

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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14. Commentary on the Book of Birth Stories-1 (14. Jātaka-
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PaliVerse

5. The Collection of Minor Texts

14. Commentary on the Book of Birth Stories-1

11. The Book of the Elevens

455. Commentary on the Mātuposaka Jātaka

"Due to the separation from that elephant" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a monk who supported his mother. The present story is similar to the story of the Sāma Jātaka itself. The Teacher, however, having addressed the monks, having said "Do not, monks, grumble at this monk; the wise ones of old, even though born in the animal realm, separated from their mother, withering for a week through lack of food, even having obtained food worthy of a king, thinking 'Without mother we shall not eat,' only upon seeing their mother did they take food," being requested by them, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the elephant realm in the Himalayan region, was entirely white, handsome, beautiful to behold, pleasing, endowed with auspicious signs, with a retinue of eighty thousand elephants. He supported his mother who was feeble and decrepit with age, and his mother was blind. He, having given very sweet various kinds of fruit to the elephants, sent them to his mother's presence. The elephants, without giving to her, ate them themselves. He, investigating, having known that incident, thinking "Having abandoned the herd, I shall support my mother alone," in the night-time, without the other elephants knowing, having taken his mother, having gone to the foot of Mount Caṇḍoraṇa, having placed his mother in a mountain cave situated in dependence on a lotus pond, he took care of her. Then a certain forester dwelling in Bārāṇasī, having lost the way, being unable to determine the direction, lamented with a loud sound. The Bodhisatta, having heard his sound, thinking "This man is helpless; this is indeed not proper, that he should perish here while I am present," having gone to his presence, having seen him fleeing in fear, having asked "Hey, man, there is no fear for you in dependence on me; do not flee; why are you going about lamenting?" when he said "Master, I have lost the way; today is my seventh day," having said "My dear man, do not fear; I shall place you on the path of men," having caused him to sit on his own back, having taken him out from the forest, he turned back. That wicked one too, thinking "Having gone to the city, I shall inform the king," noting the trees and noting the mountains, having departed, went to Bārāṇasī.

At that time the king's state elephant died. The king had the drum circulated: "If anyone has seen anywhere an elephant fit to be made a mount, let him declare it." That man, having approached the king, said "By me, Sire, has been seen an elephant king, entirely white, virtuous, fit to become your mount; I shall show the way; having sent elephant trainers together with me, have him seized." The king, saying "Good," sent the elephant trainer together with a great retinue, having made this man the guide, saying "Having gone to the forest, bring the noble elephant spoken of by this

man." He, having gone together with him, saw the Bodhisatta having entered the lotus pond and taking food. The Bodhisatta too, having seen the elephant trainer, thinking "This fear has not arisen from elsewhere; it will have arisen from the presence of that man. I, however, am of great power, able to destroy even a thousand elephants, able, having become angry, to destroy the army and vehicles together with the realm. But if I become angry, my morality will be broken. Therefore, even though being struck with spears today, I will not become angry" - having thus determined, having bowed his head, he stood quite motionless. The elephant trainer, having descended into the lotus lake, having seen the excellency of his marks, saying "Come, son," having grasped him with his trunk resembling a silver chain, on the seventh day arrived at Bārāṇasī. But the Bodhisatta's mother, when her son did not come, lamenting, thinking "My son will have been led away by kings, royal ministers, and so on; now, due to the separation from him, this jungle thicket will grow," spoke two verses -

1. "Due to the separation from that elephant, the sallakī trees and kuṭaja trees have grown;
Kuruvinda trees and karavīra plants and bhisasāmā, and in the sheltered place the kaṇikāra trees have blossomed.
2. "Somewhere those with golden bracelets support the king of elephants with almsfood;
Whereon a king or a prince, unafraid, will strike through the armour."

1-2. Therein, "have grown" means increased, there is no doubt here - he said thus by way of certainty. "Sallakī trees and kuṭaja trees" means indasāla trees and kuṭaja trees. "Kuruvindakaravīrā bhisasāmā" means kuruvinda trees and the tall grasses named karavīra and lotus roots and millet - this is the meaning. She laments that all these will now grow. "In the sheltered place" means at the foot of the mountain. "Have blossomed" means what is said is that the kaṇikāra trees too, not being eaten by my son who would break off the branches, will have blossomed. "Somewhere" means somewhere indeed, whether in a village or in a city. "Those with golden bracelets" means those adorned with golden ornaments, the king's ministers. "Support with almsfood" means today they nourish the king of elephants who supports his mother with well-prepared almsfood of food worthy of a king. "Whereon" means on which king of elephants a king, having sat down. "Will strike through the armour" means having entered the battle, he will strike and break through the armour of the enemies. This is what is meant - "Whereon my son, a king or a prince, seated without fear, will strike the armour of rivals - that son of mine, the king of elephants, those adorned with golden ornaments today support with almsfood."

The elephant trainer too sent a message to the king right on the road. Having heard that, the king had the city decorated. The elephant trainer, having led the Bodhisatta, with perfumed flooring applied, adorned and prepared, to the elephant stable, having had him surrounded with a variegated curtain, had it announced to the king. The king, having taken food of various excellent flavours, went and had it offered to the Bodhisatta. He, thinking "I shall not take food without my mother," did not take the morsel. Then the king, requesting him, spoke the third verse -

- 3.** "Take the mouthful, O noble one, do not become lean, O noble one;

Many are the royal duties, those you will perform, O noble one."

Having heard that, the Bodhisatta spoke the fourth verse -

- 4.** "She must be that wretched one, blind, without a guide;
She strikes a stump with her foot, towards the mountain Caṇḍoraṇa."

Therein, "she must be that" means great king, surely she is this one. "Wretched one" means wretched through separation from her son. "Stump" means a tree log fallen here and there. "Strikes" means lamenting, striking here and there with her foot, she surely strikes with her foot. "Towards the mountain Caṇḍoraṇa" means facing towards the mountain Caṇḍoraṇa, trembling at the foot of the mountain - this is the meaning.

Then, asking her, the king spoke the fifth verse -

- 5.** "Who is she to you, great elephant, blind, without a guide;
She strikes a stump with her foot, towards the mountain Caṇḍoraṇa."

The Bodhisatta spoke the sixth verse -

- 6.** "She is my mother, great king, blind, without a guide;
She strikes a stump with her foot, towards the mountain Caṇḍoraṇa."

The king, having heard that matter through the sixth verse, releasing her, spoke the seventh verse -

- 7.** "Release this great elephant, who supports his mother;
Let the elephant be reunited with his mother, together with all his relatives."

Therein, "who supports" means this elephant says "I, great king, nourish my blind mother; without me my mother will reach the destruction of life; without her I have no need of sovereignty; today is the seventh day since my mother has not obtained food," therefore whoever this is who supports his mother, release this great elephant quickly. "With all his relatives" means let this one be reunited with his mother together, let him come together.

The eighth and ninth are verses discovered by the Fully Enlightened One -

- 8.** "And the elephant freed from bondage, the tusker having taken the lotus roots;
Having rested for a moment, went to where the mountain was.
- 9.** "Then he, having gone to the lotus pond, cool, frequented by elephants;
Having drawn up water with his trunk, he sprinkled his mother."

8-9. It is said that that elephant, freed from bondage, having rested a little, having expounded the Teaching to the king with the verse on the ten duties of a king, having given the exhortation "Be diligent, great king," being venerated by the public with scents, garlands and so on, having departed from the city, on that very day having reached that lotus pond, thinking "Having had my mother take her food first, I shall take my own," having taken much lotus bulb and roots, having taken a trunkful of water, having gone forth from the cave cell, having gone to the presence of his

mother who was seated at the cave entrance, for the purpose of obtaining contact with the body of his mother who had been without food for a week, he sprinkled water upon her. Making manifest that meaning, the Teacher spoke two verses. The Bodhisatta's mother too, with the perception "The rain god is raining," reviling him, spoke the tenth verse -

- 10.** "What ignoble sky, it rains even out of season;
Gone is my son born from myself, who was my attendant."

Therein, "born from oneself" means born from oneself.

Then, reassuring him, the Bodhisatta spoke the eleventh verse -

- 11.** "Rise up, mother, why do you lie down? I, your son, have come here;
I have been released by the King of Kāsi, the famous Vedeha."

Therein, "I have come to you" means "I have come to you." "By the Vedeha" means by one endowed with knowledge. "Famous" means even though I was taken by that king with a great retinue for the status of a state elephant, I have been released; now I have come to your presence - rise up, take your food.

She, with a satisfied mind, offering thanksgiving to the king, spoke the concluding verse -

- 12.** "May that king live long, the increaser of the Kāsi realm;
Who released my son, always honouring the elders."

Then the king, having become confident in the virtues of the Bodhisatta, having built a village not far from the lotus pond, established a regular duty for the Bodhisatta and for his mother. At a later time, the Bodhisatta, when his mother had died, having performed the care of her body, went to a place named the Kāraṇḍaka Hermitage. Now at that place, five hundred sages, having descended from the Himalayas, dwelt; he gave that duty to them. The king, having had a stone image made in the likeness of the Bodhisatta, carried on a great honour. The inhabitants of the whole Indian subcontinent, annually having assembled together, held a religious festival called the Elephant Festival.

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 who supported his mother became established in the fruition of stream-entry. At that time the king was Ānanda, the evil person was Devadatta, the elephant trainer was Sāriputta, the mother she-elephant was Mahāmāyā, but the mother-supporting noble elephant was myself.

The Commentary on the Mātuposaka Birth Story is the first.

456. Commentary on the Juṇha Jātaka

"Hear my word, lord of men" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the boons obtained by the Elder Ānanda. For during the first twenty years of enlightenment, the Blessed One had non-regular attendants. At one time the Elder Nāgasamāla, at one time Nāgita, at one time Upavāṇa, at one time Sunakkhatta, at

one time Cunda, at one time Nanda, at one time Sāgata, at one time Meghiya attended upon the Blessed One. Then one day the Blessed One addressed the monks: "Monks, now I am old; when it is said 'Let us go by this road,' some monks go by another; some put down my bowl and robes on the ground. Find me one monk as a constant attendant." When the Elder Sāriputta and others rose up, having placed joined palms at their heads, saying "Venerable sir, I shall attend upon him, I shall attend upon him," he rejected them saying "Your aspiration has reached its summit; enough." Then the monks said to the Elder Ānanda: "You, friend, request the position of attendant." The Elder requested eight boons - four rejections and four requests - saying "If, venerable sir, the Blessed One will not give me a robe obtained by himself, will not give me almsfood, will not give me to dwell in the same perfumed chamber, will not go taking me to an invitation, if however the Blessed One will go to an invitation accepted by me, if I shall be permitted to show the Blessed One to an assembly that has come from foreign countries and foreign regions to see the Blessed One at the very moment of their arrival, if whenever uncertainty arises in me I shall be permitted to approach the Blessed One at that very moment, if whatever Teaching the Blessed One teaches in my absence he will come and tell it to me, then I shall attend upon the Blessed One." The Blessed One too gave them to him.

He, from then on, was the constant attendant for twenty-five years. He, having attained the designation of foremost in five respects, endowed with these seven accomplishments - accomplishment in scriptural learning, accomplishment in achievement, accomplishment in former causes, accomplishment in questioning about one's own welfare, accomplishment in dwelling at fords, accomplishment in wise attention, and accomplishment in the decisive support of the Buddha - having obtained the inheritance of eight boons in the presence of the Buddha, became well-known in the Buddha's Dispensation, manifest like the moon in the midst of the sky. Then one day the monks raised up a discussion in the Teaching hall: "Friends, the Truth-finder satisfied the Elder Ānanda with the granting of boons." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; formerly too I satisfied Ānanda with a boon; formerly too whatever he requested, that I gave indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been his son, a prince named Juṇha, having learnt a craft at Takkaṣilā, having given a reply to the teacher, in the night-time, in the darkness, having gone out from the teacher's house, going with speed to his own dwelling place, not seeing a certain brahmin who, having gone about for almsfood, was going to his own dwelling place, having struck him with his arm, broke his food bowl; the brahmin, having fallen, cried aloud. The prince, out of compassion, having turned back, having taken him by the hand, raised him up. The brahmin said: "By you, dear son, my alms vessel has been broken; give me the price of the food." The prince, having said "Brahmin, I am not now able to give you the price of the food; I am the son of the King of Kāśi, a prince named Juṇha; when I am established in the kingdom, come and request wealth from me," having completed his craft, having paid homage to the teacher, having gone to Bārāṇasī, showed his craft to his father. The father, thinking "My son has been seen by me while living; I shall see him become a king too," consecrated him in the kingdom. He, having become the king named Juṇha, exercised kingship righteously.

