having been troubled by her on the previous days, not having gone to the Teacher's presence for hearing the Teaching, went when she had become established in her normal behaviour. Then the Teacher asked him: "Why, lay follower, have you not come for hearing the Teaching for seven or eight days?" He related that reason. The Teacher, having said "Now for the present, not having taken up her talk, you did not have your father removed; but formerly, having taken up this woman's talk, having led your father to the charnel ground, having dug a pit, having thrown him in there, at the time of killing, I, having become seven years old, having spoken of the virtues of mothers and fathers, prevented you from the deed of patricide; at that time you, having heard my talk, having looked after your father for as long as life lasted, became one destined for heaven; this exhortation given by me does not abandon him even though gone to another existence; for this reason, not having taken up her talk, now your father was not removed by you," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in a certain Kāśi village, in the house of a certain family, there was an only son named Savitṭhaka. He, looking after his mother and father, afterwards, when his mother had died, nourished his father - the entire story should be told according to the procedure of the present story itself. Here, however, this is the distinction. At that time that woman, having said "See your father's behaviour; when told 'Do not do this and that,' he becomes angry," said: "Husband, your father is fierce and harsh, constantly making disputes,

worn out by old age, oppressed by illness, before long he will die; and I am not able to live in one house together with him; he himself will die within a few days; you, having led him to the charnel ground, having dug a pit, having thrown him in there, having cut off his head with a spade, having brought him to the destruction of life, having covered him above with earth, come back." He, being told again and again by her, said: "Dear lady, killing a man is indeed a weighty matter; how shall I kill him?" "I shall tell you a means." "Tell me then." "Husband, you, towards the break of dawn, having gone to your father's sitting place, having made a great noise so that all hear, having said 'Dear father, in such and such a village there is a debtor of yours; when I go he does not give; after your passing he will not give at all; tomorrow, having sat in a small carriage, we shall go right early,' having risen at the very time stated by him, having harnessed the small carriage, having caused him to sit there, having led him to the charnel ground, having dug a pit, having made a sound as if robbed by thieves, having killed him, having thrown him into the pit, having cut off his head, having bathed, come back."

Saviṭṭhaka, having accepted her word saying "There is a means for this," prepared the small carriage for the journey. Now he had one seven-year-old son, wise and experienced. He, having heard his mother's words, thinking "My mother is of bad character; she is causing my father to commit the deed of patricide; I shall not allow this deed of patricide to be done," having gone quietly, lay down together with his grandfather. Saviṭṭhaka too, having harnessed the small carriage at the time stated by the other, had his father seated in the small carriage, saying "Come, dear father, let us settle the withdrawal." The boy too climbed into the small carriage first of all. Saviṭṭhaka, being unable to prevent him, having gone together with him to the charnel ground, having placed his father and the boy to one side, having himself descended, having taken a spade and basket, began to dig a four-cornered pit in a concealed place. The boy, having descended, having gone to his presence, as if not knowing, having raised a discussion, spoke the first verse -

- 82.** "There are no takkala roots, there are no yams, there are no bulbous plants,
there are no kaḷamba roots, dear son;
Alone in the forest in the midst of a cemetery, for what purpose, dear son, do
you dig a pit?"

Therein, "there are no takkala roots" means there are no piṇḍālu tubers. "Yams" means yam tubers. "Bulbous plants" means biḷāri creeper tubers. "Kaḷamba roots" means palm tubers.

Then his father spoke the second verse -

- 83.** "Your grandfather, dear son, is very weak, afflicted by suffering from many
ailments;
Today I shall bury him in a pit, for I do not like that life of his."

Therein, "by many ailments" means afflicted by suffering arisen from many ailments. "For I do not... his... that" means for I do not wish for that wrong livelihood of your grandfather, thinking "for one of such form, death itself would be better than life," I shall bury him in a pit.

Having heard that, the prince spoke half a verse -

84. "Having obtained this evil thought, you do a cruel, harmful deed."

Its meaning is - Dear son, you, thinking "I shall release my father from suffering," applying the suffering of death, having obtained this evil thought, and because of standing having gone beyond welfare through the power of that thought, you do a cruel, harmful deed.

And having said thus, the boy, having taken the spade from his father's hand, began to dig a certain pit not far away. Then his father, having approached him, asked "Why, dear son, are you digging a pit?" He, speaking to him, spoke the third verse -

"From me too, dear son, you will receive such action, brought on by old age;
Following that family duty, I too shall bury you in a pit."

Its meaning is - Dear son, I too shall bury you in this pit in your old age; thus indeed, dear son, when it is done by me too, in this pit you, brought on by old age, will receive such action; that which is this family duty set in motion by you, conforming to that, having come of age, dwelling together with a wife, I too shall bury you in a pit.

Then his father spoke the fourth verse -

85. "Making harsh speech, having insulted me, you speak, young man;
Being my own legitimate son, you are one who wishes for my harm, son."

Therein, "making" means overcoming. "Having approached" means having struck against.

When this was said, the wise young man spoke three verses - one verse of reply and two verses of inspired utterance -

86. "I am not one who wishes for your harm, dear father; I too am one who wishes for your welfare, dear father;
But you doing that evil action, I am not able to prevent you from that.

87. "Whoever, of bad character, harms his mother or father, the innocent ones;
Upon the collapse of the body, in the future life, without doubt he goes to hell.

88. "Whoever looks after his mother or father, with food and drink;
Upon the collapse of the body, in the future life, without doubt he goes to a fortunate destination."

86-88. But having heard this talk on the Teaching from his son, the father spoke the eighth verse -

89. "You are not one who wishes for my harm, son, you are one who wishes for my welfare, son;
And I, being addressed by you as mother, do such cruel action."

Therein, "ahañca taṃ mātārā" means "and I, by you as mother," or this itself is the reading.

Having heard that, the prince, having said "Dear father, women indeed, when a fault has arisen, not being restrained, do evil again and again; it is fitting to dismiss her so that my mother does not do such a thing again," spoke the ninth verse -

- 90.** "She who is that wife of yours of ignoble form, she is my own mother, my parent;
You should expel her from your own home, she might bring you other suffering too."

Saviṭṭhaka, having heard the wise son's talk, having become joyful, saying "Let us go, dear son," together with his son and father, having sat down in a small carriage, set forth. That woman of misconduct too, glad and delighted thinking "The wretch has departed from our house," having smeared the house with wet cow-dung, having cooked milk-rice, looking along the road of arrival, having seen them approaching, having become angry thinking "He has gone and brought back the departed wretch," abused him saying "I say, you cheat, you have come back bringing the departed wretch again." Saviṭṭhaka, without saying anything, having unyoked the small carriage, having beaten her well-beaten saying "You woman of misconduct, what are you saying?" having seized her by the feet, saying "Henceforth do not enter this house," dragged her out. Thereupon, having bathed his father and son, and having bathed himself too, all three consumed the milk-rice. That woman of bad character too dwelt for a few days in another house. At that time the son said to his father - "Dear father, my mother does not understand by this much; for the purpose of making my mother downcast, having said 'In such and such a small village there is my maternal uncle's daughter; she will look after my father and son and me; I shall bring her,' having taken garlands, scents and so on, having gone out by the small carriage, having wandered about the fields, come back in the evening." He did so.

The women in the neighbouring family told her: "Your husband, it is said, has gone to such and such a village to bring another wife." She, having become frightened and trembling thinking "Now I am lost, there is no more opportunity for me," thinking "I shall entreat my son alone," having gone to the presence of the wise son, having fallen at his feet, said: "Dear son, apart from you there is no other shelter for me; henceforth I shall look after your father and grandfather like a decorated shrine; grant me entry into this house again." He, having said "Very well, mother, if you will not do such a thing again, I shall do it; be diligent," when his father had come, spoke the tenth verse -

- 91.** "She who is that wife of yours of ignoble form, she is my own mother, my parent;
Tamed like a she-elephant brought under control, she of bad character, let her come back again."

Therein, "like a she-elephant" means dear son, now she, like a she-elephant that has been made to undergo the imperturbability training, has become tamed, brought under control, without venom. "Let her come back again" means let her come again to this house.

Thus he, having expounded the Teaching to his father, having gone, brought back his mother. She, having asked forgiveness from her husband and father-in-law, thenceforth, having become tamed, endowed with the Teaching, looked after her husband, father-in-law, and son. And both, standing firm in the son's exhortation, having performed meritorious deeds such as giving and so on, were destined for heaven.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the one who supported his father became established in the fruition of stream-entry. At that time the father, the son, and the daughter-in-law were those very same ones, but the wise prince was myself.

The Commentary on the Takkala Jātaka is the eighth.

447. Commentary on the Mahādharmapāla Jātaka

"What indeed for you" - this the Teacher, having gone to Kapilavatthu on his first visit, while dwelling at the Nigrodha Monastery, spoke referring to the king's disbelief at his father's dwelling. For at that time the great King Suddhodana, having given rice gruel and hard food at his own dwelling to the Blessed One with a retinue of twenty thousand monks, speaking pleasant talk in the interval before the meal, said "Venerable sir, during the time of your striving, deities, having come, having stood in the sky, reported to me 'Your son, Prince Siddhattha, has died from lack of food.'" And when the Teacher said "Did you believe it, great king?" he said "I did not believe it, venerable sir; I rejected even the deities speaking while standing in the sky, saying 'For my son, there is no such thing as final nibbāna without attaining Buddhahood at the foot of the Bodhi tree.'" Having said "Great king, formerly too, even at the time of Mahādharmapāla, you did not believe the world-famed teacher who, having shown bones, said 'Your son is dead, these are his bones,' saying 'In our family there is no such thing as death in youth'; why then would you believe now?" being requested by him, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in the Kāśī country there was a village named Dhammapāla. It received that name because of the Dhammapāla family dwelling there. There a brahmin known as "Dhammapāla" dwelt, because of protecting the ten wholesome courses of action; in his family, at least even the slaves and labourers gave gifts, guarded morality, and performed the Observance practice. At that time the Bodhisatta was reborn in that family; they gave him the name "Prince Dhammapāla." Then, when he had come of age, his father, having given a thousand, sent him to Takkaśilā for the purpose of learning a craft. He, having gone there, learnt the craft in the presence of the world-famed teacher, and was the chief pupil among five hundred young students. At that time the teacher's eldest son died. The teacher, surrounded by young students, together with the group of relatives, weeping and wailing, performs the funeral rites for him at the cemetery. There the teacher and the group of relatives and his pupils weep and lament, but Dhammapāla alone does not weep and does not lament. Moreover, when those five hundred young men, having come from the cemetery, having sat down in the presence of the teacher, were saying "Alas, such a one indeed, accomplished in good

conduct, a young student, separated from mother and father in the very time of youth, has reached death," he said "My dear friends, you say 'young,' then why does he die in the very time of youth? Is it not inappropriate to die in the time of youth?"