The brahmin, having heard that news, thinking "Now I shall bring the price of my food," having gone to Bārāṇasī, having seen the king circumambulating the decorated city, standing on a raised place, having stretched out his hand, hailed him with a cry of victory. Then the king passed by without even looking at him. The brahmin, having known that he had not been seen by him, raising a conversation, spoke the first verse -

- 13.** "Hear my word, lord of men, I have arrived here for a purpose in the moonlight;
When a brahmin traveller is standing, one should not depart, they say, O foremost lord of bipeds."

Therein, "in the moonlight" means great king, while you are in the moonlight, I have arrived here for a certain purpose; it explains that I have not come here without reason. "Traveller" means one who has come a long journey. "Should not depart" means the wise do not say, do not speak, that one should depart without even looking at that traveller brahmin who has come a long journey and is making a request.

The king, having heard his word, having restrained the elephant with a diamond goad, spoke the second verse -

- 14.** "I am listening, I stand here, speak, Brahmā, for what purpose have you arrived here;
Or what purpose are you desiring from me, that you came here, Brahmā?
Please tell me that."

Therein, "iṅha" is an indeclinable particle used in the sense of urging.

Beyond that, the remaining verses were spoken by way of the words and replies of the brahmin and the king -

15. "Give me five excellent villages, a hundred female slaves, seven hundred cattle;
And more than a thousand gold coins, and give me two wives equal to myself.
16. "Is your austere asceticism, brahmin, of fearsome form? Are your spells, brahmin, of wondrous form?
Are there any demons loyal to you? Or do you recall some benefit done for me?
17. "I have no austere asceticism nor even spells, nor are there any demons loyal to me;
I do not recall any benefit done by you, but formerly there was just a meeting.
18. "This is the first seeing for me who knows, I do not directly know you from before here;
Tell me, being asked, this matter, when or where was our meeting?
19. "In the charming city of the Gandhāra king, we dwelt in Takkasīlā, O king;

There in the darkness of a very dark night, we rubbed shoulder against shoulder.

20. "We both stood there, O lord of men, and exchanged memorable talk there; That very thing was just our meeting, after that there was none, nor before.
21. "Whenever, O Brahmā, among humans, there is a meeting with a good person; The wise do not destroy associations and intimacies, nor what was done before.
22. "Fools indeed destroy associations and intimacies, and also what was done before;
Even much done for fools perishes, for thus fools are of ungrateful nature.
23. The wise indeed do not destroy associations and intimacies, nor what was done before;
Even a little done for the wise does not perish, for thus the wise are of grateful nature.
24. I give you five excellent villages, a hundred female slaves, seven hundred cattle;
And more than a thousand gold coins, and I give you two wives equal to yourself.
25. Thus it is for the good when meeting, O king, like the king of stars among the stars;
The lord of Kāsi is fulfilled, so am I, and today a meeting with you has been obtained by me.

15-25. Therein, "equal to myself" means the meaning is "give me two wives of great fame, equal to me, alike to me, in respect of appearance, beauty, birth, family, and region." "Of fearsome form" means he asks "Do you, brahmin, have ascetic practice reckoned as powerful in form, morality, conduct, and virtue?" "Are your spells" means or do you have spells of wondrous form that accomplish all purposes? "Loyal" means are there any demons who are obedient, who carry out your words, who give whatever is wished for? "Done" means done; or he asks "Do you recall any benefit done by you for me?" "Just a meeting" means he says "Formerly I had just a meeting, merely an encounter, with you." "For me who knows" means for me who knows, this is the first seeing of you. "I do not directly know you" means I do not directly know you. "In a very dark night" means on a night of thick darkness. "We both stood there" means we stood at that place where shoulder rubbed against shoulder, and "exchanged there" means at that very place we exchanged talk fit to be remembered. I said "My alms vessel has been broken by you; give me the price of the food." You said "I am not now able to give you the price of the food; I am the son of the King of Kāsi, a prince named Juṇha; when I am established in the kingdom, come and request wealth from me" - thus he says we had this memorable talk. "That very thing was just our meeting" explains: Sire, for us that very thing was just a mutual

meeting; it was for a single moment. "From that" means but from that momentary friendly disposition, whether afterwards or before, there has never been any association of ours at any time.

"Not the wise" means brahmin, those called wise do not destroy a momentary association, or long-standing intimacies, or any virtue done before. "Even much" means even many. "Of ungrateful nature" means since fools are of ungrateful nature, therefore even much done among them perishes - this is the meaning. "Of grateful nature" means well of grateful nature. "Here too and there too, for so" means the syllable "hi" has the meaning of reason. "I give to you" means giving what was requested and unrequested by the brahmin, he said thus. "This being so" means the brahmin, offering thanksgiving to the king, says: for the good, for good persons, association even having met just once is thus. "Like the king of stars" means here the syllable "ra" is merely an indeclinable particle. "Among the stars" means in the midst of the host of stars. "Lord of Kāsi" means he addresses the king. This is what is meant - "Sire, lord of the Kāsi country, just as the moon, standing in the midst of the stars, surrounded by the host of stars, waxes from the first day of the lunar fortnight up to the full moon, so I too today am filled up with the excellent villages and so on given by you." "With you too, for me" means although the meeting obtained by me formerly with you was as if not obtained, but today, because my wish has been fulfilled, a meeting with you has been obtained by me - thus he says the fruit of friendship with you has been accomplished for me. The Bodhisatta gave him great fame.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; formerly too I satisfied Ānanda with a boon indeed," connected the Jātaka - "At that time the brahmin was Ānanda, but the king was myself."

The Commentary on the Jūṇha Birth Story is the second.

457. Commentary on the Dhamma-Young-God Jātaka

"I am a fame-maker, a merit-maker" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Devadatta's entering into the earth. For at that time the monks raised up a discussion in the Teaching hall: "Friends, Devadatta, having been hostile towards the Truth-finder, entered the earth." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has this one, having struck a blow at the wheel of the Conqueror, entered the earth; in the past too, having struck a blow at the wheel of the Teaching, having entered the earth, he became heading for Avīci indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a young god named Dhamma in the sensual-sphere heavenly world, was reborn; Devadatta was named Adhamma. Of those, Dhamma, adorned with divine ornaments, having mounted an excellent divine chariot, surrounded by a company of nymphs, on the full-moon Observance day, when people had eaten their evening meal and were seated in pleasant conversation at their own respective house-doors, standing in the sky over villages, market towns, country districts, and royal cities, instigating people in the ten wholesome courses of action, saying "Having abstained from the ten unwholesome courses of action beginning with killing living

beings, fulfil the practice of looking after one's mother, the practice of looking after one's father, and the threefold good conduct; thus, having become destined for heaven, you will experience great fame," circumambulates Jambudīpa. But the young god Adhamma, instigating in the ten unwholesome courses of action by the method beginning with "Kill living beings," circumambulates Jambudīpa to the left. Then their chariots came face to face in the sky. Then their retainers, having asked "To whom do you belong? To whom do you belong?" having said "We belong to Dhamma, we belong to Adhamma," having turned aside from the road, became divided in two. Dhamma too, having addressed Adhamma, saying "My dear, you are Adhamma, I am Dhamma, the road is befitting for me; having moved your chariot aside, give me the road," spoke the first verse -

- 26.** "I am a fame-maker, a merit-maker, always praised by ascetics and brahmins; Worthy of the path, worshipped by gods and humans, I am the Teaching - give the path, O Unrighteous One."

Therein, "fame-maker" means I am a giver of fame to gods and humans. In the second term too, the same method applies. "Always praised" means always extolled, constantly commended. Beyond that -

27. "Having firmly mounted the vehicle of unrighteousness, not trembling, I am powerful;
For what reason should I today give to you, O Dhamma, the path never given before?
28. "The Teaching indeed appeared formerly, afterwards not the Teaching arose in the world;
The eldest and the best and the eternal, drive off from the road of the eldest, younger one.
29. "Not by entreaty, nor by fitting words, nor by worthiness would I give the path to you;
And let there be battle between us two today, whoever conquers in battle, his is the path.
30. "I have spread through all directions, of great power, of immeasurable fame, incomparable;
Endowed with all virtues, I am the Teaching - O Unrighteous One, how will you defeat me?
31. "Gold is indeed destroyed by copper, copper is not destroyed by gold;
If what is not the Teaching destroys the Teaching today, iron would be beautiful to behold like gold.
32. "If you are powerful in battle, O Unrighteous One, there are no elders and no venerable ones for you;
And I give you the path with what is dear and what is not dear, and I forgive you for your ill-spoken words." -

These six verses were spoken by way of the words and replies of those very same two.

27-32. Therein, "for what reason should I today give to you" means I am that Adhamma, having mounted the chariot of the vehicle of unrighteousness, fearless, powerful. For what reason today, O Dhamma, do I give to you the path never given before to anyone? "Formerly" means at the time of the first cosmic cycle, in this world the teaching of the ten wholesome courses of action appeared formerly, afterwards not the Teaching. "The eldest" means by virtue of having arisen before, I am the eldest and the best and the ancient one, but you are the youngest; therefore he says "drive off from the road." "Nor by fitting words" means I would indeed not give the path to you neither by entreaty, nor by proper speech, nor by worthiness of the path. "Spread through all directions" means I am spread through all directions - the four directions and the four intermediate directions - by one's own virtue, known, renowned. "With metal" means with an iron fist. "Hañchatī" means will strike. "You are powerful in battle, O Unrighteous One" means if you are powerful in battle, O Unrighteous One. "Elders and venerable ones" means if for you there are these elders, these venerable ones, these wise persons - thus it is not. "By what is dear yet disagreeable" means even though giving by what is dear and by what is disagreeable, the meaning is I give you the path as if by what is dear.

But at the very moment the verse was spoken by the Bodhisatta, Adhamma, being unable to stand on the chariot, having fallen headlong to the earth, when an opening in the earth was given, having gone, was reborn in Avīci itself. Having understood this matter, the Blessed One, having fully awakened, spoke the remaining verses -

33. "And having heard this word, Adhamma, head downward, fell with feet upward;
If I, seeking battle, do not obtain battle, to that extent Adhamma is destroyed.
34. "The one with the power of patience, having conquered the power of war,
having killed the unrighteous one, having struck him down to the ground;
Delighted, having ascended the chariot, he set forth by the path itself,
exceedingly powerful, striving for truth.
35. "Mother, father, and ascetics and brahmins, not honoured in whose own home;
Having laid down the physical body right here, upon the body's collapse, they
go to hell;
Just as Adhamma fell headlong.
36. "Mother, father, and ascetics and brahmins, well honoured in whose own home;
Having laid down the physical body right here, upon the body's collapse, they
go to a fortunate destination;
Just as Dhamma, having ascended the chariot."

33-36. Therein, "if seeking battle" - this is his wailing; he, it is said, while thus wailing, having fallen, entered the earth. "To that extent" means monks, as far as he entered the earth, to that extent Adhamma is destroyed. "The one with the power of patience" means monks, thus Adhamma having entered the earth, the one with the

power of patience of endurance, having conquered that power of war, having slain it, having struck it down to the ground, having felled it, delighted through the arising of delight, having ascended his own chariot, striving for truth, exerting himself likewise, the young god Dhamma set forth by the path itself. "Not honoured" means not respected. "The body" means having laid down the body reckoned as the body in this very world. "They go to hell" means in whose house, that of an evil person, these ones worthy of honour are not respected, such ones, just as Adhamma fell headlong, so they go headlong to hell - this is the meaning. "They go to a fortunate destination" means but for one by whom these are honoured, such wise ones, just as Dhamma, having ascended the chariot, went to the heavenly world, so they go to a fortunate destination.