Then they said to him "But my dear friend, do you not know the fact of death of these beings?" I know, but they do not die in the time of youth; they die only in the time of old age. Are not all activities impermanent, having come into being, subject to non-existence? "True, they are impermanent, but beings do not die in the time of youth; they die in the time of old age, reaching impermanence." "What, my dear Dhammapāla, does no one die in your house?" "But they do not die in the time of youth; they die only in the time of old age." "But is this your family tradition?" "Yes, it is a family tradition." The young men reported that talk of his to the teacher. Then he, having had him summoned, asked "Is it true, it is said, dear son Dhammapāla, that in your family they do not die in the time of youth?" "It is true, teacher." He, having heard his word, thought "This one says something exceedingly marvellous; having gone to the presence of his father and having asked, if this is true, I too shall fulfil that very practice." He, having performed the funeral duties for his son, after the elapse of seven or eight days, having had Dhammapāla summoned, having said "Dear son, I shall come back quickly; until my return, teach these young men the craft," having taken the bones of a goat, having washed them, having put them in a bag, having taken one junior attendant, having departed from Takkasilā, gradually having reached that village, having asked "Which is the house of Mahādharmapāla?" having gone, stood at the door. Among the brahmin's slave servants, whichever one first saw him, that one took the umbrella from the teacher's hand, took the sandals, and also took the bag from the attendant's hand. And when told "Inform the father of the young prince that the teacher of your son, Prince Dhammapāla, is standing at the door," they, saying "Very well," went and informed him. He, having gone quickly to the doorstep, having led him into the house saying "Come from here," having caused him to sit down on a divan, performed all the duties of washing the feet and so on.

The teacher, having eaten his meal, at the time of sitting in pleasant conversation, said "Brahmin, your son, the young prince Dhammapāla, is wise, one who has attained accomplishment in the three Vedas and the eighteen crafts; but however, through a certain illness, he has reached the destruction of life. All activities are impermanent; do not grieve." The brahmin, having struck his hands together, laughed a great laugh. And when it was said "Why do you laugh, brahmin?" he said "My son does not die; someone else must be dead." "Brahmin, it is indeed your son who is dead; believe it, having seen the very bones of your son," and having taken out the bones, he said "These are the bones of your son." These must be of a goat or of a dog; but my son does not die; for in our family, up to the seventh generation, there has never been anyone who has died in youth; you speak falsehood. At that moment, all of them too, having struck their hands together, laughed a great laugh. The teacher, having seen that marvel, having become filled with pleasure, asking "Brahmin, the non-dying of the young ones in your family tradition cannot be without cause; by what reason do your young ones not die?" spoke the first verse -

- 92.** "What was your religious duty, what then was your holy life, of what well-practised deed is this the result;
Tell me this matter, brahmin, why then do your young ones not die?"

Therein, "vata" means the taking up of a religious vow. "Brahmacariya" means the foremost conduct. "Of what well-practised" means the non-dying of the young ones in your family is the result of which good conduct?

Having heard that, the brahmin, praising those virtues by the power of which the young ones in that family do not die -

93. "We practise the Teaching, we do not speak falsely, we avoid evil actions;
We avoid all that is ignoble, therefore our young ones do not die.
94. "We hear the teaching of the bad and the good, and we do not approve of the teaching of the bad;
Having left the bad, we do not give up the good, therefore our young ones do not die.
95. "Even before giving we are glad, and while giving indeed we are delighted;
And even having given we do not feel remorse afterwards, therefore our young ones do not die.
96. "We satisfy ascetics, brahmins, and travellers, paupers, beggars, and the poor;
With food and drink, therefore our young ones do not die.
97. "We do not transgress our wives, and our wives do not transgress us;
Apart from them we live the holy life, therefore our young ones do not die.
98. "We all abstain from killing living beings, we avoid what is not given in the world;
We abstain from intoxicants and do not speak falsehood, therefore our young ones do not die.
99. "In these virtuous women indeed are born the wise, those of abundant wisdom;
They become very learned and attainers of the highest knowledge, therefore our young ones do not die.
100. "Mother and father and sister and brothers, and sons and wife and all of us;
We practise the Teaching for the sake of the world beyond, therefore our young ones do not die.
101. "Slaves and female slaves and dependents, attendants and labourers, all;
They practise the Teaching for the sake of the world beyond, therefore our young ones do not die."

He spoke these verses.

93-101. Therein, "we practise the Teaching" means we practise the Teaching of the ten wholesome courses of action; for the sake of one's own life, we do not deprive even a louse or an ant of life at least, we do not look at another's goods with a mind of greed - all this should be expanded. And lying is here stated again by way of abundance, meaning there is no evil called the non-performance of lying for a liar. It is said that they do not speak falsehood even with the intention of jest. "Evil" means

all actions leading to hell. "Ignoble" means we avoid all action that is censured by the noble, ugly, and impure. "Therefore our" - here the particle "hi" is merely an indeclinable; the meaning is: for that reason our young ones do not die, there is no untimely death in between for us. "Tasmā amha" is also a reading. "We hear" means we hear the teaching of good persons who hold the doctrine of the efficacy of actions, the illumination of the wholesome, and also the teaching of bad persons, the illumination of the unwholesome; but that remains for us merely something heard, we do not approve of it. But thinking "let there be no strife or contention with them," we hear the teaching; and even having heard, having left the bad, we conduct ourselves among the good; we do not give up the good even for a single moment; having abandoned evil friends, we are those who associate only with good friends.

"We ascetics and brahmins" means we satisfy with food and drink the ascetics and brahmins who are Individually Enlightened Ones, in whom evil has been calmed and evil has been warded off, as well as the remaining righteous ascetics and brahmins, as well as travellers and beggars and the rest of the people - this is the meaning. But in the Pāḷi this verse has come after the verse "even before giving." "We do not transgress" means having passed beyond one's own wife, we do not practise other misconduct outside. "Apart from them" means setting aside those, one's own wives, we live the holy life among the remaining women; our wives too conduct themselves in the same way among the remaining men. "Jāyare" means they are born. "Suttamāsu" means among virtuous, excellent women. This is what is meant - Whatever sons of ours are born among these excellent women accomplished in morality, they are of such a kind as to be wise; whence could there be premature death for them? Therefore too the young ones in our family do not die. "We practise the Teaching" means we practise the threefold good conduct for the sake of the world beyond. "Dāsyo" means female slaves.

At the conclusion -

102. "The Teaching indeed protects one who practises the Teaching, the Teaching well practised brings happiness;
This is the benefit when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm.
103. "The Teaching indeed protects one who practises the Teaching, like a great umbrella in the rainy season;
Protected by the Teaching is my Dhammapāla, the bones are of another, the boy is happy."

With these two verses he spoke of the virtue of those who practise the Teaching.

102-103. Therein, "protects" means the Teaching, this being protected, protects in return the one who has protected it. "Brings happiness" means it brings both the happiness of gods and humans and the happiness of Nibbāna. "Not to an unfortunate realm" means one does not go to an unfortunate realm classified as hell and so on. It shows thus: "In this way, brahmin, we protect the Teaching, and the Teaching too protects us." "Guarded by the Teaching" means guarded by the Teaching that was

protected by oneself, like a great umbrella. "The bones are of another" means the bones brought by you must be the bones of another, either of a goat or of a dog; throw these away, my son is a happy boy.

Having heard that, the teacher, with pleasure arisen, thinking "My coming is a good coming, fruitful, not fruitless," having asked forgiveness from Dhammapāla's father, having written on a document "These goat bones were brought by me while coming for the purpose of testing you; your son is healthy indeed; give to me too the Teaching that you have protected," having dwelt there for a few days, having gone to Takkaṣilā, having trained Dhammapāla in all the crafts, sent him with a great retinue.

The Teacher, having brought this proclamation of the Teaching to the great King Suddhodana, having made known the truths, connected the Jātaka; at the conclusion of the truths, the king became established in the fruition of non-returning. At that time the mother and father were the great royal families, the teacher was Sāriputta, the assembly was the Buddha's assembly, but the young prince Dhammapāla was myself.

The Commentary on the Mahādhammapāla Jātaka is the ninth.

448. Commentary on the Cock Jātaka

"One should not trust in one who has done evil" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta's endeavouring for murder. For in the Teaching hall the monks raised up a discussion of Devadatta's faults: "Friends, Devadatta, by employing archers and so on, devises means only for the purpose of murdering the Possessor of the Ten Powers." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too he endeavoured for my murder indeed," brought up the past.

In the past, in Kosambī, a king named Kosambaka exercised kingship. At that time the Bodhisatta, having been reborn in the realm of cocks in a certain bamboo grove, attended by a retinue of many hundreds of cocks, dwelt in the forest; not far from there, one hawk dwelt. He, by a means, seizing one cock at a time and eating them, set aside the Bodhisatta and devoured the rest; the Bodhisatta was all alone. He, being diligent, having taken his food at the proper time, having entered the bamboo grove, dwelt there. That hawk, being unable to catch him, having thought "Having enticed him by some means, I shall catch him," having hidden on a branch not far from him, said: "My dear cock king, why are you afraid of me? I wish to establish trust with you; in such and such a place the food resort is abundant; there, having both taken our food, we shall dwell in dear companionship with one another." Then the Bodhisatta said to him: "My dear, there is no such thing as trust between me and you; off you go." "My dear, you do not believe me because of the evil done by me before; from now on I shall not do such a thing." "I have no need of such a companion; off you go." Thus having refused him up to the third time, making the forest thicket resound, while the deities were giving applause, raising a talk on the Teaching, saying "It is not fitting to place trust in a person possessed of these factors" -

104. "One should not trust in one who has done evil, one should not trust in a speaker of lies;

One should not trust in one whose wisdom is for his own benefit; one should not trust even in one who is exceedingly calm.

105. "There are some men, of the nature of thirsty cows;
They devour friends, methinks, by speech but not by action.
106. "With dry palms raised, wrapped up by speech;
One should not approach such worthless humans, in whom there is no gratitude.
107. "One should not trust in women or men of fickle mind;
Having made association in various ways, one should not trust even such a one.
108. "One who has entered into ignoble deeds, untrustworthy, harmful to all;
Like a sharp sword concealed, one should not trust even such a one.
109. "Some here with the appearance of friends, with softness of speech but without heart;
They approach by various means, one should not trust even such a one.
110. "Wherever such a one sees material gains or wealth,
The imprudent one plots treachery, and having killed that one, he goes." He spoke these verses;

104-110. Therein, "nāsmase" means one should not trust. Or this itself is the reading; "one should not trust" is what is meant. "In one who has done evil" means firstly, in a person who has done evil. "In a speaker of lies" means one should not trust even in a liar. For there is no evil that should not be done by him. "One should not trust in one whose wisdom is for his own benefit" means one whose wisdom is only for his own benefit, who does not associate out of affection, but associates only desiring wealth - one should not trust even in such a one whose wisdom is for his own benefit. "Exceedingly calm" means even in deceitful persons whose activities are concealed, who are like venomous snakes concealed in holes, who appear as if exceedingly calm through the outward display of peace while peace is indeed non-existent within. "Of the nature of thirsty cows" means like those of the nature of thirsty cattle; what is meant is "like thirsty cows." Just as thirsty cows, having descended to a ford, drink a mouthful of water but do not do what ought to be done for the water, just so certain ones devour friends with sweet words saying "we shall do this and that," but do not act in a manner befitting their pleasant words; it explains that trust in such ones leads to great harm.

"With dry palms raised" means those who have raised empty palms in salutation. "Enveloped by speech" means concealing by words saying "we shall give this, we shall do this." "Worthless humans" means such coreless humans are called worthless humans. "One should not approach" means one should not approach, one should not go near such ones. "In whom there is not" means in whatever person there is no gratitude, one should not approach him either - this is the meaning. "Of fickle minds" means of those endowed with one mind after another; the meaning is "of fickle minds." It explains that one should not trust such women or men. "Having made

association in various ways" means even one who, thinking "it is not possible to cause an obstacle to this one without approaching him," for the purpose of causing an obstacle, having made association manifest by various reasons, having made it firm, afterwards causes an obstacle - it explains that one should not trust even such a person.

"Entered upon the action of the ignoble" means having descended into and established in the action of the ignoble, the immoral. "Unreliable" means unsteady, unestablished speech. "Destroyer of all" means one who, having obtained an opportunity, causes harm to all. "Like a sharp sword concealed" means like a sharpened sword concealed in a sheath or a rag. "Even such a one" means one should not trust even such an enemy who is a false friend. "With softness of speech" means with polished words. "Without heart" means without sincerity. For their speech alone is polished, but their mind is obstinate and harsh. "By various means" means they approach by various means, watching for a chance. "Even such a one" means whoever is similar to these enemies who are false friends, one should not trust him either - this is the meaning. "Material gains" means solid and soft food. "Wealth" means the remainder, beginning with supports for a bed. "Where he sees" means in whatever place he sees in the companion's house. "Plots treachery" means he gives rise to a treacherous mind and carries away that wealth. "And having killed that one" means having cut down even that companion, he goes. Thus the cock king spoke these seven verses.

111. Many beings, concealed, associate in the guise of a friend;
One should give up these wretches, like a cock the hawk.
112. "Whoever does not quickly understand the matter that has arisen;
Falls under the control of enemies, and afterwards feels remorse.
113. "Whoever quickly understands the matter that has arisen;
Is freed from the confinement of enemies, like a cock from a hawk.
114. Such a one, like a snare laid in the forest, unrighteous, always causing
destruction;
A wise man should avoid from afar, as a cock avoids a hawk in a bamboo
grove.

These are the four verses discovered by the Fully Enlightened One, spoken by the King of the Teaching.

111-114. Therein, "one should give up these wretches" (jahe kāpurise hete) means monks, a wise person should give up these wretches. The syllable "ha" here is merely a particle. "And afterwards feels remorse" (pacchā ca manutappati) means and afterwards he repents. "Laid like a trap" (kūṭamivoḍḍitan) means laid like a concealed snare for the purpose of binding deer in the forest. "One who constantly causes destruction" (niccavidhaṃsakārin) means constantly causing destruction. "In a bamboo grove" (vaṃsakānane) means just as a cock avoids a hawk in a bamboo forest, so a wise person should avoid evil friends.

He too, having spoken those verses, having addressed the hawk, threatened: "If you dwell in this place, I shall know what is to be done to you." The hawk, having fled from there, went elsewhere.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, Devadatta endeavoured for my murder in the past too," connected the Jātaka - "At that time the hawk was Devadatta, but the cock was myself."

The Commentary on the Kukkuṭa Jātaka is the tenth.

449. The Commentary on the Maṭṭhakuṇḍalī Jātaka

"Adorned, Maṭṭhakuṇḍalī" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain householder whose son had died. In Sāvatthī, it is said, the beloved son of a certain householder who was an attendant of the Buddha died. He, given over to sorrow for his son, neither bathed, nor ate, nor attended to his business activities, nor went to attend upon the Buddha, but only saying "Dear beloved little son, having left me behind, you have gone before me" and so on, he wailed. The Teacher, towards the break of dawn, surveying the world, having seen his decisive support for the fruition of stream-entry, on the following day, surrounded by the Community of monks, having walked for almsfood in Sāvatthī, having finished the meal, having dismissed the monks, with the Elder Ānanda as his attendant monk, went to his house door. They reported the fact of the Teacher's arrival to the householder. Then his household members, having prepared a seat, having caused the Teacher to sit down, having taken hold of the householder, brought him to the Teacher's presence. When he had paid homage and was seated to one side, the Teacher, having addressed him with words cooled by compassion, having asked "What is this, lay follower, do you bewail your little son?" when it was said "Yes, venerable sir," having said "Lay follower, the wise ones of old, even though going about given over to sorrow when their sons had died, having heard the talk of wise persons, having known as it truly is that 'it is an impossible state,' did not make even a trifle of sorrow," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the son of a certain brahmin of great wealth, at the age of fifteen or sixteen, afflicted by a certain illness, having died, was reborn in the heavenly world. The brahmin, from the time of his death, having gone to the cemetery, going around the heap of ashes, laments; having given up all business activities, given over to sorrow, he wanders about. At that time a young god, wandering about, having seen him, thinking "Having made a simile, I shall remove his sorrow," having gone to his cemetery at the time of his lamenting, having assumed the very appearance of his son, adorned with all ornaments, having stood in a certain spot, having placed both hands on his head, lamented with a loud voice. The brahmin, having heard the sound, having looked at him, having felt love as for a son, having stood near him, asking "Dear young man, why do you lament in the midst of this cemetery?" spoke the first verse -

115. "Adorned, Maṭṭhakuṇḍalī, wearing garlands, covered with yellow sandalwood; Having raised your arms you weep, in the midst of the forest why are you afflicted?"

Therein, "adorned" means decorated with various ornaments. "With polished

earrings" means endowed with polished earrings finished by craftsmanship. "Wearing garlands" means bearing garlands of variegated flowers. "Covered with yellow sandalwood" means anointed with gold-coloured sandalwood. "In the midst of the forest" means in the midst of the cemetery. "Why are you afflicted" means for what reason are you afflicted? Tell me, whatever you wish, that I shall give - thus he said.

Then the young man, explaining to him, spoke the second verse -

116. "A golden, luminous chariot body has arisen for me;
I cannot find a pair of wheels for it, by that suffering I give up life."

The brahmin, accepting, spoke the third verse -

117. Made of gold, made of jewels, made of copper, and also made of silver;
Tell me, I will make a chariot for you, I will provide a pair of wheels for it.

Therein, "tell me" means whatever you have need of, whatever you approve of, say that, I will make a chariot for you. "I will provide for it" means I will have a pair of wheels suitable for the cage obtained.

Having heard that, the Teacher, having fully awakened, spoke the first verse of the verse spoken by the young man; the remainder was by the young man.

118. "That young man said to him, 'The moon and sun are both brothers here;
My chariot is made of gold, it shines with that pair of wheels.'"

The brahmin immediately after that said -

119. "You are foolish, young man, you who desire what ought not to be desired;
I think you will die, for indeed you will not obtain the moon and sun."

In the verse spoken by the brahmin, "what ought not to be desired" means what should not be wished for.

Then the young man said -

120. "The going and coming is seen, the colour element in both places in the sky;
But the ghost is indeed not seen, who now among those crying is more foolish?"

In the verse spoken by the young man, "going and coming" means rising and setting. "Colour element" is just colour. "In both places in the sky" means here in the sky, "this is the path of the moon, this is the path of the sun" - thus the grounds of both going and coming are also discerned. "But the ghost" means but a being who has gone to the world beyond is indeed not seen. "Who now indeed" means this being so, of us two who are crying, who now indeed is more foolish?

While the young man was speaking thus, the brahmin, having observed, spoke a verse -

121. "You speak the truth, young man, I myself am more foolish among those crying;
Like a child crying for the moon, I longed for the ghost who has died."

Therein, "like a child" means just as a young village boy would cry for the sake of the moon saying "Give me the moon," so too I longed for the ghost who has died.

Thus the brahmin, having become free from sorrow through the young man's talk, offering praise for him, spoke the remaining verses -

122. "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.
123. "He has indeed drawn out my dart, which was lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my son.
124. "I have had the dart pulled out, free from sorrow, undisturbed;
I do not grieve, I do not weep, having heard you, young man."

122-124. Then the young man, having exhorted him "Brahmin, he for whose sake you weep, I am your son, I was reborn in the heavenly world; henceforth do not bewail me, give gifts, keep morality, perform the Observance," went to his own place. The brahmin too, standing firm in his exhortation, having performed meritorious deeds such as giving and so on, having died, was reborn in the heavenly world.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the householder became established in the fruition of stream-entry. At that time the young god who expounded the Teaching was myself.