The Teacher, having thus expounded the Teaching, having said "Not only now, monks; in the past too Devadatta, having been hostile towards me, entered the earth," connected the Jātaka - "At that time Adhamma the young god was Devadatta, and his assembly was Devadatta's assembly, but Dhamma was myself, and the assembly was the Buddha's assembly."

The Commentary on the Dhammadevaputta Birth Story is the third.

458. Commentary on the Udaya Jātaka

"Seated alone" - 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, however, having asked that monk "Is it true that you are dissatisfied?" when it was said "It is true, venerable sir," "Monk, why, having gone forth in such a Dispensation leading to liberation, are you dissatisfied under the influence of mental defilements? The wise ones of old, while exercising kingship in the prosperous city of Surundhana, twelve yojanas in extent, even though dwelling for seven hundred years in one room together with a woman who was the counterpart of a celestial nymph, having restrained their faculties, did not look at her through the influence of greed" - having said this, he brought up the past.

In the past, in the Kāsi country, in the city of Surundhana, a King of Kāsi exercised kingship; he had neither a son nor a daughter. He said to his own queens "Aspire for sons." The queen-consort too, having accepted the king's word, did so. At that time the Bodhisatta, having passed away from the Brahma world, was born in the womb of that very king's queen-consort. Then, having gladdened the hearts of the public, by reason of his birth they gave him the name "Udayabhadda." At the time when the prince was walking on foot, another being too, having passed away from the Brahma world, having become a girl, was born in the womb of a certain queen of that very king; to her too they gave the name "Udayabhaddā." The prince, having come of age, achieved accomplishment in all crafts; but he was one who led a chaste life from birth; he did not know of sexual intercourse even in a dream; his mind did not cling to mental defilements. The king, wishing to consecrate his son in the kingdom, sent a message: "Now is the time for the prince to enjoy the happiness of kingship; I shall have dancers too provided for him." The Bodhisatta, having refused saying "I have no need of kingship; my mind does not cling to mental defilements," being told again and again, having had a figure of a woman made of red gold, sent word to his mother and father: "If I obtain a woman of such a form, I shall accept the kingdom." They,

having had that golden figure carried around the entire Indian subcontinent, not finding a woman of such a form, having adorned Udayabhaddā, placed her near him. She stood surpassing that golden figure. Then, even though they were unwilling, having made the half-sister, the princess Udayabhaddā, the queen-consort, they consecrated the Bodhisatta in the kingdom. But both of them dwelt the dwelling of the holy life only.

Afterwards, by the elapse of their mother and father, the Bodhisatta exercised kingship. Both, even though dwelling in one room, having restrained their faculties, did not look at each other through the influence of greed; but moreover they made an agreement: "Whichever of us dies first, having come from the place of rebirth, let that one announce 'I have been reborn in such and such a place.'" Then the Bodhisatta, by the elapse of seven hundred years from the consecration, died. There was no other king; the command proceeded under Udayabhaddā alone. The ministers administered the kingdom. The Bodhisatta too, at the moment of death, having attained the position of Sakka in the realm of the Thirty-three, was unable to recollect for a week due to the greatness of his glory. Thus he, by human reckoning, after the elapse of seven hundred years, having reflected, thought: "Having tested the princess Udayabhaddā with wealth, having caused her to roar a lion's roar, having expounded the Teaching, having released her from the agreement, I shall return." At that time, it is said, it was a time when the lifespan of human beings was ten thousand years. The princess too, on that day, in the night-time, with the doors closed, with guards placed, on the excellent upper floor of a seven-storeyed mansion, in the decorated royal bedchamber, all alone, motionless, reflecting on her own morality, sat. Then Sakka, having taken a golden bowl full of gold coins, having come, having appeared right in the sleeping chamber, standing to one side, conversing with her, spoke the first verse -

- 37.** "Seated alone, pure, with thighs composed, having ascended the palace, with blameless limbs;
I request you, O one with eyes like a kinnara's, let us both dwell here for one night."

Therein, "pure" means dressed in pure garments. "With thighs composed" means with thighs well placed; having settled her posture, dressed in pure garments, she was seated all alone - this is what is meant. "With blameless limbs" means with a blameless body from the soles of her feet up to the tips of her hair, a body that has attained supreme beauty. "One with eyes like a kinnara's" means one endowed with eyes similar to the eyes of kinnaras, because of being beautified by the three circles and the five kinds of sensitive matter. "For one night" means he requests that this one night, today, in this decorated bedchamber, we should dwell together.

Then the king's daughter spoke two verses -

38. "Strewn with moats in between, with firm watchtowers and gate-houses;
Protected by sword-bearing guards, this city is difficult to enter.
39. "For one young in years and also a youth, no approach is found;
Then for what reason do you desire a meeting with me?"

38-39. Therein, "strewn with moats in between" means this city of Surundhana, twelve yojanas in extent, is "strewn with moats in between" because of being strewn here and there with water moats, mud moats, and dry moats. "With firm watchtowers and gate-houses" means endowed with more solid watchtowers and gate-porches. "By sword-bearing guards" means protected by ten thousand warriors with weapons in hand. "This city is difficult to enter" means this entire city and also my dwelling city created within it - both are not possible for anyone to enter. "And approach" means here at this time, for a youth, or for one who has reached the prime of youth, or for a warrior endowed with strength, or for anyone else, even coming with a great present, there is no approach whatsoever. "Meeting" means then for what reason do you wish a meeting with me at this time?

Then Sakka spoke the fourth verse -

40. "I am a demon, beautiful one, I have come into your presence;
Delight me, venerable lady, I give you a full plate."

Its meaning is - Beautiful one, O one of lovely appearance, I, a certain young god, have come here by the power of the deities; you, today, delight me, please me; I give you this golden bowl full of gold coins.

Having heard that, the king's daughter spoke the fifth verse -

41. "I do not wish for a god or a demon or a human being, having passed beyond rise, for another;
Go indeed, demon of great majesty, and having gone, do not return here again."

Its meaning is - I, king of gods, having passed beyond rise, do not desire another, whether god or demon; so you, go indeed, do not stand here; I have no need of the present brought by you; and having gone, do not return to this place again.

He, having heard her lion's roar, having stood as though he had gone, disappeared right there and remained. He, on the following day, at that very time, having taken a silver bowl full of gold coins, conversing together with her, spoke the sixth verse -

42. "That delight which is the highest for those who enjoy sensual pleasures,
because of which beings practise unrighteously;
Do not let that delight decay in you, pure one, I give you money, a plate full."

Its meaning is - Dear lady, king's daughter, that which among the delights of beings who enjoy sensual pleasures is called the delight of sexual pleasure, the highest delight, because of which delight beings practise unrighteously beginning with bodily misconduct - do not let that delight decay in you, dear lady, pure one with an agreeable smile. I too, coming, have not come empty-handed; yesterday I brought a golden bowl full of gold coins, today a money bowl; I give you this money bowl full of gold.

The king's daughter thought: "This one, obtaining friendly conversation, will come again and again; I shall not speak with him now." She did not say anything.

Sakka, having known her state of not speaking, having disappeared right there, on the following day at that very time, having taken a copper bowl full of coins, said: "Dear lady, satisfy me with the delight of sensual pleasure; I shall give you this copper bowl full of coins." Having seen that, the king's daughter spoke the seventh verse -

- 43.** "A man, persuading a woman with wealth, praises her wherever he makes his desire;
Your divine nature is contrary, you came to me in person with less."

Its meaning is - My good man, you are a fool. For indeed a man, persuading and convincing a woman with wealth for the sake of the delight of defilements, wherever he makes his desire towards the woman, he praises her, having described and extolled her, he entices her with more wealth; but this divine nature of yours is contrary, for you came to me in person with less, on the first day having brought a golden bowl full of gold, on the second day a money bowl full of gold, on the third day a copper bowl full of coins.

Having heard that, Sakka, having said "Dear lady, princess, I am a skilful merchant; I do not destroy my purpose with what is useless. If you were to increase in life span or in beauty, I would increase your present and bring it; but you only decline, therefore I too reduce the wealth," spoke three verses -

44. "Life span and beauty in the human world, decline for humans of good body;
By that very beauty your wealth too, declines - you are more aged today.
45. "Thus as I am looking on, O glorious king's daughter;
Your beauty diminishes, after the passing of days and nights.
46. "With this very youth, O wise king's daughter;
You should live the holy life, you would become even more beautiful."

44-46. Therein, "declines" means it diminishes like water poured into a water strainer. For in the human world, beings decline day by day in life, beauty, eye-sensitivity and so on. "You are more aged" means the life span that was occurring on the day I first came did not reach yesterday, it ceased right there as if cut by an axe; that which was occurring yesterday too did not reach today, it ceased just yesterday as if cut by an axe; therefore today you have become more aged. "Thus for me" means let yesterday and the day before yesterday be; but even today, even as I am looking on thus, your beauty diminishes. "After the passing of days and nights" means from now on, as nights and days pass, with the passing of days and nights, you will go to the very state of non-designation - thus he shows. "By this very" means therefore, dear lady, if you, at this very age, while this golden-coloured body is not yet plundered by dust, were to practise the supreme conduct, having gone forth, you would practise the ascetic duty. "You would become even more beautiful" means you would become of exceedingly surpassing beauty.

Then the king's daughter spoke the other verse -

- 47.** "Gods do not grow old as human beings do, wrinkles do not appear on their bodies;

I ask you, demon of great majesty, how then is the physical body of the gods?"

Therein, "bodily form" means the body reckoned as the body; he says: "How does the body of the gods not grow old? This I ask you."

Then Sakka, explaining to her, spoke the other verse -

- 48.** "Gods do not grow old as human beings do, wrinkles do not appear on their bodies;
Day after day, even more so for them, divine beauty and abundant wealth."

Therein, "as human beings" means just as human beings growing old decline in form, beauty, wealth, and eye-sensitivity and so on, gods do not so. For on their bodies there are not even wrinkles; their body is like a polished sheet of gold. "Day after day" means day after day. "Even more so" means even more exceedingly for them are divine beauty and abundant wealth; for among human beings, decline of form is the witness of the state of having been long born, but among gods there is exceeding beauty and exceeding retinue. Thus this heavenly world is called not subject to decline. Therefore you, without even reaching old age, having gone forth, go forth into the homeless life; thus, having fallen away from the human world whose intrinsic nature is subject to decline, you will go to such a heavenly world whose intrinsic nature is not subject to decline.

She, having heard the praise of the heavenly world, asking him the path leading there, spoke the other verse -

- 49.** "Why here are many people frightened, and the path is declared with many bases;
I ask you, demon of great majesty, standing where would one not fear the world beyond?"

Therein, "why here are frightened" means: king of gods, this many populace distinguished as warriors and so on, why frightened, through fear of what, being of an intrinsic nature subject to decline, does not go from the human world to the heavenly world - thus he asks. "Path" means the path leading to the heavenly world. Here, however, having brought "ki," the question should be made as "ko." For the meaning here is said thus: "Which one, which path to the heavenly world declared by the wise by way of the many spheres of religious sects?" "Standing where" means: one going to the world beyond, standing on which path, does not fear.

Then Sakka, explaining to her, spoke the other verse -

- 50.** "Having directed speech and mind rightly, not doing evil deeds by body;
Dwelling in a house with abundant food and drink, faithful, gentle, generous, bountiful;
One who treats kindly, kindly in speech, of smooth speech, standing here one would not fear the world beyond."