The Commentary on the Maṭṭhakuṇḍalī Birth Story is the eleventh.

450. The Commentary on the Bilārakosiya Jātaka

"Even those not cooking" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk who was devoted to giving. It is said that he, having heard the Blessed One's proclamation of the Teaching, having gone forth in the Dispensation, from the time of going forth was devoted to giving, with a disposition towards giving; he did not eat even the almsfood contained in his bowl without giving it to another; at least even having obtained drinking water, he did not drink without giving it to another; thus he was one delighting in giving. Then the monks spoke his praise in the Teaching hall. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having had that monk summoned, having asked "Is it true that you, monk, are devoted to giving, with a disposition towards giving?" when it was said "It is true, venerable sir," having said "Monks, this one was formerly faithless and undevoted; he would not give even a drop of oil lifted on the tip of a blade of grass to anyone; then I, having tamed him, having rendered him free from agitation, informed him of the fruit of giving; that very mind inclined towards giving he does not abandon even in another existence," being requested by the monks, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a millionaire's family, having come of age, having established a household, upon his father's passing, having attained the position of millionaire, one day, having done an inspection of the wealth, thinking "The wealth is evident, the

producers of it are not evident; it is fitting to give up this wealth and give a great offering," having had an alms-hall built, having carried on a great offering for as long as life lasted, at the end of his life span, having given exhortation to his son "Do not interrupt this practice of giving," was reborn as Sakka in the realm of the Thirty-three. His son too, having given gifts in just the same way, having exhorted his son, at the end of his life span was reborn as the young god Canda; his son was reborn as Suriya; his son too was reborn as the charioteer Mātali; his son was reborn as the gandhabba young god Pañcasikha. But the sixth was faithless, obstinate in mind, free from affection, and stingy; having demolished and burnt down the alms-hall, having beaten the beggars, he had them expelled; he would not give even a drop of oil lifted on the tip of a blade of grass to anyone. At that time Sakka, the king of gods, having examined his own former deed, reflecting "Does my lineage of giving continue, or not?" saw "My son, having carried on the giving, was reborn as Canda; his son as Suriya; his son as Mātali; his son was reborn as the gandhabba young god Pañcasikha; but the sixth broke off that lineage."

Then this occurred to him: "Having tamed this one of bad character and having made him know the fruit of giving, I shall return." He, having summoned Canda, Suriya, Mātali, and Pañcasikha, saying "My dears, in our lineage the sixth, having completely cut off the family lineage, having burnt down the alms-hall, had the beggars expelled; he does not give anything to anyone; come, let us tame him," went together with them to Bārāṇasī. At that moment the millionaire, having attended upon the king, having come back, walks up and down at the seventh gateway, looking at the middle of the street. Sakka, having said "You come behind me in succession when I have entered," having gone, having stood near the millionaire, said "My dear great millionaire, give me food." "Brahmin, there is no food for you here; go elsewhere." "My dear great millionaire, when brahmins have asked for food, it is not possible not to give." "Brahmin, in my house there is no food either cooked or to be cooked; go elsewhere." "Great millionaire, I shall tell you one verse; listen to it." "I have no need of your verse; do not stand here." Sakka, as if not hearing his talk, spoke two verses -

125. "Even those not cooking wish to give, the good, having obtained food;
How much more you who are cooking, what you would not give - that is not right.

126. "Through stinginess and through negligence, thus a gift is not given;
By one desiring merit, a gift should be given by one who knows."

125-126. Their meaning is - Great millionaire, even those not cooking, good persons, wish to give even food obtained through going about for alms; they do not consume it alone. How much more you who are cooking - what you would not give, that is not right; that is not suitable or befitting for you. For a gift is not given due to two faults, namely stinginess and negligence; by one desiring merit, by one who knows, by a wise person, it should indeed be given.

He, having heard his word, said "If so, having entered the house, sit down; you will get a little." Sakka, having entered, sat down reciting those verses. Then Canda, having come, requested food from him. When told "There is no food for you, go away," having said "Great millionaire, inside one brahmin is seated; methinks there will be a brahmin recitation, I too will be there," even when told "There is no brahmin

recitation, get out," he said "Great millionaire, come now, listen to a verse," and spoke two verses -

127. "That very thing which the miser, being afraid, does not give, that very fear comes to the non-giver;
The hunger and thirst which the miser fears,
That very thing touches the fool, in this world and the next.

128. "Therefore, having removed stinginess, one should give a gift, having overcome the stain;
Merits are a support for beings in the world beyond."

127-128. Therein, "which the miser fears" means he fears that hunger and thirst, thinking "Having given to others, I myself shall become hungry and thirsty." "That very thing" means that very fear reckoned as hunger and thirst touches, oppresses this fool in whatever place he is reborn, in this world and in the world beyond, and he reaches utter poverty. "Having overcome the stain" means overcoming the stain of stinginess.

Having heard his word too, he said "If so, enter; you will get a little." He too, having entered, sat down near Sakka. Thereupon, having waited a little while, Suriya, having come, requesting food, spoke two verses -

129. "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.

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

129-130. Therein, "hard to give" means giving is indeed hard to give because it must be given having overcome stinginess; of those giving that. "Hard to do" means that very deed of giving is hard to do, similar to a battle; of those performing that. "Do not imitate" means bad persons, not knowing the fruit of giving, do not follow the path traversed by them. "The principle of the good" means the principle of good persons, of Bodhisattas, is hard to follow by others. "The bad" means bad persons, not having given a gift due to the power of stinginess, go to hell.

The millionaire, not seeing anything acceptable to seize, said "If so, having entered, sit down near the brahmins; you will get a little." Thereupon, having waited a little while, Mātali, having come, having requested food, at the very moment of the utterance "There is none," spoke the seventh verse -

131. "Some give from little, many with much do not give;
An offering given from little is measured equal to a thousand."

Therein, "some give from little" means the great millionaire, certain wise persons give even from little gift-worthy things; the meaning is they indeed give. Some beings, though endowed with much gift-worthy things, do not give, do not offer. "Offering" means a gift given having believed in action and its fruit. "Measured equal to a

thousand" means an offering thus given, even if only a ladleful of food, is measured together with a gift of a thousand; the meaning is that because of its great fruit, it is just like a gift of a thousand.

To him too he said "If so, having entered, sit down." Thereupon, having waited a little while, Pañcasikha, having come, having requested food, when it was said "There is none, go away," beginning a talk on the Teaching to him, saying "I have never gone before; methinks there will be a brahmin recitation in this house," spoke the eighth verse -

132. "One who practises the Teaching, even one who practises gleaning, supporting a wife, giving from little;
A hundred thousand who sacrifice a thousand each, are not worth even a fraction of one such as that."

Therein, "the Teaching" means the threefold good conduct. "Gleaning" means whoever would practise gleaning - whether the practice of going for almsfood of raw and cooked food in the village, or gleaning reckoned as the gathering of fruits and non-fruits in the forest - he too would practise the Teaching itself. "Supporting a wife" means while nourishing one's own children and wife. "Giving from little" means the meaning is that one giving even a small gift to righteous ascetics and brahmins practises the Teaching. "A hundred thousand who sacrifice a thousand each" means even a hundred thousand of lords who, having beaten and vexed others, sacrifice with a thousand - those who sacrifice a thousand each. "Are not worth even a fraction of one such as that" means the sacrifices of those hundred thousand who sacrifice a thousand each are not worth a sixteenth fraction compared to a poor man who, having produced a gift righteously and impartially, gives to one such as that.

The millionaire, having heard Pañcasikha's talk, considered. Then, asking him the reason for the unworthiness, he spoke the ninth verse -

133. "Why is this sacrifice, vast and very costly, not worth what is given righteously?
How is it that a hundred thousand who sacrifice a thousand each, are not worth even a fraction of one such as that?"

Therein, "sacrifice" means the sacrificial giving is vast by means of the bestowal of a hundred thousand, and very costly just because of its vastness. "Of what is given righteously" means for what reason does it not reach the value of what is given righteously. "How is it that a hundred thousand" means, brahmin, how is it that the lords reckoned as a hundred thousand, of many thousands of persons who sacrifice a thousand each, having produced it righteously, are not worth even a fraction of one such poor man who is a donor?

Then Pañcasikha, explaining to him, spoke the concluding verse -

134. "Some give while established in unrighteousness, having cut off, having killed, and having caused sorrow;
That offering, with tearful faces, with punishment, is not worth what is given righteously;

Thus a hundred thousand who sacrifice a thousand each, are not worth even a fraction of one such as that."

Therein, "in unrighteousness" means established in unrighteous bodily action and so on. "Having cut off" means having made weary. "Having killed" means having slain. "Having caused sorrow" means having made sorrowful.

He, having heard Pañcasikha's talk on the Teaching, said "If so, go, having entered the house, sit down; you will get a little." He too, having gone, sat down near them. Thereupon the millionaire Bilārakosiya, having addressed a female slave, said "Give these brahmins a measure each of chaffy paddy." She, having taken the paddy, having approached the brahmins, said "Take these, having had them cooked anywhere, eat." "We have no need for paddy; we do not touch paddy." "Noble sir, is it that they do not even buy paddy?" "If so, give them rice-grain." She, having taken the rice-grain, having gone, said "Brahmins, take the rice-grain." "We do not accept what is raw." "Noble sir, it seems they do not take what is raw." "If so, having served them in bowls, give them cattle-food." She, having served them in bowls, having brought cooked food for the great oxen, gave it. All five persons, having made mouthfuls, having put them in their mouths, having got them stuck in their throats, having rolled their eyes, with consciousness released, lay down as if dead. The female slave, having seen them, frightened, thinking "They must be dead," having gone, reported to the millionaire "Noble sir, those brahmins, being unable to swallow the cattle-food, are dead."

He thought "Now people will censure me saying 'This one of bad character had cattle-food given to the delicate brahmins; they, being unable to swallow it, are dead.'" Thereupon he said to the female slave - "Quickly go, having removed the food from their bowls, serve them boiled rice of various excellent flavours." She did so. The millionaire, having had the people passing along the middle of the road summoned, having said "I had food given to these brahmins in the same manner as my own eating; these, through greed, having made large morsels, while eating, having got them stuck in their throats, are dead; know my faultless state," assembled the company. When the public had assembled, the brahmins, having risen, having looked at the public, having said "See this millionaire's falsehood; he says 'He had his own eating-food given to us'; having first given us cattle-food, when we lay down as if dead, he had this food served," having dropped from their own mouths the food they had taken, showed it on the ground. The public censured the millionaire "You blind fool, you destroyed your own family lineage, you burnt down the alms-hall, having seized the beggars by the neck you had them expelled; now, giving food to these delicate brahmins, you had cattle-food given; going to the world beyond, you will go, I think, having tied the wealth in your house to your neck."

At that moment Sakka asked the public "Do you know whose property the wealth in this house is?" "We do not know." "In this city, at such and such a time, a great millionaire in Bārāṇasī, having had an alms-hall built, set going a great offering" - has this been heard by you before? "Yes, we have heard." "I am that millionaire; having given gifts, having become Sakka, the king of gods, my son too, without destroying that lineage, having given gifts, was reborn as the young god Canda; his son as Suriya; his son as Mātali; his son was reborn as the gandhabba young god

Pañcasikha. Among them, this is Canda, this is Suriya, this is the charioteer Mātali, this is the father of this one of bad character, the gandhabba young god Pañcasikha; thus giving is of many virtues; wholesome deeds should indeed be done by the wise" - while speaking thus, for the purpose of cutting off the uncertainty of the public, having flown up into the sky, with great majesty, with a great retinue, with blazing bodies, they stood; the whole city appeared as if ablaze. Sakka, having addressed the public, having said "We, having abandoned our own divine success, coming here, have come in dependence on this destroyer of the family lineage, Bilārakosiya of bad character; this one of bad character, having destroyed his own family lineage, having burnt down the alms-hall, having seized the beggars by the neck, having had them expelled, cut off our lineage; thinking 'This one, having become one habitually not giving, would be reborn in hell,' out of compassion for him we have come," making known the virtue of giving, expounded the Teaching to the public. Bilārakosiya, having placed joined palms on his head, gave his acknowledgment to Sakka: "Sire, from now on, without destroying the ancient family lineage, I shall carry on giving; beginning from today, at least including water and toothpicks, without giving to another from my own obtained food, I shall not eat." Sakka, having tamed him, having rendered him free from agitation, having established him in the five precepts, having taken the four young gods, went to his own place. That millionaire too, having given gifts for as long as he lived, was reborn in the realm of the Thirty-three.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, this monk was formerly faithless, a non-giver of anything to anyone; but I, having tamed him, caused him to know the fruit of giving; that very mind he does not give up even though gone to another existence," connected the Jātaka - "At that time the millionaire was this monk devoted to giving, Canda was Sāriputta, Suriya was Moggallāna, Mātali was Kassapa, Pañcasikha was Ānanda, but Sakka was myself."

The Commentary on the Bilārakosiya Birth Story is the twelfth.

451. The Commentary on the Cakkavāka Jātaka

"You are of good complexion, handsome" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain greedy monk. It is said that he, unsatisfied with robes and so on, went about seeking "Where is a meal for the Community, where is an invitation?" and delighted only in talk about material gains. Then other well-behaved monks, out of compassion for him, reported to the Teacher. The Teacher, having had him summoned, having asked "Is it true that you, monk, are greedy?" when it was said "It is true, venerable sir," having said "Monk, why, having gone forth in such a Dispensation leading to liberation, were you greedy? Greediness is indeed evil. In the past too, in dependence on greediness, unsatisfied with elephant carcasses and so on in Bārāṇasī, you entered the great forest," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, a certain greedy crow in Bārāṇasī, unsatisfied with elephant carcasses and so on, having gone to the forest thinking "What indeed is the forest like?" being unsatisfied there too with various kinds of fruit, having gone to the bank of the Ganges, wandering about, having seen a husband and wife pair of ruddy geese, thinking "These birds shine exceedingly; these eat much fish and meat on this bank of the Ganges, methinks;

having asked these, it is fitting for me too, having eaten the food and resort of these, to become of good complexion," having sat down not far from them, asking the ruddy goose, spoke two verses -

135. "You are of good complexion, handsome, compact, with well-developed red colour;
Ruddy goose, you are beautiful, with very clear face and faculties.

136. Shad, pāvusa fish, balaja fish, muñja fish and rohita fish;
Seated on the bank of the Ganges, thus you eat your food."

135-136. Therein, "compact" means of compact body. "With well-developed red colour" means of well-developed red colour like molten gold. "Pāṭhīna" means the rock-fish called pāṭhīna. "Pāvusa" means the large-mouthed fish; "pāhusa" is also a reading. "Balaja" means the balaja fish. "Muñjarohita" means the muñja fish and the rohita fish. "Do you eat thus" - he asks "do you, I think, eat such food?"

The ruddy goose, rejecting his words, spoke the third verse -

137. "I do not eat this, whether jungle or aquatic;
Apart from moss and insects, this is my food, my dear."

Its meaning is - My dear, apart from moss and insects, having taken the remaining jungle or aquatic meats, I do not eat this food; but as for this moss and insects, this, my dear, is my food.

Thereupon the crow spoke two verses -

138. "I do not believe this, the food of the ruddy goose;
I too, my dear, eat in the village salt and oil.

139. Food prepared among human beings, pure, with meat sauce;
Yet my beauty is not such, ruddy goose, as yours."

138-139. Therein, "as you" means just as your bodily appearance has attained beauty, such beauty is not mine; for this reason I do not believe the utterance of you who says "moss and insects are my food."

Then the ruddy goose, having explained to him the reason for his ugly appearance, expounding the Teaching, spoke the remaining verses -

140. "Seeing enmity in yourself, harming the human generation;
Frightened, you eat in fear, therefore your appearance is such.

141. "You are opposed to all the world, crow, by evil action;
The almsfood obtained does not satisfy, therefore your appearance is such.

142. "I too, my dear, eat, without harming all living beings;
Living at ease, unsuspecting, sorrowless, free from fear from any quarter.

143. "So exert your power, transcend your bad character;
Practise non-violence in the world, you will become dear like me.

144. "Whoever neither kills nor causes to kill, neither conquers nor causes to conquer;
Having a share of friendliness towards all beings, for him there is no enmity with anyone."

140-144. Therein, "seeing" means my dear crow, you, seeing the mind of enmity arisen towards others in yourself, harming and vexing the human generation. "Frightened" means afraid. "You eat" means you consume. Therefore such a loathsome appearance has arisen in you. "O crow" - he addresses the crow. "Almsfood" means food. "Without harming all living beings" means but I, without harming all beings, eat - thus he says. "So exert your power" means you too make effort, transcend your state of immorality reckoned as your bad character. "In non-violence" means having become endowed with non-violence, wander in the world. "You will become dear like me" means this being so, you will become dear to the world just like me. "Neither conquers" means does not cause loss of wealth. "Nor causes to conquer" means does not cause even others to do so. "Having a share of friendliness" means having a portion of friendliness, having a mind of friendliness. "With anyone" means there is no enmity whatsoever for him together with even a single being.

Therefore, if you wish to become dear to the world, abstain from all enmities - thus the ruddy goose expounded the Teaching to the crow. The crow, crying "You do not tell me your food resort, caw caw," having flown up, descended at the dung-hill in Bārāṇasī itself.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the greedy monk became established in the fruition of non-returning. At that time the crow was the greedy monk, the female ruddy goose was Rāhula's mother, but the ruddy goose was myself.

The Commentary on the Cakkavāka Birth Story is the thirteenth.

452. Commentary on the Bhūripaṇṇajātaka

145-154. "Saccaṃ kirā" - this Bhūripaṇṇa Jātaka will become evident in the Mahā-Ummagga Jātaka.

The Commentary on the Bhūripaṇṇa Birth Story is the fourteenth.

453. Commentary on the Mahāmaṅgala Jātaka

"Kiṃsu nara" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Mahāmaṅgala Sutta. In the city of Rājagaha, in the council hall where a great multitude had assembled on some business, one man, having risen, went away saying "Today I have an auspicious ceremony to perform." Another, having heard his word, said "This one, having said just 'blessing,' has gone; what is this thing called a blessing?" To him another said "The seeing of an auspicious form is called a blessing. For a certain person, having risen at an early hour before sunrise, sees an all-white bull, or a pregnant woman, or a salmon, or a full pitcher, or butter, or cow's ghee, or a new garment, or milk-rice - there is no blessing beyond this." Some delighted in

what was said by him, saying "Well spoken." Another said "That is not a blessing; what is heard is a blessing. For a certain person hears those saying 'Puṇṇā,' likewise hears 'Vaḍḍhā,' 'Vaḍḍhamānā,' hears those saying 'Eat,' 'Devour' - there is no blessing beyond this." Some also delighted in what was said by him, saying "Well spoken." Another said "This is not a blessing; what is sensed is a blessing. For a certain person, having risen at an early hour before sunrise, touches the earth, touches green grass, fresh cow-dung, a pure cloth, a salmon, a vessel of gold and silver - there is no blessing beyond this." Some also delighted in what was said by him, saying "Well spoken." Thus, having become three assemblies - those who believe in seen-blessings, those who believe in heard-blessings, and those who believe in sensed-blessings - they were unable to convince one another; and beginning with the terrestrial deities up to the Brahma world, they did not know as it truly is "This is a blessing."