Its meaning is - Dear lady, Udayā, having rightly directed speech and mind, not doing evil deeds by body, having undertaken these ten wholesome courses of action and conducting oneself accordingly, dwelling in a house with abundant food and drink,

with abundant gifts to give, endowed with faith that "there is a result of giving," soft-minded, generous through the sharing of gifts, those gone forth walking for almsfood are indeed saying, and through the giving of requisites to them, one who knows that saying is bountiful, one who treats kindly through treating kindly by the four ways of supporting others, kindly in speech through speaking amiably, of smooth speech through polished words, standing here in this heap of virtues, going to the world beyond, one does not fear.

Then the king's daughter, having heard that word of his, offering praise, spoke the other verse -

51. "You instruct me, demon, just as a mother, just as a father;
I ask you of lofty beauty, who indeed are you, O noble one?"

Its meaning is - just as mother and father instruct their little children, so you instruct me. O one of lofty beauty, O boy endowed with beauty of form, who indeed are you with such a very lofty body?

Then the Bodhisatta spoke the other verse -

52. "I am Udaya, beautiful one, I have come here because of a promise;
Having informed you, I go, I am freed from your promise."

Its meaning is - O beautiful one, I, your husband in a former existence, named Udaya, having become Sakka, was reborn in the realm of the Thirty-three; coming here, I have not come by the power of defilements, but thinking 'having tested her, I shall release her from the agreement,' I have come because of the promise, because of the agreement having been made before; now, having informed you, I go; I am freed from your promise.

The king's daughter, having breathed a sigh of relief, "Husband, you are King Udayabhadda!" shedding streams of tears, having said "I am not able to live without you; instruct me so that I may dwell in your presence," spoke the other verse -

53. "If indeed you are Udaya, come here because of a promise;
Instruct me, prince, so that there may be a meeting again."

Then, instructing her, the Great Being spoke four verses -

54. "Youth passes swiftly by, the moment likewise, there is no stable state, beings constantly pass away;
The unstable body decays, Udaya, do not be heedless, practise the Teaching.

55. "The whole earth full of wealth, might belong to one alone, not subject to another;
Even that one not free from lust gives up, Udaya, do not be heedless, practise the Teaching.

56. "Mother and father and brothers, and wife who is bought with wealth;
They too abandon one another, Udayā, do not be heedless, practise the Teaching.

57. "Having known the body is food for others, and in the round of rebirths both fortunate and unfortunate realms;
Having understood it is a brief dwelling, Udaya, do not be heedless, practise the Teaching."

54-57. Therein, "passes swiftly by" means falls exceedingly, swiftly passes beyond. "Youth" means youth of three kinds, beginning with the first youth. "The moment likewise" means the moment of arising, presence, and dissolution also passes swiftly by in the same way. Analysed by both, it shows that what is called the life principle of these beings swiftly passes beyond without returning, like a swift-flowing river. "There is no stable state" means even by the aspiration "May arisen activities remain without breaking up," there is no such state for them; it explains that one should develop recollection of death thus: "Death is certain, life is uncertain," for constantly, definitively, all beings pass away, beginning with the Buddha, the Blessed One. "Decays" means know thus that even this gold-coloured body simply decays. "Do not be heedless" means therefore you, dear Udayā, do not fall into heedlessness; being diligent, practise the Teaching of the ten wholesome courses of action.

"Entire" means whole. "Of one alone" means if it belonged to one king alone, and she were dependent on no other but that one alone. "Even that one not free from lust gives up" means a person subject to craving, unsatisfied even by so much fame, at the time of death, still not free from lust, abandons it. Thus it explains that one should know the nature of craving as being insatiable. "They too" means a mother her son, a son his mother, a father his son, a son his father, a brother his sister, a sister her brother, a wife her husband, a husband his wife - these abandon one another, they become separated. Thus it explains that one should know the separation and parting of beings.

"Food for others" means food for various other beings such as crows and so on. "A brief dwelling" means that which in this round of rebirths is a fortunate realm as a human being and an unfortunate realm as an animal - having known both of these as "a brief dwelling," do not be heedless, practise the Teaching. The meeting of these beings, having come from various places, in one place is limited; these beings dwell together for only a short time; therefore be diligent.

Thus the Great Being gave her exhortation. She too, having gained confidence through his talk on the Teaching, offering praise, spoke the concluding verse -

- 58.** "Well does this demon speak, small is the life of mortals;
Difficult and small, and that is bound with suffering;
I alone shall go forth, having left Kāsi and Surundhana."

Therein, "sādhū" means this king of gods speaks well, saying "small is the life of mortals." Why? For this is difficult and suffering, devoid of gratification, and small, not much, for a short period. For if, even being difficult, it were to continue for a long time, or even being small, it were to be happy, but this is both difficult and small, bound with the entire suffering of the round of rebirths, stored up. "Sāhaṃ" means she, I. "Surundhana" means having abandoned the city of Surundhana and the Kāsi country, I alone shall go forth, she said.

The Bodhisatta, having given exhortation to her, went to his own place. She too, on the following day, having entrusted the kingdom to the ministers, right within the city, in a delightful park, having gone forth in the going forth of sages, having practised the Teaching, at the end of her life span, was reborn as a wife of the Bodhisatta in the Tāvatiṃsa realm.

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 the king's daughter was Rāhula's mother, but Sakka was myself.

The Commentary on the Udaya Birth Story is the fourth.

459. The Commentary on the Pāṇīya Jātaka

"A friend, of a friend" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the restraining of mental defilements. For on one occasion five hundred lay companions dwelling in Sāvathī, having heard the Truth-finder's proclamation of the Teaching, having gone forth, having become fully ordained, dwelling within the inner boundary of the bed-sheet area, at the time of midnight thought sensual thoughts. All should be understood by the method already stated above. But when, by the Blessed One's command, the Venerable Ānanda had assembled the community of monks, the Teacher, having sat down on the prepared seat, having made it without personal reference, without saying "You thought sensual thoughts," but inclusively only, having said "Monks, there is no such thing as a small mental defilement; a monk should restrain each and every mental defilement that arises; the wise ones of old, even when a Buddha had not arisen, having restrained mental defilements, attained the knowledge of individual enlightenment," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in the Kāśi country, in a certain small village, two friends, having taken water-vessels, having gone to the field, having placed them to one side, having pounded the field, when thirsty, having come, drank water. Among them, one, having come for the purpose of water, guarding his own water, having drunk from the other's vessel, in the evening, having come out from the forest, having bathed, standing, reflecting "Has any evil been done by me today through the body door and so on?" having seen the state of having stolen and drunk the water, having been struck with religious emotion, thinking "This craving, if it keeps growing, will throw me into the realms of misery; I shall restrain this mental defilement," having made the state of having stolen and drunk the water his object, having developed insight, having produced the knowledge of individual enlightenment, reflecting on the quality attained, he stood. Then the other, having bathed and risen up, said to him "Come, my dear, let us go home." "Go you; I have no need of a house; we are called Individually Enlightened Ones." "Those called Individually Enlightened Ones are not like you." "Then what are Individually Enlightened Ones like?" "They have hair two finger-breadths long, wearing ochre robes, dwelling at the Nandamūlaka cave in the northern Himalayas." He touched his head; at that very moment his layman's outward sign disappeared; a well-dyed double cloth was worn as the lower garment; a waistband resembling a lightning creeper was bound; an upper robe of the colour of lac and pale red was arranged on one shoulder; a cloud-coloured rag-robe was placed on the right shoulder; a clay bowl

of the colour of a wasp was hung on the left shoulder. He, having stood in the sky, having expounded the Teaching, having flown up, descended at the Nandamūlaka cave itself.

Yet another householder, right in a Kāsi village, seated in a shop, having seen a certain man going along taking his own wife, having broken his faculties, having looked at that woman bearing the most excellent form, thought again "This greed, if it keeps growing, will throw me into the realms of misery," and with an agitated mind, having developed insight, having produced the knowledge of individual enlightenment, standing in the sky, having expounded the Teaching, went to the Nandamūlaka cave itself.

Yet other two, a father and son, dwellers right in a Kāsi village, set out together on the road. But at the outskirts of the forest, thieves had arisen. They, having seized a father and son, having taken the son, release the father saying "Bring wealth and take your son"; having seized two brothers, having taken the younger, they release the elder; having seized a teacher and pupil, having taken the teacher, they release the pupil; the pupil, out of desire for the craft, having brought wealth, having taken the teacher, goes. Then those father and son too, having known the state of thieves having arisen there, having made an agreement "Do not call me 'father,' and I too shall not call you 'son,'" at the time of being seized by the thieves, when asked "What are you to each other?" saying "We are nothing to each other," committed a conscious lie. Among them, having come out from the forest, in the evening, having bathed, while standing, the son, purifying his own morality, having seen that lying, thinking "This evil, if it keeps growing, will throw me into the realms of misery; I shall restrain this mental defilement," having developed insight, having produced the knowledge of individual enlightenment, standing in the sky, having expounded the Teaching to his father, went to the Nandamūlaka cave itself.

Yet another village head-man in a Kāsi village itself caused a non-killing order to be made. Then at the time of the oblation the public, having assembled, said to him "Master, we shall kill deer, boars, and so on and make an oblation to the demons; this is the time for the oblation." "Do it in the very same procedure as before for you" - the people committed much killing of living beings. He, having seen much fish and meat, having felt remorse thinking "These people, killing so many living beings, killed them by the word of me alone," while standing right there leaning against a window, having developed insight, having produced the knowledge of individual enlightenment, standing in the sky, having expounded the Teaching to the public, went to the Nandamūlaka cave itself.

Yet another village head-man in the Kāsi country itself, having prevented the sale of intoxicants, when told by the public "Master, formerly at this time there is a drinking festival by name; what shall we do?" said "Do it in the very same procedure as of old for you." The people, having held a festival, having drunk liquor, making disputes, having broken hands and feet, having split heads, having cut off ears, were bound with many punishments. The village head-man, having seen them, thought "Had I not given permission, these would not have experienced this suffering." He, having felt remorse on account of just that much, while standing right there leaning against a window, having developed insight, having produced the knowledge of individual enlightenment, having stood in the sky saying "Be diligent," having expounded the

Teaching, went to the Nandamūlaka cave itself.

Afterwards those five Individually Enlightened Ones, for the purpose of the alms round, having descended at the gate of Bārāṇasī, well dressed and well robed, going for almsfood with pleasing deportment of going forth and so on, reached the king's gate. The king, having seen them, with a gladdened mind, having ushered them into the king's dwelling, having washed their feet, having anointed them with scented oil, having served them with superior solid and soft food, having sat down to one side, asked "Venerable sirs, going forth befits you in the first stage of life; going forth at this stage of life, how did you see the danger in sensual pleasures? What was your object?" They, speaking to him -

59. "A friend's drinking water, not given, I consumed;
Because of that I afterwards felt disgust, that evil was done by me;
May I not do evil again, therefore I have gone forth.
60. "Having seen another's wife, desire arose in me;
Because of that I afterwards felt disgust, that evil was done by me;
May I not do evil again, therefore I have gone forth.
61. "Great king, thieves seized my father in the forest;
When asked by them, though knowing, I explained it otherwise.
62. "Because of that I afterwards felt disgust, that evil was done by me;
May I not do evil again, therefore I have gone forth.
63. "They killed living beings, when the soma sacrifice was at hand;
I approved of them.
64. "Because of that I afterwards felt disgust, that evil was done by me;
May I not do evil again, therefore I have gone forth.
65. "Those people who first in our village were fond of spirits, liquor and honey-
drink;
They prepared the drinking of intoxicants for the harm of many;
I approved of them.
66. "Because of that I afterwards felt disgust, that evil was done by me;
May I not do evil again, therefore I have gone forth."

They spoke these five verses in succession. The king too, having heard the answer of each one, offered praise saying "Venerable sirs, this going forth is indeed befitting for you."