Sakka thought "In the world including the gods, apart from the Blessed One, there is no one else able to expound this question about blessings; having approached the Blessed One, I shall ask this question." He, in the night-time, having approached the Teacher, having paid homage, having raised joined palms, asked the question "Many gods and humans." Then the Teacher spoke to him of the thirty-eight great blessings by means of twelve verses. While the Maṅgala Sutta was being concluded, deities numbering about a hundred thousand ten millions attained arahantship; there is no counting of the stream-enterers and so on. Sakka, having heard about the blessings, went to his own place. When the blessings had been spoken of by the Teacher, the world including the gods delighted in it, saying "Well spoken." At that time they raised up a talk of praise of the Truth-finder in the Teaching hall: "Friends, the Teacher spoke of the question about blessings - which is beyond the domain of others - having captured the mind of the world including the gods, having cut off remorse, as if raising up the moon in the sky. Thus of extensive wisdom, friends, is the Truth-finder." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "It is not wonderful, monks, that I who have just attained the highest enlightenment should speak on the question about blessings; even when I was practising the Bodhisatta's conduct, having cut off the uncertainty of gods and humans, I spoke on the question about blessings," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was born in a certain village in the family of a brahmin endowed with wealth; they gave him the name "Prince Rakkhita." He, having come of age, having learnt a craft at Takkaṣilā, having taken a wife, by the elapse of his mother and father, having done the work of looking at the treasures, with an agitated mind, having set going a great giving, having abandoned sensual pleasures, having gone forth in the Himalayan region, having produced the meditative absorptions and direct knowledges, subsisting on forest roots and fruits, made his dwelling in a certain region. Gradually his retinue became great; there were five hundred pupils. Then one day those hermits, having approached the Bodhisatta, having paid homage, said "Teacher, at the time of the rainy season, having descended from the Himalayas, we shall go on a journey through the country for the purpose of partaking of salt and sour things; thus our body will become firm, and a walk will have been made." When it was said "If so, you go; I shall dwell right here," they, having paid homage to him, having descended

from the Himalayas, wandering on a journey, having reached Bārāṇasī, dwelt in the royal garden. They were honoured with great honour. Then one day, when a great multitude of people had assembled in the council hall in Bārāṇasī, the question about blessings arose. All should be understood in the same manner as the present story.

At that time, however, the public, not seeing anyone able to dispel the uncertainty of human beings and speak on the question of blessings, having gone to the park, asked the group of sages the question about blessings. The sages, having addressed the king, said "Great king, we shall not be able to speak on this; but our teacher, the ascetic named Rakkhita, greatly wise, dwells in the Himalayas. He, having grasped the minds of the world including its gods, will speak on this question about blessings." The king said "Venerable sirs, the Himalayas are indeed far away and difficult to reach; we shall not be able to go there. It would be good indeed if you yourselves, having gone to the teacher's presence, having asked and having learnt, having come back again, would tell us." They, having accepted saying "Good!", having gone to the teacher's presence, having paid homage, having been received with friendly welcome, when asked by the teacher about the king's righteous conduct and the customs of the country, having related from the beginning the arising of the seen-blessings and so on, and having made known that they had come for the purpose of hearing the question at the king's request, requested "It would be good, venerable sir, if you would explain to us the question about blessings, making it clear." Thereupon the chief pupil, asking the teacher, spoke the first verse -

155. "What should a man recite having learnt at the proper time, which true knowledge or which of the learnings;
How should that mortal act in this world and the next, to be protected by safety?"

Therein, "at the time" means at the time of aspiring for blessings. "True knowledge" means the Veda. "Of the learnings" means of the scriptures fit to be trained in. "In this and" - here "and" is merely an indeclinable particle. "By safety" means by a blessing that brings about the state of well-being. This is what is meant - "Teacher, a man wishing for a blessing, at the time of blessing, reciting what indeed, having studied which of the three Vedas, or which learning of the scriptures among the learnings, how should that mortal act in this world and the next, among these recitations and so on, doing what, by what procedure, is he guarded and protected by safety, by a faultless blessing? Tell us that blessing which, having taken the welfare of both worlds, stands firm."

Thus asked the question about blessings by the chief pupil, the Great Being, cutting through the uncertainty of gods and humans, expounding the blessings in the manner of a Buddha, saying "this and this is a blessing," said -

156. "For whom gods and ancestors all, reptiles and all beings too;
Are constantly esteemed through friendliness, that indeed they call safety among beings."

Therein, "of whom" means of whatever person. "Gods" means all the sensual-sphere gods, beginning with the terrestrial deities. "And ancestors" means beyond that, the fine-material-sphere brahmā gods. "Reptiles" means beings of the long-bodied kind.

"And all beings too" means all the remaining beings that have been stated. "Are constantly esteemed through friendliness" means all these beings are esteemed through the development of friendliness that has reached absorption, proceeding by way of pervading the ten directions. "Among beings indeed" means they call that, for that person, safety among all beings - an uninterrupted, blameless blessing. For a person who abides in friendliness is dear to all and cannot be disturbed by the attack of others. Thus he is protected and guarded by this blessing.

Thus the Great Being, having spoken the first blessing, speaking the second and so on -

157. "He who is humble in conduct towards the whole world, towards women and men together with children;
Patient, enduring harsh words, not speaking in opposition, that they call endurance, safety.
158. "Whoever does not despise friends and companions, by craft, by lineage, by wealth, or by birth;
Of pleasing wisdom, wise in times of need - that indeed they call safety among companions.
159. "For whom the peaceful become friends, intimate with one who speaks truth;
Not a betrayer of friends, generous with wealth, that indeed they call safety among friends.
160. "Whose wife is of equal age, harmonious, devoted, a lover of righteousness, and has borne children;
Of good family, virtuous, devoted to her husband - that indeed they call safety in wives.
161. "For whom the king, the lord of beings, the famous one, knows his purity and his exertion;
Through undivided loyalty, "He is a friend of mine" - that indeed they call safety among kings.
162. "The faithful one gives food and drink, garlands and odour and cosmetics;
With a gladdened mind, rejoicing, that indeed they call safety in the heavens.
163. Those whom the seniors purify by the noble teaching, the peaceful ones who have been won over by righteous conduct;
Very learned sages, virtuous ones, that indeed they call safety in the midst of Worthy Ones.

He spoke these verses.

157-163. Therein, "humble in conduct" means due to tender-heartedness he is of lowly conduct towards the whole world. "Patient, enduring harsh words" means he is one who endures the wicked words spoken by others. "Not speaking in opposition" means not engaging in rivalry saying "He reviled me, he struck me," he speaks only agreeably. "Endurance" means this endurance the wise call his safety, a blameless blessing.

"Friends and companions" means both friends and companions. Therein, those who played together in the dust are called friends; those who have lived together for ten or twelve years are called companions. He does not despise all of them either by craft, thinking "I am skilled, these are unskilled," or by lineage reckoned as the accomplishment of family, thinking "I am of recognised clan, these are not of recognised clan," or by wealth, thinking "I am rich, these are destitute," or by birth, thinking "I am accomplished in birth, these are of low birth." "Of pleasing wisdom" means of good wisdom, of beautiful wisdom. "In times of need" means at the time when some matter or cause has arisen. "Wise" means having defined this and that matter, having become wise through the ability to investigate, he does not despise those companions. "Among companions" means that non-despising of his among companions is called safety, so the wise ones of old have said. For by that blameless blessing he is guarded in this world and in the world beyond. Therein, the state of safety in dependence on wise companions should be told by means of the Kusanāḷi Jātaka.

"Peaceful" means the wise, good persons whose friends they become. "Intimate" means having entered the house, they have arrived at trust by way of taking whatever they wish. "Of one who does not deceive" means of one who has the habit of not deceiving. "Not a betrayer of friends" means and whoever is not a betrayer of friends. "Generous with wealth" means he makes a sharing with friends from his own wealth. "Among friends" means that which is to be obtained in dependence on friends, that for him is called safety among friends. For he, protected by friends of such nature, attains safety. Therein, the state of safety in dependence on friends should be told by means of the Mahāukkusa Jātaka and so on.

"Of equal age" means of the same age. "In harmony" means dwelling in harmony. "Obedient" means one who conforms. "Lover of the Teaching" means she delights in the threefold good conduct. "Having borne children" means able to bear children, not barren. "With wives" means the wise speak thus: when a woman endowed with these virtues of morality dwells in the house, there is safety for the husband. Therein, the state of safety in dependence on a virtuous woman should be told by means of the Maṇicora Jātaka, the Sambūla Jātaka, and the Khaṇḍahāla Jātaka.

"Purity" means the state of purity. "Undivided loyalty" means through undivided loyalty, whatever one knows by the state of being undivided, thinking "This one will not break away from me and become divided." "He is a friend of mine" means and whatever one knows thinking "This one is a friend of mine." "Among kings indeed" means thus the wise speak: this is called safety for servants among kings. "Gives with faith" means having believed in action and its fruit, he gives. "In the heavens indeed" means thus the wise speak: this is safety in heaven, in the heavenly world, a blameless blessing. That should be told having expanded it by means of the Petavatthu and the Vimānavatthu.

"They purify, the seniors" means whatever person those senior in knowledge purify, they cleanse by the noble teaching. "By righteous conduct" means by right practice. "Very learned" means very learned in penetration. "Sages" means those whose qualities are sought after. "Moral" means endowed with noble morality. "In the midst of Worthy Ones" means the wise speak thus: that safety which is to be obtained in

the midst of Worthy Ones. For Worthy Ones, having pointed out the path penetrated by themselves and guiding, purify the person who strives by the noble path, and he too becomes a Worthy One indeed.

Thus the Great Being, reaching the pinnacle of the teaching with arahantship, having spoken of the eight great blessings by means of eight verses, offering praise of those very same blessings, spoke the concluding verse -

164. These indeed are blessings in the world, praised by the wise, yielding happiness;
A wise man should resort to these here, for in blessings there is nothing true.

Therein, "not indeed in blessings" means but in those blessings of the various kinds of seen, heard, and sensed, there is not even a single blessing that is called true; but Nibbāna alone is the one ultimate truth.

The sages, having heard those blessings, after the elapse of seven or eight days, having asked permission from the teacher, went right there. The king, having gone to their presence, asked. They, having spoken on the question about blessings in the manner spoken by his teacher, went back to the Himalayas. From that time onwards, blessings became well-known in the world. Having practised the blessings, those dying again and again filled the path to heaven. The Bodhisatta, having developed the four divine abidings, having taken the group of sages, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; formerly too I spoke on the question about blessings," connected the Jātaka - "At that time the group of sages was the Buddha's assembly, the one who asked the question about blessings, the chief pupil, was Sāriputta, but the teacher was myself."

The Commentary on the Mahāmaṅgala Birth Story is the fifteenth.

454. The Explanation of the Ghaṭapaṇḍita Jātaka

"Rise up, Kaṇha" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a householder whose son had died. The story is similar to that of Maṭṭhakuṇḍali. But here the Teacher, having said to that lay follower "What is this, lay follower, do you grieve?" when it was said "Yes, venerable sir," having said "Lay follower, the wise ones of old, having heard the talk of wise persons, did not grieve over a dead son," being requested by him, brought up the past.

In the past, in the northern trade route, in the Kaṃsa domain, in the city of Asitañjana, a king named Mahākaṃsa exercised kingship. He had two sons, named Kaṃsa and Upakaṃsa, and one daughter named Devagabbhā. On her birthday, the interpreters of signs, the brahmins, declared "The sons born in her womb will destroy the Kaṃsa clan and the Kaṃsa lineage." The king, due to strong affection, was unable to destroy his daughter, and thinking "The brothers will know," having remained as long as life lasted, he died. When he had died, Kaṃsa became king and Upakaṃsa became viceroy. They thought "If we destroy our sister, we shall be blameworthy; without giving her to anyone, having made her without a husband, we shall look after her." They, having had a mansion with a single pillar built, made her dwell there. A

woman named Nandigopā was her attendant. A slave named Andhakaveṇḍa, her husband, kept guard.

At that time, in Uttaramadhurā, a king named Mahāsāgara exercised kingship. He had two sons, named Sāgara and Upasāgara. Among them, by the elapse of their father, Sāgara became king and Upasāgara became viceroy. He was a friend of Upakaṃsa, one who had learnt a craft together in the household of one teacher. He, having been treacherous in the inner palace of his brother Sāgara, being afraid, having fled, went to the presence of Upakaṃsa in the Kaṃsa domain. Upakaṃsa showed him to the king; the king gave him great fame. He, while going to attend upon the king, having seen the mansion with a single pillar which was the dwelling of Devagabbhā, having asked "Whose is this dwelling?" having heard the reason, became enamoured of Devagabbhā. Devagabbhā too, one day, having seen him coming to attend upon the king together with Upakaṃsa, having asked "Who is this?" having heard from the presence of Nandigopā "He is named Upasāgara, the son of Mahāsāgara," became enamoured of him. Upasāgara, having given a bribe to Nandigopā, said "Sister, will you be able to show me Devagabbhā?" She, having said "This is not possible, master, it is a serious matter," reported that reason to Devagabbhā. She, being already by nature enamoured of him, having heard that word, having accepted saying "Good!", Nandigopā, having given a signal to Upasāgara, in the night-time led him up to that mansion. He lived together with Devagabbhā. Then, through their repeated living together, Devagabbhā conceived an embryo.

Afterwards, the establishment of her embryo became evident. The brothers questioned Nandigopā; she, having begged for safety, told them that secret. They, having heard, having thought "It is not possible to destroy our sister; if she gives birth to a daughter, we shall not destroy her either; but if there is a son, we shall destroy him," gave Devagabbhā to Upasāgara himself. She, with her pregnancy full-term, gave birth to a daughter. The brothers, having heard, full of mirth, gave her the name "Añjanadevī." They gave them a revenue village named Bhogavaḍḍhamāna. Upasāgara, having taken Devagabbhā, dwelt in the village of Bhogavaḍḍhamāna. An embryo was again established in Devagabbhā's womb, and Nandigopā too conceived an embryo on that very day. When both of them were with full-term pregnancies, on one and the same day Devagabbhā gave birth to a son, and Nandigopā gave birth to a daughter. Devagabbhā, out of fear of the destruction of her son, having sent the son secretly to Nandigopā, had her daughter brought back. They reported her having given birth to the brothers. They, having asked "Has she given birth to a son or a daughter?" when it was said "A daughter," said "If so, nourish her." By this means Devagabbhā gave birth to ten sons, and Nandigopā gave birth to ten daughters. The ten sons grew up near Nandigopā, and the daughters near Devagabbhā. No one knew that secret. Devagabbhā's eldest son was named Vāsudeva, the second Baladeva, the third Candadeva, the fourth Sūriyadeva, the fifth Aggideva, the sixth Varuṇadeva, the seventh Ajjuna, the eighth Pajjuna, the ninth Ghaṭapaṇḍita, and the tenth was named Aṅkura. They were well-known as the ten brothers, servant boys, sons of the slave Andhakaveṇḍa.

Afterwards, following their growth, accomplished in strength and power, having become hard and harsh, they went about committing plunder, even plundering the presents going to the king. The people, having assembled, complained in the royal

courtyard: "The ten brothers, sons of the slave Andhakaveṇḍa, are plundering the country." The king, having had Andhakaveṇḍa summoned, threatened him: "Why did you have your sons commit plunder?" Thus, when the complaint was made by the people a second and a third time too, the king threatened him. He, frightened by the fear of death, having begged the king for safety, reported that secret: "Sire, these are not my sons; they are the sons of Upasāgara." The king, frightened, having asked the ministers "By what means shall we seize them?" when it was said "These, Sire, are fond of wrestling contests; having arranged a contest in the city, having had them seized when they come to the arena there, we shall kill them," having nourished two wrestlers, namely Cārura and Muṭṭhika, having had a drum circulated in the city saying "On the seventh day from now there will be a contest," having had the arena prepared in the royal courtyard, having had an enclosure made, having had the arena decorated, he had flags and banners tied up. The whole city was stirred. Having tied up tiers of wheels and tiers of beds, Cārura and Muṭṭhika, having come to the arena, went about shouting, roaring, and clapping their hands. The ten brothers too, having come, having plundered the washermen's street, having dressed in coloured cloths, having plundered perfume at the perfumery shops and garlands at the florists' shops, with anointed bodies, wearing garlands, with ear-ornaments made, shouting, roaring, and clapping their hands, entered the arena.

At that moment Cārura was going about clapping his hands. Baladeva, having seen him, thinking "I shall not touch him with my hand," having brought a large elephant strap from the elephant stable, having shouted, having roared, having thrown the strap, having wrapped it around Cārura's belly, having brought the two ends of the strap together, having twisted them, having lifted him up, having whirled him above his head, having dashed him on the ground, he threw him outside the enclosure. When Cārura was dead, the king commanded the wrestler Muṭṭhika. He, having risen, having shouted, having roared, clapped his hands. Baladeva, having beaten him, having crushed his bones, even as he was saying "I am not a wrestler, I am not a wrestler," saying "I do not know whether you are a wrestler or not a wrestler," having seized his hands, having dashed him on the ground, having brought him to the destruction of life, threw him outside the enclosure. Muṭṭhika, while dying, made the aspiration: "Having become a demon, I shall be able to devour him." He was reborn as a demon in a forest named Kālamattika. The king rose up saying "Seize the ten brothers, the servant boys." At that moment Vāsudeva threw the wheel. It felled the heads of both brothers. The great multitude, frightened and trembling, having fallen at their feet, lay down saying "Be our support." They, having killed both maternal uncles, having taken the kingdom in the city of Asitañjana, having established their mother and father there, having departed saying "We shall take the kingdom in the whole of Jambudīpa," having gone gradually to the city of Ayujjha, the residence of the king of the Kālayonakas, having destroyed the thicket of trees around the moat that stood encircling it, having broken through the wall, having seized the king, having brought that kingdom into their own possession, they reached Dvāravatī. On one side of that city was the ocean and on one side a mountain; it was, it is said, occupied by nonhuman spirits.

The demon who had taken up its protection, having seen enemies, cries the cry of a donkey in the guise of a donkey. At that moment, by the power of the demon, the whole city, having flown up, stands on a small island in the great ocean. When the

enemies have gone, having come back again, it stands firmly in its own place. Then too that donkey, having known of the coming of those ten brothers, cried the cry of a donkey. The city, having flown up and stood firmly on the small island, when they, not seeing the city, were turning back, having come back again, stood firmly in its own place. They turned back again, and again the donkey did likewise. They, being unable to take the kingdom in the city of Dvāravatī, having gone to the presence of the sage Kaṇhadīpāyana, having paid homage, having asked "Venerable sir, we are not able to take the kingdom in Dvāravatī; devise a means for us," "On the back of the moat, at a certain place, one donkey roams about. He indeed, having seen enemies, cries aloud; at that moment the city, having flown up, goes away; you seize his feet; this is the means of your success." When this was said, having paid homage to the hermit, having gone, having seized the donkey by the feet, having fallen down, they requested "Master, apart from you there is no other support for us; at the time of our taking the city, do not cry out." The donkey said "It is not possible not to cry aloud; but you, having come first of all, four persons, having taken large iron ploughs, having driven large iron stakes into the ground at the four city gates, at the time of the city's flying up, having taken the ploughs, you should tie the iron chains bound to the ploughs to the iron stakes; the city will not be able to fly up."

They, having said "Very well," while it was not yet crying aloud, having taken the ploughs, having driven stakes into the ground at the four city gates, stood there. At that moment the donkey cried aloud, the city began to fly up. Those standing at the four gates, having seized with the four iron ploughs, tied the iron chains bound to the ploughs to the stakes; the city was not able to fly up. The ten brothers, thereupon having entered the city, having killed the king, seized the kingdom. Thus they, having brought all the kings in sixty-three thousand cities in the whole of Jambudīpa to the destruction of life by means of the wheel, while dwelling in Dvāravatī, having made the kingdom into ten portions, divided it; but they did not remember their sister Añjanadevī. Thereupon, when it was again said "Let us make eleven portions," Aṅkura said "Give my portion to her; I shall live by engaging in trade; only you shall remit the toll to me in your own provinces." They, having accepted saying "Very well," having given his portion to their sister, together with her nine kings dwelt in Dvāravatī. But Aṅkura engaged in trade. Thus, while they were growing with sons and daughters again and again, when a long stretch of time had passed, the mother and father died.

At that time, it is said, it was a time when the lifespan of human beings was twenty thousand years. At that time one son of the great king Vāsudeva died. The king, overcome with sorrow, having abandoned all duties, having grasped the frame of the bed, lay down lamenting. At that time Ghaṭapaṇḍita thought "Apart from me, there is no one else able to remove my brother's sorrow; I shall remove his sorrow by a means." He, having assumed the guise of a madman, looking up at the sky, saying "Give me a hare, give me a hare," wandered through the whole city. "Ghaṭapaṇḍita has gone mad" - the whole city was stirred. At that time, a minister named Rohiṇeyya, having gone to the presence of King Vāsudeva, raising a conversation with him, spoke the first verse -

- 165.** "Rise up, Kaṇha, why do you lie down? What use is sleeping to you?
He who is your own brother, your heart and right eye;
His winds are growing strong, Ghaṭa is muttering, Kesava."