59-66. Therein, "a friend, of a friend" means great king, I, having been a friend of a certain one, consumed that friend's own drinking water in this very manner. "Therefore" means because worldlings do evil deeds, therefore may I not do evil again; having made that evil the object, I have gone forth. "Desire" means great king, in this very manner, having seen another's wife, desire for sensual pleasures arose in me. "They seized" means they seized. "Knowing" means when asked by those thieves "What is this person to you?" though knowing, I answered otherwise saying "He is

nothing." "Soma sacrifice" means when the new moon had arisen, they performed a demon offering called the soma sacrifice, when that was at hand. "I approved" means I was approving. "Spirits, liquor and honey-drink" means flour-liquor and other spirits, and flower-extract and other fermented liquors, thinking them sweet like ripe honey. "Those people who first in our village" means those people who formerly in our village were of such form. "For the harm of many" means they, one day, when a certain festival had arrived, prepared the drinking of intoxicants for the harm of many.

The king, having heard their teaching, with a gladdened mind, having given robe-cloths and medicines, dismissed the Individually Enlightened Ones. They too, having given him thanksgiving, went right there. Thenceforth the king, dispassionate towards objects of sensual pleasure, having become without attachment, having eaten food of various excellent flavours, without addressing women, without looking at them, with dispassionate mind, having risen, having entered the royal bedchamber, seated, having performed the preliminary work on a circular meditation object on the white wall, produced meditative absorption. He, having attained meditative absorption, censuring sensual pleasures -

67. "Shame on the very many sensual pleasures, foul-smelling and full of thorns;
Which I, while indulging in, did not obtain such happiness." He spoke a verse.

Therein, "full of thorns" means many enemies. "Ye ahaṃ" means "yo ahaṃ" (whoever I), or this itself is the reading. "Such" means such happiness of meditative absorption free from mental defilements.

Then his queen-consort, having thought "This king, having heard the talk on the Teaching of the Individually Enlightened Ones, appeared dissatisfied; without having spoken with us, he entered the royal bedchamber; let me find out," standing at the door of the royal bedchamber, having heard the inspired utterance of the king censuring sensual pleasures, praising sensual pleasures saying "Great king, you censure sensual pleasures, but there is no happiness like sensual happiness," spoke the other verse -

68. Sensual pleasures are of great enjoyment, pleasant; there is no happiness beyond sensual pleasures;
Those who indulge in sensual pleasures, they are reborn in heaven.

Therein, "of great enjoyment" means great king, these sensual pleasures are of great gratification; beyond this there is no other happiness. For those who indulge in sensual pleasures, without approaching the realms of misery, are reborn in heaven - this is the meaning.

Having heard that, the Bodhisatta, censuring her thus "Away with you, wretched woman, what are you saying, where indeed is there anything called happiness in sensual pleasures, these are subject to the suffering of change," spoke the remaining verses -

69. Sensual pleasures are of little enjoyment, painful; there is no suffering beyond sensual pleasures;
Those who indulge in sensual pleasures, they are reborn in hell.

70. Just as a sword well-sharpened, or a well-whetted scimitar;
Or a spear thrown into the chest, sensual pleasures are more painful than that.
71. Like a blazing pit of embers, more than a man's height deep;
Or a ploughshare heated all day, sensual pleasures are more painful than that.
72. "Like deadly poison, like boiling oil;
Or like molten copper, sensual pleasures are more painful than that.

69-72. Therein, "nettiṃsa" means merciless; this too is a name of one sword. "More painful" means the suffering that arises dependent on a blazing charcoal pit or a ploughshare heated for a day - even more painful than that are sensual pleasures themselves; this is the meaning. In the following verse, just as these poisons are painful because of bringing suffering, so too sensual pleasures are painful; but that suffering of sensual pleasures is more painful than the other sufferings; this is the meaning.

Thus the Great Being, having expounded the Teaching to the queen, having convoked the ministers, having said "Sirs, ministers, you proceed with the kingdom; I shall go forth," while the public was weeping and lamenting, having risen up, having stood in the sky, having given exhortation, having gone by the path of the wind itself to the northern Himalayas, having built a hermitage in a delightful region, having gone forth in the going forth of sages, at the end of his life span was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having said "Monks, there is no such thing as a small mental defilement; even a trifling one should indeed be restrained by the wise," having made known the truths, connected the Jātaka; at the conclusion of the truths, five hundred monks became established in arahantship. At that time the Individually Enlightened Ones attained final nibbāna, the queen was Rāhula's mother, but the king was myself.

The Commentary on the Pāṇīya Birth Story is the fifth.

460. Commentary on the Yudhañcaya Jātaka

"Surrounded by friends and ministers" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the great renunciation. For one day, monks assembled in the Teaching hall spoke the praise of the Teacher: "Friends, if the One of Ten Powers had dwelt in a household, he would have been a wheel-turning monarch in the entire interior of the world-circle, possessed of the seven treasures, prosperous with the four supernormal powers, with a retinue of more than a thousand sons; he, having abandoned such glory and wealth, having seen danger in sensual pleasures, at the time of midnight, with Channa alone as companion, having mounted Kaṇṭhaka, having gone forth, having gone forth on the bank of the river Anomā, having performed austerities for six years, attained perfect enlightenment." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has the Truth-

finder gone forth in the great renunciation; in the past too, having abandoned kingship in the city of Bārāṇasī, twelve yojanas in extent, he went forth indeed," brought up the past.

In the past, in the city of Ramma, there was a king named Sabbadatta. For this Bārāṇasī became named Surundhana city in the Udaya Jātaka, named Sudassana in the Cūlasutasoma Jātaka, named Brahmavaḍḍhana in the Soṇananda Jātaka, named Pupphavatī in the Khaṇḍahāla Jātaka, named Moḷinī in the Saṅkhabrahmaṇa Jātaka, but in this Yudhañcaya Jātaka it was named Ramma city. Thus its name sometimes changes. There, King Sabbadatta had a thousand sons. He gave the viceroyalty to his eldest son named Yudhañcaya. He carried on a great giving day by day. Thus, as time went on, the Bodhisatta, one day, right early, having mounted an excellent chariot, going for amusement in the park with great splendour and glory, having seen dew-drops clinging in the form of a net of pearls on the tops of trees, tips of grass, ends of branches, spider webs and so on, having asked "My dear charioteer, what is the meaning of these?" having heard "These, sire, are called dew-drops that fall in the cold season," having played in the park for the daytime, returning in the evening time, not seeing them, asked "My dear charioteer, where indeed are those dew-drops? I do not see them now." Having heard "Sire, when the sun rises, they all break up and fall to the earth," having been struck with religious emotion, thinking "The life-activities of these beings too are just like dew-drops on the tips of grass; it is fitting for me, while not yet oppressed by illness, ageing and death, to ask permission of my mother and father and go forth," having made the dew-drop itself his object, seeing the three existences as if ablaze, without going to his own house, having gone to the very presence of his father who was seated in the decorated and prepared judgment hall, having paid homage to his father, standing to one side, requesting the going forth, he spoke the first verse -

- 73.** "Surrounded by friends and ministers, I pay homage to the bull among charioteers;
I shall go forth, O king, may Your Majesty approve of that."

Therein, "surrounded" means followed. "May Your Majesty approve of that" means may Your Majesty allow that going forth of mine - this is the meaning.

Then the king, preventing him, spoke the second verse -

- 74.** "If you are lacking in sensual pleasures, I will fulfil them for you;
Whoever harms you, I will prevent, do not go forth, Yudhañcaya."

Having heard that, the prince spoke the third verse -

- 75.** "There is no lack for me in sensual pleasures, no one who harms me is found;
And I wish to make a refuge, which ageing does not overwhelm."

Therein, "and a refuge" means dear father, indeed there is no lack for me in sensual pleasures, nor is anyone found who harms me, but I wish to make a support for myself for the journey to the world beyond. Of what kind? That which ageing does not overwhelm, does not destroy, that I wish to make; I shall seek the Deathless, the great Nibbāna; I have no need of sensual pleasures; allow me, great king - thus he says.

Thus again and again the prince requested the going forth, and the king prevents him saying "Do not go forth." Making manifest that meaning, the Teacher spoke half a verse -

- 76.** "A son may request his father, or a father his own-begotten son."
Therein, the particle "vā" has the meaning of combination. This is what is meant - "Thus, monks, a son requests his father, and a father requests his own-begotten son."
The remaining half-verse the king spoke -
"The townspeople request you, dear son, do not go forth, Yudhañcaya."

Its meaning is - This great multitude of town-dwellers requests you, dear son, and the city-folk too - do not you go forth.

The prince again spoke the fifth verse -

- 77.** "Do not prevent me, O king, as I go forth, O bull among charioteers;
May I not, intoxicated by sensual pleasures, come under the control of ageing."

Therein, "come under the control of ageing" means may I not, intoxicated and heedless through sensual pleasures, be one who goes under the control of ageing; but rather, having exhausted the suffering of the round of rebirths, may I be one who penetrates the knowledge of omniscience. "Look upon me accordingly" is the intention.

When this was said, the king was bewildered. But his mother, having heard "Your son, O queen, is causing his father to consent to the going forth," with a despairing face, saying "What are you saying?" having sat down in a golden palanquin, having gone quickly to the place of judgement, entreating, spoke the sixth verse -

- 78.** "I request you, dear son, I would restrain you, son;
For a long time I wish to see you, do not go forth, Yudhañcaya."

Having heard that, the prince spoke the seventh verse -

- 79.** "Like dew on the tip of grass, towards the rising of the sun;
So is the life of human beings, do not hinder me, mother."

Its meaning is - Mother, just as a dew-drop on the tip of grass is not able to remain at the rising of the sun, but falls to the earth, so the life of these beings is limited, temporary, not long-lasting; in such a world community, how can you see me for a long time? Do not hinder me.

Even when thus spoken to, she kept on requesting again and again. Then the Great Being, having addressed his father, spoke the eighth verse -

- 80.** "Crossing over, let him put this one on the vehicle, O bull among charioteers;
May my mother not be an obstacle-maker to me as I cross over."

Its meaning is - Dear father, O bull among charioteers, let the man crossing over put this mother of mine on the golden palanquin vehicle; may my mother not be an obstacle-maker to me as I cross over, as I pass beyond the wilderness of birth, ageing, illness and death.

The king, having heard his son's word, said "Go, dear lady, having sat down in your palanquin, ascend the Delight-Increasing Mansion." She, having heard his word, being unable to remain, surrounded by a company of women, having gone, having ascended the mansion, stood looking at the place of judgement, thinking "What indeed is the news of my son?" The Bodhisatta, at the time when his mother had gone, again requested his father. The king, being unable to prevent him, gave permission saying "If so, dear son, bring your mind to its summit, go forth." At the time when the king had given permission, the Bodhisatta's younger brother, the prince named Yudhiṭṭhila, having paid homage to his father, caused him to give permission saying "Dear father, allow my going forth." Both brothers, having paid homage to their father, having abandoned sensual pleasures, surrounded by the public, went forth from the place of judgement. The queen too, having looked at the Great Being, lamenting "When my sons have gone forth, the city of Ramma will become hollow," spoke a pair of verses -

81. "Run forth, venerable ones, Rammaka will be empty;
Yudhañcaya has been permitted by King Sabbadatta.

82. "He who was the foremost of a thousand, a youth resembling gold;
This prince has gone forth, wearing ochre robes, the strong one."

81-82. Therein, "run forth" means he commands all the women who stood surrounding to run with speed. "Venerable one" means having gone thus, say "May there be good fortune for you." "Rammaka" - he said this with reference to the city of Ramma. "He who was the foremost" means he who was the foremost of a thousand sons of the king, he has gone forth - he said thus with reference to one going to the going forth.

The Bodhisatta too does not yet go forth. For he, having paid homage to his mother and father, having taken the younger Prince Yudhiṭṭhila, having gone out from the city, having turned back the great multitude, both brothers, having entered the Himalayas, having made a hermitage in a delightful place, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, having sustained themselves on forest roots, fruits and so on for as long as life, they were ones heading for the Brahma world. He explains that meaning at the conclusion with the verse discovered by the Fully Enlightened One -

83. "Both princes have gone forth, Yudhañcaya and Yudhiṭṭhila;
Having abandoned mother and father, having cut off attachment to Death."

Therein, "to Death" means of Māra. This is what is meant - Monks, Yudhañcaya and Yudhiṭṭhila, both those princes, having abandoned mother and father, having cut off the attachment of lust, hate and delusion belonging to Māra, have gone forth.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, having said "Not only now, monks; in the past too the Truth-finder, having

abandoned kingship, went forth indeed," connected the Jātaka - "At that time the mother and father were the great royal families, Prince Yudhiṭṭhila was Ānanda, but Yudhañcaya was myself."

The Commentary on the Yudhañcaya Birth Story is the sixth.

461. Commentary on the Dasaratha Jātaka

"Come, Lakkhaṇa and Sītā" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain householder whose father had died. For he, when his father had died, overcome by sorrow, having abandoned all duties, was one who merely followed after sorrow. 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, having walked for almsfood in Sāvattthī, having finished the meal, having dismissed the monks, having taken one attendant monk, having gone to his house, having paid homage to him who was seated, addressing him with sweet words, having said "Why do you grieve, lay follower?" when it was said "Yes, venerable sir, sorrow for my father afflicts me," having said "Lay follower, the wise ones of old, knowing the eight worldly adversities as they truly are, when their father had died, did not make even a trifle of sorrow," being requested by him, brought up the past.

In the past, in Bārāṇasī, a great king named Dasaratha, having abandoned going to bias, exercised kingship righteously. His queen-consort, the foremost of his sixteen thousand women, gave birth to two sons and one daughter. The eldest son was named Rāmapaṇḍita, the second was named Prince Lakkhaṇa, and the daughter was named Princess Sītā. Afterwards the queen died. The king, when she had died, having come under the power of sorrow for a further long time, being convinced by the ministers, having performed the funeral rites for her, established another in the position of queen-consort. She was dear and agreeable to the king. She too, afterwards, having conceived, having received the care of pregnancy, gave birth to a son; they gave him the name "Prince Bharata." The king, out of affection for his son, said "Dear lady, I grant you a boon; take it." She, having accepted and set it aside, when the prince was seven or eight years old, having approached the king, said "Sire, a boon was given by you to my son; now grant him the boon." "Take it, dear lady." When it was said "Sire, give the kingdom to my son," the king, having snapped his fingers, threatened her: "Away with you, wretched woman! My two sons blaze like masses of fire; having had them killed, you request the kingdom for your son!" She, frightened, having entered the royal bedchamber, on other days too requested the king again and again for the kingdom itself.

The king, without giving her that boon, thought "A woman is indeed ungrateful, a betrayer of friends; this one might have my sons killed by making a forged letter or a forged bribe." He, having had his sons summoned, having reported that matter, having said "Dear sons, there might even be an obstacle for you dwelling here; having gone to a neighbouring kingdom or to the forest, at the time of my death, come and take the kingdom belonging to the family," and again having had the sign-reading brahmins summoned, having asked about the delimitation of his own life span, having heard "Another twelve years will continue," said "Dear sons, having come after the elapse of twelve years from now, you should raise the umbrella." They, having said "Very well," having paid homage to their father, weeping,

descended from the mansion. Princess Sītā, having paid homage to her father, weeping, departed saying "I too shall go together with my brothers." Those three persons too, with a great retinue, having departed, having turned back the great multitude, gradually having entered the Himalayas, having built a hermitage in a region with abundant water and easily obtainable fruits and various kinds of fruit, sustaining themselves on various kinds of fruit, dwelt there.

Lakkhaṇapaṇḍita and Sītā, having entreated Rāmapaṇḍita, obtained his acknowledgment saying "You stand in the place of a father to us; therefore remain at the hermitage itself; we, having brought various kinds of fruit, shall nourish you." From that time onwards Rāmapaṇḍita remained right there. The other two, having brought various kinds of fruit, looked after him. Thus, while they were dwelling, sustaining themselves on various kinds of fruit, the great King Dasaratha died in the ninth year from sorrow for his sons. Having performed the funeral rites for him, the queen said "Raise the umbrella for my own son, Prince Bharata." But the ministers, saying "The owners of the umbrella are dwelling in the forest," did not give it. Prince Bharata, saying "Having brought my brother Rāmapaṇḍita from the forest, I shall raise the umbrella," having taken the five regalia, having reached his dwelling place with a fourfold army, having set up camp not far away, having settled there, together with a few ministers, when Lakkhaṇapaṇḍita and Sītā had gone to the forest, having entered the hermitage, having approached Rāmapaṇḍita who was sitting comfortably without apprehension, like a golden figure placed at the entrance of the hermitage, having paid homage, standing to one side, having reported the news of the king, together with the ministers, having fallen at his feet, weeps. But Rāmapaṇḍita neither grieved nor lamented; there was not even the slightest alteration of his faculties. But while Bharata, having wept, was seated, in the evening time the other two came bringing various kinds of fruit. Rāmapaṇḍita thought "These are young; they do not have the wisdom of comprehension like me; if suddenly, when it is said 'Your father is dead,' being unable to hold back the sorrow, even their hearts might split; by a means, having made them descend into the water, I shall report this news to them." Then, having shown them a water place in front of them, he spoke a half-verse for the time being, saying "You have come after too long a time; let this be your punishment; having descended into this water, stand there" -

84. "Come, Lakkhaṇa and Sītā, both of you descend into the water."
Its meaning is - "Come, Lakkhaṇa and Sītā, come here; both of you descend into the water."

They, at just a single word, having descended, stood there. Then, informing them of their father's news, he spoke the remaining half-verse -

"Thus this Bharata said: 'King Dasaratha is dead.'"

They, upon hearing the death message of their father, became unconscious. He spoke to them again, and again they became unconscious; thus, when they had become unconscious up to the third time, the ministers, having lifted them up, having taken them out of the water, having caused them to sit down on dry ground, when they had regained their breath, all of them, having cried and lamented with one another, sat down. Then Prince Bharata thought - "My brother Prince Lakkhaṇa and my sister Princess Sītā, upon hearing the death message of their father, are unable to hold back

the sorrow; but Rāmapaṇḍita neither grieves nor laments. What indeed is the reason for his not grieving? I shall ask him." He, asking him, spoke the second verse -

- 85.** "By what power of Rāma do you not grieve what should be grieved;
Having heard that your father has died, does not suffering oppress you?"

Therein, "by power" means by might. "Does not suffering oppress you" means for what reason does such suffering not oppress you, what is your reason for not grieving, tell it then, will you not?

Then Rāmapaṇḍita, explaining his reason for not grieving -

86. "That which cannot be protected, even by a man lamenting much;
Why should the wise, the intelligent one, torment himself?
87. "Both the young and the old, those who are foolish and those who are wise;
The wealthy and the poor, all have death as their destination.
88. Just as for ripe fruits, there is always fear from falling;
So for mortals who are born, there is always fear from death.
89. "In the evening some are not seen, who in the morning were seen as many
people;
In the morning some are not seen, who in the evening were seen as many
people.
90. "If by lamenting, one could bring about some benefit;
The discerning one would do it, though deluded, harming oneself.
91. "One becomes lean and discoloured, hurting oneself by oneself;
The ghosts are not protected by that, lamentation is useless.
92. "Just as a burning house might be extinguished with water;
So too the wise one, the learned, the intelligent, the wise man;
Should dispel quickly arisen sorrow, as the wind disperses cotton.
93. "A mortal passes on alone, alone he is born in a family;
The enjoyments of all living beings are supreme only through union.
94. Therefore, for the wise one who is very learned, seeing this world and the next;
Having understood the Teaching, the heart and the mind, even great sorrows
do not torment.
95. I shall give and enjoy, and I shall support my relatives;
And I shall protect the rest, this is the function of one who understands.

By these ten verses he illustrates impermanence.

86-95. Therein, "nīpāletuṇ" means to protect. "Lapataṇ" means of those lamenting. This is what is meant - "Dear son Bharata, that which, even of men lamenting much, the life of beings cannot be protected so that it may not be cut off even by one, why then should one like me, an intelligent, wise person, knowing the eight worldly

adversities as they truly are, torment himself regarding beings whose lives end in death, for what reason should he torment himself with the unhelpful suffering of sorrow?"

The verse beginning with "Daharā ca" was spoken for the purpose of showing that "Death indeed, dear son Bharata, is not ashamed of the young ones of the warrior-prince class and so on who are like golden figurines, nor of great warriors who have come of age, nor of foolish worldling beings, nor of the wise ones such as Buddhas and so on, nor of lords such as universal monarchs and so on, nor of the destitute such as the poor and so on; all these beings have death as their destination, at the mouth of death they are broken and shattered."

"Niccāṃ patanato" - this is what is meant - Just as indeed, dear son Bharata, for ripe fruits, from the time of ripening onwards, the fear from falling - "Now they will fall having broken from their stalks, now they will fall" - is constantly, permanently, and absolutely certain, so too, because it is to be suspected, for mortals thus born, the fear from death is absolutely certain; there is not that moment or instant when their death should not be suspected.

"Sāyan" means in the evening time. By this he explains the disappearance during the daytime of those seen during the night-time, and the disappearance during the night-time of those seen during the daytime. "Kiñcidatthan" means could a man, deluded, lamenting with such words as "my father, my son" and so on, hurting himself, wearying himself, bring about even a trifle of benefit? "Kayirā taṃ vicakkhaṇo" means then a wise person would thus lament; but since one who laments is not able either to bring back the dead or to bring about any other increase for him, therefore, because of the uselessness of lamentation, the wise do not lament.

"Attānamattano" means hurting one's own individual existence with the suffering of sorrow and lamentation. "Na tenā" means by that lamentation, beings who have gone to the world beyond are not protected, are not sustained. "Nirattā" means therefore this lamentation for those dead beings is useless. "Saraṇa" means a dwelling house. This is what is meant - Just as a wise person, when his own dwelling house is ablaze, without reaching a conclusion even for a moment, extinguishes it with water from a hundred pots or a thousand pots, so the wise one should quickly extinguish arisen sorrow. And just as the wind is unable to remain settled like cotton, so he should dispel, should demolish it - this is the meaning.

"Macco ekova accetī" - here, dear son Bharata, these beings are owners of their actions by name; for thus a being going from here to the world beyond passes on alone, transcends alone; even being born in a warrior-caste family and so on, having gone alone, he is born alone. But here and there, through the association with relatives and friends - "this is my father, this is my mother, this is my friend" - the enjoyments of all living beings are supreme only through association; but in the ultimate sense, in all three existences, these beings are merely owners of their actions - this is the meaning.

"Tasmā" means because, apart from the association with relatives and friends, the mere enjoyment of relatives and friends, beyond this there is nothing else for these beings, therefore. "Sampassato" means of one who rightly sees this world and the next as merely subject to change and separation. "Aññāya dhamman" means having

known the eightfold worldly adversities. "Hadaṃ manañcā" - both of these are names for consciousness itself. This is what is meant -

"Material gain and loss, fame and disgrace, blame and praise, happiness and suffering;

These phenomena among humans are impermanent, do not grieve, why do you grieve, Poṭṭhapāda?"

By whichever of these eight worldly adversities the mind is overpowered, for the wise one who stands having known its impermanence, even great sorrows based on the death of father and son and so on do not torment the heart. Or alternatively, for one who stands having known this eightfold worldly adversity, even great sorrows do not torment the heart-organ and the mind - thus the meaning here should be seen.

Regarding the verse "I shall give and enjoy" -Dear Bharata, weeping and lamentation such as that of the blindly foolish beings is not befitting for me. Rather, after my father's passing, standing in his place, I shall give gifts to the poor and others who are worthy of gifts, positions of rank to those worthy of positions of rank, and fame to those worthy of fame. I shall exercise sovereignty in the manner enjoyed by my father, I shall support my relatives, and I shall protect the remaining people such as the inner retinue and so on, and I shall arrange righteous protection, shelter and safeguarding for righteous ascetics and brahmins. For thus indeed, for a wise person who knows, this is the suitable function - this is the meaning.