Therein, "Kaṇha" - he addresses him by his clan name; he was, it is said, of the Kaṇhāyana clan. "What use" means what indeed is the benefit. "Heart and right eye" - the meaning is being like his heart and his right eye. "His winds are growing strong" means the winds of epilepsy are overpowering his heart - this is the meaning. "Mutters" means he laments saying "Give me a hare." "Kesava" - he, it is said, was known as "Kesava" because of the beauty of his hair; therefore he addresses him by that name.

When the minister had spoken thus, having known his state of madness, the Teacher, having fully awakened, spoke the second verse -

166. Having heard that word of his, of Rohiṇeyya, Kesava,
Being in a hurry, arose, distressed by sorrow for his brother."

The king, having risen, quickly descended from the palace, having gone to the presence of Ghaṭapaṇḍita, having firmly grasped him by both hands, conversing with him, spoke the third verse -

167. "Why, as if mad, throughout this whole Dvārakā,
Do you prattle 'A hare, a hare!' - who then took away your hare?"

Therein, "throughout this whole Dvārakā" means why, having become like a mad man, wandering through this whole city of Dvāravatī, do you prattle "a hare, a hare!" He asks: who took away your hare, by whom was your hare seized?

He, even when thus spoken to by the king, says that very same word again and again. The king spoke two verses again -

168. Made of gold, made of jewels, made of copper, and also made of silver;
Made of conch, stone, and coral, I will have a hare made for you.

169. "There are also other hares, forest-dwellers roaming in the woods;
Those too I will bring for you - what kind of hare do you wish for?"

168-169. Therein this is the meaning in brief - Among those made of gold and so on, whichever you wish, say that, I will have it made and give it to you; or if you do not approve, there are also other hares, forest-dwellers roaming in the woods; those too I will bring for you - say, dear friend, what kind of hare do you wish for?

Having heard the king's words, Ghaṭapaṇḍita spoke the sixth verse -

170. "I do not wish for those, those hares dependent on the earth;
I wish for the hare from the moon, bring that down for me, Kesava."

Therein, "ohara" means "bring down."

The king, having heard his talk, overcome with displeasure thinking "Without doubt my brother has gone mad," spoke the seventh verse -

171. "Surely then, dear relative, you will give up your sweet life;
You who desire what ought not to be desired, you wish for the hare from the moon."

Therein, "relative" - he said this addressing the younger brother. This is what is meant - "Dear son, my dear relative, you will surely give up your own exceedingly sweet life, you who desire what ought not to be desired."

Ghaṭapaṇḍita, having heard the king's words, standing motionless, having said "Brother, you who know that for one desiring the hare from the moon, not obtaining it, there will be the dissolution of life, why do you bewail your dead son?" spoke the eighth verse -

172. "If you know thus, Kaṇha, as you instruct another;
Why do you still today grieve for your son who died before?"

Therein, "thus" means if you know thus that "what is called an unobtainable state should not be desired." "As you instruct another" means the meaning is if, knowing thus, you instruct another. "Before" means then why do you still today bewail your son who died four months ago, he says.

Thus he, standing right there in the middle of the street, having said "Brother, I for my part desire what is visible, but you grieve for what is not visible," teaching him the Teaching, spoke two verses again -

173. "That which cannot be obtained by a human being, or even by a non-human being;
'May my son who was born not die' - how can the unobtainable be obtained?

174. "Not by spells, not by root medicines, not by remedies or by wealth;
Is it possible to bring back, Kaṇha, the departed one you grieve for?"

173-174. Therein, "that" means brother, that which - "May my son who was born thus not die" - cannot be obtained by a human being or even by a god, is not possible to obtain, that you desire; but how can that be obtained, for what reason is it possible to obtain - it is not possible - thus he explains. Why? Because it is unobtainable; for it is indeed an unobtainable state - this is the meaning. "By spells" means by the application of spells. "By root medicines" means by root medicine. "By remedies" means by various kinds of remedies. "Or by wealth" means even by wealth reckoned in hundreds of ten millions. This is what is meant - "The departed one you grieve for cannot be brought back by the application of spells and so on."

The king, having heard that, praising Ghaṭa the wise, spoke four verses saying "It is proper, dear son, I have considered it; this was done by you for the purpose of removing my sorrow" -

175. "One who has such wise men as councillors,
As Ghaṭa, the wise man, convinced me today.

176. "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.

177. "He has indeed drawn out my dart, which was lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my son.

178. "I have had the dart pulled out, free from sorrow, undisturbed;

I do not grieve, I do not weep, having heard you, young man."

175-178. Therein, the meaning in brief of the first verse -just as for whatever reason Ghaṭa, the wise man, convinced, made known to, and awakened me today, overcome by sorrow for my son, for the purpose of removing sorrow. Whoever else too might have such wise men as councillors, whence could there be sorrow for him? The remaining verses have the meaning already stated.

At the conclusion -

179. "Thus do the wise act, those who are compassionate;
They turn one away from sorrow, as Ghaṭa did his elder brother."

This is the verse discovered by the Fully Enlightened One, with manifest meaning.

Thus, when Prince Ghaṭa had made Vāsudeva free from sorrow, while he was governing the kingdom, after the elapse of a long period, the sons of the ten brothers, the princes, thought "They say Kaṇhadīpāyana has the divine eye; shall we investigate or not?" They, having adorned a young boy, having displayed him in the appearance of a pregnant woman, having tied a lentil-bag to his belly, having led him to his presence, asked "Venerable sir, what will this maiden give birth to?" The hermit, looking to see "The time of destruction for the ten brother-kings has arrived; what kind of life principle do I have?" having known "Death will occur this very day," having said "Young men, what use is this to you?" being pressed "Just tell us, venerable sir," said "This one, on the seventh day from now, will give birth to an acacia door-bolt; by that the Vāsudeva clan will be destroyed. But you should take that acacia door-bolt, burn it, and throw the ashes into the river." Then they, having said to him "Fraudulent ascetic, there is no such thing as a man giving birth," having inflicted the punishment called the cord-torture, caused him to reach the destruction of life right there. The kings, having had the princes summoned, having asked "Why did you kill the hermit?" having heard everything, frightened, having given protection to him, on the seventh day, having burnt the acacia door-bolt that had come forth from his belly, threw the ashes into the river. That, being carried along by the river, stuck on one side at the river mouth; from that, eraka grass grew.

Then one day those kings, saying "We shall play ocean-sports," having gone to the river mouth, having had a great pavilion built, in the decorated pavilion, eating and drinking, just through the force of play, with touching of hands and feet taking place, having split into two sides, made a great quarrel. Then one, not finding another club, seized one eraka leaf from the eraka grove. That, the very moment it was seized, became an acacia pestle. He struck the multitude with it. Then whatever was seized by all the others also became nothing but an acacia pestle. They, having struck one another, reached great destruction. While they were perishing in the great destruction, Vāsudeva and Baladeva and the sister Añjanadevī and the chaplain - these four persons, having mounted a chariot, fled; the rest were all destroyed. Those four too, fleeing by chariot, reached the Black Clay Forest. For that Muṭṭhika the wrestler, having made an aspiration, having become a demon, was reborn there; having known the state of Baladeva's arrival, having created a village there, having assumed the guise of a wrestler, went about shouting, roaring, and clapping his hands, saying "Who wishes to fight?" Baladeva, having seen him, having said

"Brother, I shall fight together with this one," even while Vāsudeva was trying to prevent him, having descended from the chariot, having gone to his presence, shouted, roared, and clapped his hands. Then he, having seized him with outstretched hands, devoured him like a root-tuber. Vāsudeva, having known the state of his death, having taken the sister and the chaplain, having gone the whole night, at sunrise, having reached a certain borderland village, having sent the sister and the chaplain to the village saying "Cook food and bring it," himself lay down concealed in the midst of a shrub.

Then a certain hunter named Jarā, having seen the shrub moving, with the perception "There must be a pig here," having thrown a spear, having pierced his foot, when it was said "Who has pierced me?" having known the state of a human being having been pierced, frightened, began to flee. The king, having established mindfulness, having risen, having called out "Uncle, do not fear, come," having asked the one who came "What is your name?" when it was said "I am, master, named Jarā," having known "The ancients declared of me 'He will die pierced by Jarā'; without doubt today I must die," having said "Uncle, do not fear, come, bind my wound," having had the wound-opening bound by him, dismissed him. Intense pains arose; he was unable to consume the food brought by the others. Then, having addressed them, having said "Today I shall die; but you are delicate and will not be able to live by doing other work; learn this true knowledge," having taught them one true knowledge, having dismissed them, he reached the destruction of life right there. Thus, except for Añjanadevī, all reached destruction.

The Teacher, having brought this proclamation of the Teaching, having said "Lay follower, thus the wise ones of old, having heard the talk of wise persons, removed their own sorrow for a son; do not worry," having made known the truths, connected the Jātaka; at the conclusion of the truths, the lay follower became established in the fruition of stream-entry. At that time Rohiṇeyya was Ānanda, Vāsudeva was Sāriputta, the rest were the Buddha's assembly, but Ghaṭapaṇḍita was myself.

The Commentary on the Ghaṭapaṇḍita Birth Story is the sixteenth.

Thus, of the Chapter of Tens Birth Stories, consisting of sixteen birth stories,

the explanation of the meaning is concluded.

The Jātaka summary -

Four-gated, Kaṇha-nurturer, Saṅkha, Bodhi, Dīpāyana;
Nigrodha, Takkala, Dhamma-pāla, Cock, Earring-wearer;
Cat, Wheel, Understanding, and Blessing, Ghaṭa - sixteen.

The commentary on the Chapter of Tens is concluded.



ABOUT THIS TRANSLATION

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PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 14. Commentary on the Book of Birth Stories-1. 10. The Book of theTens Retrieved from paliverse.org

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