The assembly, having heard this proclamation of the Teaching by Rāmapaṇḍita illuminating impermanence, became free from sorrow. Thereupon Prince Bharata, having paid homage to Rāmapaṇḍita, said "Please accept the kingdom of Bārāṇasī." Dear son, taking Lakṣhaṇa and Princess Sītā, go and instruct the kingdom. But what about you, Sire? Dear son, my father said to me "Having come after the elapse of twelve years, you should exercise the kingship." If I were to go now, I would not be one who carries out his word. Having passed beyond another three years also, I shall come. "For so long a time, who will exercise the kingship?" "You exercise it." "We shall not exercise it." "If so, until my return, these shoes will exercise it" - having taken off his own grass shoes, he gave them. Those three persons too, having taken the shoes, having paid homage to Rāmapaṇḍita, surrounded by the public, went to Bārāṇasī. For three years the shoes exercised the kingship. The ministers, having placed the grass shoes on the royal divan, judged cases. If a case was badly judged, the shoes struck against each other. By that sign, they judged again. When rightly judged, the shoes settled down silently. Rāmapaṇḍita, after the lapse of three years, having come out from the forest, having reached the city of Bārāṇasī, entered the pleasure grove. Having known of his arrival, the princes, surrounded by a company of ministers, having gone to the pleasure grove, having made Sītā the queen-consort, performed the consecration of both. Thus, having attained the consecration, the Great Being, standing upon a decorated chariot, having entered the city with a great retinue, having circumambulated it, ascended the great terrace of the excellent Candaka mansion. From that time onwards, having exercised kingship righteously for sixteen thousand years, at the end of his life span he filled the city of heaven.

- 96.** Ten thousand years, and sixty hundred years;
Rāma, with conch-marked neck and mighty arms, exercised kingship.

This is the verse discovered by the Fully Enlightened One; it explains that meaning.

Therein, "with conch-marked neck" means having a neck resembling a golden ornament. For gold is called "kambu."

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 great King Dasaratha was the great King Suddhodana, the mother was Queen Mahāmāyā, Sītā was Rāhulamātā, Bharata was Ānanda, Lakkhaṇa was Sāriputta, the assembly was the Buddha's assembly, but Rāmapaṇḍita was myself.

The Commentary on the Dasaratha Birth Story is the seventh.

462. Commentary on the Saṃvara Jātaka

"Knowing, great king" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk who had given up energy. It is said that he was a son of good family dwelling in Sāvattthī who, having heard the Teacher's proclamation of the Teaching, having gone forth, having obtained full ordination, fulfilling the duty to the teacher and preceptor, having mastered both Pātimokkhas, having completed five rains retreats, having taken a meditation subject, having asked permission of his teacher and preceptor saying "I shall dwell in the forest," having gone to a certain borderland village in the Kosala country, there, being attended by people who were pleased with his deportment, having had a hermitage made, having entered the rains retreat, applying himself, striving, endeavouring, having developed the meditation subject for three months with excessively strenuous energy, being unable to produce even so much as a light, he thought: "Surely I am one for whom the word is the maximum among the four persons taught by the Teacher. What use is dwelling in the forest to me? Having gone to Jeta's Grove, seeing the Truth-finder's personal splendour, hearing the sweet proclamation of the Teaching, I shall spend my time." He, having given up energy, having departed from there, having gone gradually to Jeta's Grove, when asked by his teacher and preceptor and by his friends seen and associated with about the reason for his coming, having told that matter, having been reproached by them saying "Why did you do thus?" having been led to the Teacher's presence, when it was said "Why, monks, have you brought an unwilling monk?" when it was reported "This one, venerable sir, having given up energy, has come back," the Teacher, having asked "Is it true then?" when it was said "It is true, venerable sir," having said "Why, monk, did you give up energy? For in this Dispensation, for one without energy, for a lazy person, there is no highest fruition called arahantship. Those putting forth strenuous energy attain this Teaching. But you formerly were energetic and patient of exhortation; by that very reason, even though being the youngest of all of the hundred sons of the king of Bārāṇasī, standing firm in the exhortation of the wise, you attained the white parasol," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, a prince named Saṃvara was the youngest of all of a hundred sons. The king gave each son to each minister, saying "Have him trained in what is fit to be trained in." The teacher and minister of Prince Saṃvara was the Bodhisatta, wise and experienced, standing in the place of a father to the prince. The ministers showed the princes who had been

trained in crafts to the king. The king, having given them provinces, sent them off. Prince Saṃvara, having reached the accomplishment of all crafts, asked the Bodhisatta: "Dear father, if my father sends me to a province, what should I do?" "Dear son, when a province is being given, you should not take it, but should say: 'Sire, I am the youngest of all; even if I go, your feet will be empty; I shall dwell right at your feet.'" Then one day the king asked Prince Saṃvara, who had paid homage and was seated to one side: "What, dear son, is your craft completed?" "Yes, Sire." "I shall give a province to you too." "Sire, your feet will be empty; I shall dwell right at your feet." The king, being pleased, accepted saying "Very well." He, from then on, being right at the king's feet, again asked the Bodhisatta: "Dear father, what else should I do?" "Dear son, ask the king for an old pleasure grove." He, saying "Very well," having requested a pleasure grove, having won over the influential people in the city there with flowers and fruits grown there, again asked: "What should I do?" "Dear son, having asked permission of the king, you yourself should give the food and wages within the city." He, having done so, without omitting anything for anyone within the city, having given food and wages, again having asked the Bodhisatta, having informed the king, gave without neglecting the duty to the slaves and servants, the elephants, the horses, and the army within the royal residence; the lodging places and so on for messengers and others who had come from foreign provinces, the tolls for merchants - all duties he performed by himself. Thus he, standing firm in the Great Being's exhortation, having bound and won over all the inner people and the outer people, those in the city and the inhabitants of the country, visitors, and revenue matters, by this and that way of supporting others, was dear and agreeable to all.

Afterwards, the ministers asked the king, who was lying on his deathbed, "Sire, after your passing, to whom shall we give the white parasol?" "Dear sons, all my sons are indeed owners of the white parasol. But whoever wins your hearts, to him you should give the white parasol." When he had died, they, having performed the care of his body, having assembled on the seventh day, surrounded by relatives, saying "By the king it was said 'Whoever wins your hearts, you should raise the white parasol for him,' and this Prince Saṃvara wins our hearts," raised the golden-garlanded white parasol for him. The Great King Saṃvara, having stood firm in the Bodhisatta's exhortation, exercised kingship righteously. The other ninety-nine princes, having come together saying "Our father, it is said, has died; they have raised the white parasol for Prince Saṃvara, it is said; he is the youngest of all; the umbrella does not befit him; we shall raise the umbrella for the eldest of all," having sent a letter to the Great King Saṃvara saying "Either give us the umbrella or give battle," besieged the city. The king, having reported that incident to the Bodhisatta, asked "Now what shall we do?" "Great king, there is no need for fighting with your brothers. You, having divided your father's property into a hundred portions, having sent them to the ninety-nine brothers, send a message saying 'Take this, your portion of your father's property; I shall not fight with you.'" He did so. Then his eldest brother, Prince Uposatha by name, having addressed the rest, said "Dear brothers, there are none able to overcome a king; and this youngest brother of ours does not even stand as an adversary; having sent our father's property, he sent word 'I shall not fight with you.' But we shall not all raise the umbrella at one moment; we shall raise the umbrella for

one alone. Let this one be king. Come, having seen him, having concealed the royal property, let us go to our own provinces." Then all those princes, having had the city gate opened, without being adversaries, entered the city.

The king too had the ministers take presents and sent them to meet them on the way. The princes, with a not very great retinue, having come on foot, having ascended to the king's dwelling, having shown obeisance to the Great King Saṃvara, sat down on low seats. The Great King Saṃvara sat on the lion-throne beneath the white parasol; there was great fame and great splendour of glory; every place looked upon trembled. Prince Uposatha, having looked at the Great King Saṃvara's glory and wealth, having thought "Our father, knowing that after his passing the kingship would be Saṃvara's, it seems, having given us provinces, did not give one to him," conversing with him, spoke three verses -

97. "Knowing, great king, your morality, the lord of men;
Honouring these princes, he did not think of you with anyone.
98. "Whether our great king was still living, or whether the lord had passed away;
Relatives approved of him, seeing his own welfare.
99. "By what duty, Saṃvara, do you stand above those of the same birth;
By what do the congregations of kinsmen assembled not surpass you?"

97-99. Therein, "knowing no" means knowing nu (an interrogative particle). "Lord of men" means our father, the lord of men. "These" means these ninety-nine princes. However, in the Pāḷi manuscripts "other princes" is written. "Honouring" means revering with this and that province. "Not you with anyone" means he did not think that he should be honoured with even any small province; having known "this one after my passing will become king," it seems he made him dwell right at his own feet. "Standing no" means standing nu; he asks "are they indeed still living?" "Or the lord" means or when our father had passed away, relatives, seeing their own benefit and growth, together with the royal officials and townspeople and country-folk, approved of you saying "be king." "By duty" means by morality and good conduct. "You stand above those of the same birth" means having overcome the ninety-nine brothers of the same birth, you stand. "Do not surpass" means do not overcome.

Having heard that, the Great King Saṃvara, speaking of his own virtues, spoke six verses -

100. "I am not jealous, prince, of the ascetics, the great sages;
I pay homage to them attentively, I venerate the feet of such ones.
101. "They instruct me, devoted to the qualities of the Teaching, willing to listen
and not envious;
Ascetics, sages delighting in the qualities of the teaching.
102. "Having heard their words, of the ascetics, the great sages;
I despise nothing, my mind delights in the Teaching.
103. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
I do not withhold from them their established food and wages.

104. "And I have chief ministers, counsellors and attendants;
They trade in Bārāṇasī, with abundant meat, liquor and rice.
105. "And also prosperous merchants, come from various countries;
For them protection has been arranged by me, know this thus, Upasatha."

100-105. Therein, "I am not, prince" means I, prince, do not envy any being, thinking "May this success not be his." "Of such ones" means I venerate the feet with the fivefold prostration of righteous ascetics and brahmins who are ascetics because of having calmed evil, who are endowed with the characteristic of such-likeness, who are great sages because of seeking great virtues such as the aggregates of morality and so on; giving gifts and providing them with righteous protection, shelter and safeguarding, I pay homage to them attentively; and being devoted to them with mind, I venerate them - this is the meaning. "They, me" means those ascetics, having known me as it truly is, "This one is devoted and engaged in the portions of the Teaching, willing to listen and not envious," instruct me who am devoted to the qualities of the Teaching, willing to listen and not envious, exhorting "Do this, do not do this" - this is the meaning. "Of them I" means of them, I. "Elephant riders" means warriors who fight having mounted an elephant. "Standing in the military units" means those standing in the elephant unit and so on. "Charioteers" means chariot warriors. "Infantry" means foot soldiers only. "Established" means whatever food and wages have been prepared by them, I do not withhold that, I give without neglecting - this is the meaning.

"Chief ministers" means brother, I have great councillors of great wisdom, skilled in stratagems, as well as remaining counsellors and attendants. By this he shows this: "You did not obtain teachers who are wise and accomplished in stratagems; but our teachers were wise and clever in resources; they established us with the white parasol." "Bārāṇasī" means brother, from the time my umbrella was raised, the inhabitants of the country, saying "Our king is righteous, the rain god rains fortnightly, thereby the crops succeed; in Bārāṇasī much fish and meat suitable for eating and liquor and water suitable for drinking have been produced," bringing abundant meat, liquor and water, trade in Bārāṇasī. "Prosperous" means having brought elephant-jewels, horse-jewels, pearl-jewels and so on, conducting trade without mishap, they are prosperous, successful. "Know thus" means brother Upasatha, I, by these many reasons, even though being the youngest of all, having overcome my brothers, attained the white parasol; know thus.

Then, having heard his virtues, Prince Upasatha spoke two verses -

106. "Truly, exercise kingship by the Teaching for your relatives, Saṃvara;
You are wise and learned, and also beneficial to your relatives.
107. "Him, surrounded by relatives, adorned with various jewels;
Enemies cannot overcome, like the lord of titans cannot overcome Indra."

106-107. Therein, "truly, by the Teaching, for relatives" means dear son Saṃvara, great king, truly you overcome the power of ninety-nine relatives, your own elder brothers; henceforth you yourself exercise kingship; you yourself are wise and learned and beneficial to relatives - this is the meaning. "That, this" means that one

thus endowed with various virtues. "Surrounded by relatives" means surrounded by us, ninety-nine relatives. "Gathered with various jewels" means gathered and accumulated with various jewels, an accumulation of many jewels. "The lord of titans" means just as the king of titans cannot overcome Indra surrounded by the Tāvatiṃsa gods, so it explains that enemies cannot overcome him, surrounded by us providing protection, exercising kingship in the Kāśi country of three hundred yojanas, in Bārāṇasī of twelve yojanas.

The Great King Saṃvara gave great fame to all the brothers. They, having dwelt in his presence for a month or a fortnight, having said "Great king, when thieves arise in the provinces, we shall know; you enjoy the happiness of kingship," went to their own respective provinces. The king too, having stood firm in the Bodhisatta's exhortation, at the end of his life span went filling the city of the gods.

The Teacher, having brought this proclamation of the Teaching, having said "Monk, thus you were formerly patient of exhortation; why did you not make energy now?" having made known the truths, connected the Jātaka; at the conclusion of the truths, that monk became established in the fruition of stream-entry.

At that time the Great King Saṃvara was this monk, Prince Uposatha was Sāriputta, the remaining brothers were the elder and junior elders, the assembly was the Buddha's assembly, but the minister who gave exhortation was myself.

The Commentary on the Saṃvara Birth Story is the eighth.

463. The Commentary on the Suppāraka Jātaka

"They emerge and they dive" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the perfection of wisdom. For one day, in the afternoon period, monks, waiting for the Truth-finder's departure to expound the Teaching, having sat down in the Teaching hall, said "Friends, oh, the Teacher is of great wisdom, of broad wisdom, of joyful wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom, endowed here and there with practical wisdom, extensive like the earth, profound like the great ocean, widespread like space; in the entire Indian subcontinent there is no one able to go beyond the One of Ten Powers with a question that has arisen. Just as waves arisen in the great ocean do not transgress the shore, having reached the shore they are broken, so no question surpasses the One of Ten Powers; having reached the Teacher's feet, it is broken indeed" - thus they praised the great perfection of wisdom of the One of 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, is the Truth-finder wise; in the past too, when knowledge was not yet fully matured, he was wise indeed; even being blind, in the great ocean, by the perception of water, he knew 'In this and this ocean there is this and this jewel,'" brought up the past.

In the past, in the Kuru country, a king named the Kuru King exercised kingship; there was a port-village named Kurukaccha. At that time the Bodhisatta was reborn as the son of the chief navigator at Kurukaccha, pleasing and gold-coloured; they gave him the name "Prince Suppāraka." He, growing up with a great retinue, at the very age of sixteen years, having attained accomplishment in the craft of navigation, afterwards, by the elapse of his father, having become the chief navigator, performed the work of

navigation; he was wise and accomplished in knowledge. For a ship boarded by him, there was no disaster whatsoever. Afterwards, both his eyes, damaged by salt water, perished. He, from then on, even though being the chief navigator, not performing the work of navigation, thinking "I shall live in dependence on the king," approached the king. Then the king appointed him to the work of valuation. He, from then on, valued the king's elephant-jewels, horse-jewels, pearl-essences, gem-essences, and so on.

Then one day, thinking "This will be the king's state elephant," they brought one elephant of the colour of a black rock peak. Having seen it, the king said "Show it to the wise one." Then they led it to his presence. He, having stroked its body with his hand, said "This one is not befitting to be a state elephant; he is dwarfish in constitution in the feet. For when his mother was giving birth, she was not able to receive him in her lap; therefore, having fallen on the ground, he is dwarfish in constitution in the hind feet." They asked those who had brought the elephant. They said "The wise one speaks the truth." The king, having heard that reason, pleased, had eight coins given to him.

On another day, they brought one horse, saying "It will be the king's state horse." That too the king sent to the wise one's presence. He, having touched that too with his hand, said: "This one is not fit to be a state horse, for on its very birthday its mother died; therefore, not obtaining its mother's milk, it was not properly reared." That talk of his too was indeed true. Having heard that too, the king, being pleased, had eight coins given. Then one day they brought a chariot, saying "It will be the king's state chariot." That too the king sent to his presence. He, having touched that too with his hand, said: "This chariot was made from a hollow tree; therefore it is not befitting for the king." That talk of his too was indeed true. The king, having heard that too, had only eight coins given. Then they brought him a very costly woollen blanket jewel. That too he sent to that very one. He, having touched that too with his hand, said: "This has one place gnawed by mice." Those who were cleaning it, having seen that, reported it to the king. The king, having heard, being pleased, had only eight coins given.

He thought: "This king, even having seen such marvels, had only eight coins given. His gift is a barber's gift; he must be of barber birth. What use is such attendance upon the king to me? I shall go to my own dwelling place." He returned to the port of Kurukaccha itself. While he was dwelling there, merchants, having prepared a boat, discussed: "Whom shall we make the helmsman?" "A boat boarded by the wise Suppāraka does not come to ruin; this wise one is clever in means; even though blind, the wise Suppāraka alone is the best" - having approached him and having said "Be our helmsman," when he said "Dear sirs, I am blind; how shall I do the work of a helmsman?" saying "Master, even though blind, you alone are the best for us," being entreated again and again, he said "Very well, dear sirs, by the signal announced by you I shall be the helmsman," and boarded their boat. They plunged into the great ocean by boat. The boat went for seven days without mishap; then an untimely storm arose; the boat, having wandered for four months on the surface of the ordinary ocean, reached what is called the Khuramālī Ocean. There fish with bodies similar to humans and razor-like noses dive in and out of the water. The merchants, having seen them, asking the Great Being the name of that ocean, spoke the first verse -

108. "They emerge and they dive, humans with razor-like noses;
We ask you, Suppāraka, which sea is this?"

Thus asked by them, the Great Being, having compared with his own navigator's thread, spoke the second verse -

109. "Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Razor-Garland."

Therein, "who had set out" means of those who, having departed from the port of Kurukaccha, were going. "Seeking wealth" means of your merchants who were seeking wealth. "When the boat was lost" means dear father, having passed beyond the ordinary ocean where work is done, with this boat plunging to foreign lands, this ocean that has been reached is called "Razor-Garland"; thus the wise speak of this.

Now in that ocean diamonds were abundant. The Great Being, thinking "If I tell them thus 'This is the Diamond Ocean,' through greed, having taken many diamonds, they will cause the boat to sink," without telling them, having had the boat stopped, by a skilful means having taken a single string, having had a net cast in the manner of catching fish, having pulled up the essence of diamonds, having put them into the boat, had other goods of little value thrown away. The boat, having passed beyond that ocean, went ahead to one called Fire-Garland. It stood emitting radiance like a blazing mass of fire and like the midday sun. The merchants -

110. "Just as fire or the sun, the sea appears;
We ask you, Suppāraka, which sea is this?"

They asked him with a verse;

The Great Being too spoke to them with the following verse -

111. "Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Fire-Garland."

Now in that ocean gold was abundant. The Great Being, by the former method itself, having had gold taken from there too, had it put into the boat. The boat, having passed beyond that ocean too, reached an ocean called Curd-Garland, shining like milk and like curds. The merchants -

112. "Just as curds or milk, the sea appears;
We ask you, Suppāraka, which sea is this?"

With a verse they asked its name too.

The Great Being told them in the following verse -

113. "Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Curds-Garland."

Now in that ocean silver was abundant. He, having had that too taken by a means, had it put into the boat. The boat, having passed beyond that ocean too, reached an ocean called Kusa-Garland, of blue colour, shining like blue kusa grass and like a successful crop. The merchants -

114. "Just as kusa grass or corn, the sea appears;
We ask you, Suppāraka, which sea is this?"

With a verse they asked its name too.

He told them in the following verse -

115. "Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Kusa-Garland."

Now in that ocean sapphire jewels were abundant. He, having had them taken by a stratagem itself, had them put into the boat. The boat, having passed beyond that ocean too, reached an ocean called Reed-Garland, appearing like a reed thicket and like a bamboo grove. The merchants -

116. "Just as reeds or bamboo, the sea appears;
We ask you, Suppāraka, which sea is this?"

With a verse they asked its name too.

The Great Being told them in the following verse -

117. "Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Reed-Garland."

Now in that ocean cat's eye gems and lapis lazuli were abundant. He, having had that too taken by a means, had it put into the boat. Another method - "Reed" means both scorpion-reed and crab-reed; it is red in colour. "Bamboo" however is the name for coral; and that ocean was abundant with coral and had a red radiance; therefore they asked "Just as reeds or bamboo." The Great Being had coral taken from there.

The merchants, having passed beyond Reed-Garland, saw what is called the Powerful-Mouth Ocean. There the water, having been drawn up and drawn up, rises from every side. When it has risen from every side, the water appears from every side like a great pool with a sheer precipice cut off; when a wave has risen, on one side it is like a precipice; a fear-producing sound arises, as if splitting the ears and as if cleaving the heart. Having seen that, the merchants, frightened and trembling -

118. "Great fear, terrifying, a sound is heard, non-human;
Just as a pit or precipice, the sea appears;
We ask you, Suppāraka, which sea is this?"

With a verse they asked its name too.

Therein, "a sound is heard, non-human" means a non-human sound is heard.

119. "Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Mare's Mouth."

The Bodhisatta, having told its name in the following verse, said "Dear sirs, there is no boat able to turn back having reached this Mare's Mouth Ocean; this submerges the boat that has arrived and brings it to destruction." And seven hundred people had boarded that boat. They all, frightened by the fear of death, all at once, like beings

being cooked in Avīci, let out an exceedingly pitiful cry. The Great Being, having thought "Apart from me, there is no one else able to bring about the safety of these; by a declaration of truth I shall bring about their safety," having addressed them, said - "Dear sirs, quickly bathe me with scented water, have me dressed in new garments, prepare a full bowl, and place me at the prow of the boat." They quickly did so. The Great Being, having taken the full bowl with both hands, standing at the prow of the boat, making a declaration of truth, spoke the concluding verse -

120. "Since I remember myself, since I have attained discretion;
I do not know of having intentionally harmed even a single living being;
By this speaking of truth, may the boat return safely."

Therein, "since" means since I remember myself, and since I have attained discretion - this is the meaning. "Even a single living being harmed" means in between here, I do not know of having intentionally harmed even a single living being such as a louse or an ant. This is merely a manner of teaching; but the Bodhisatta made a declaration of truth by the power of the five moral precepts thus: "Not even a blade of grass belonging to another has ever been taken by me, not even another's wife has ever been looked at through the influence of greed, falsehood has never been spoken, not even intoxicants have ever been drunk even with the tip of a blade of grass." And having done so, he sprinkled water from a full bowl at the prow of the boat.

The boat, having turned back from the foreign land where it had been plunging for four months, by the power of truth, as if possessing supernormal power, went to the port of Kurukaccha in a single day. Having gone, moreover, having plunged even on dry land for a distance of eight usabhas, it stood right at the house-door of the sailor. The Great Being, having divided gold, silver, gems, coral, pearls, and diamonds, gave them to those merchants. Having given them exhortation saying "You have enough with these many jewels; do not enter the ocean again," having performed meritorious deeds such as giving and so on for as long as life lasted, he fulfilled the celestial city.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, in the past too the Truth-finder was of great wisdom indeed," connected the Jātaka - "At that time the assembly was the Buddha's assembly, but the wise Suppāraka was myself."

The Commentary on the Suppāraka Birth Story is the ninth.

The Jātaka summary -

Mother-Supporter, Juṇha, and Dhamma, Udaya, Pāṇīya;
Yudhañcaya, Dasaratha, Saṃvara, and Suppāraka;
In the Chapter of Eleven, nine Jātakas were recited.

The commentary on the Chapter of Elevens is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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