

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-
aṭṭhakathā-1)

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PaliVerse

5. The Collection of Minor Texts

14. Commentary on the Book of Birth Stories-1

12. The Book of the Twelves

464. The Commentary on the Cūḷakuṇḍāla Jātaka

1-12. "Of the greedy, the fickle-minded" - this birth story will become evident in the Kuṇḍāla Jātaka;

The Commentary on the Cūḷakuṇḍāla Birth Story is the first.

465. Commentary on the Bhaddasāla Jātaka

"Who are you, in pure garments" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the conduct for the welfare of relatives. For in Sāvattthī, at the dwelling of Anāthapiṇḍika, a regular meal for five hundred monks was provided, and likewise at the houses of Visākhā and the king of Kosala. But there, although food of various excellent flavours was given, there was no one intimate with the monks at the king's dwelling, therefore the monks did not eat at the king's dwelling, but having taken the food, went to the house of Anāthapiṇḍika or Visākhā or other intimate persons and ate. One day the king, having sent a present that had been brought to the refectory saying "Give it to the monks," when it was said "There are no monks in the refectory," having asked "Where have they gone?" having heard "They are sitting and eating at the houses of their own intimate persons," having eaten his morning meal, having gone to the Teacher's presence, asked "Venerable sir, what is paramount regarding food?" "Trust is paramount, great king; even a mere rice-gruel given by one who is intimate is sweet." "Venerable sir, but with whom do the monks have trust?" "With relatives or with families of learners, great king." Thereupon the king thought: "Having brought one Sakyan daughter, I shall make her queen-consort; thus the monks will have trust with me as with relatives." He, having risen from his seat, having gone to his own dwelling, sent a messenger to Kapilavatthu: "Give me a daughter; I wish kinship with you."

The Sakyans, having heard the messenger's word, having assembled, deliberated: "We dwell in the place where the king of Kosala's authority operates; if we do not give a girl, there will be great enmity; if we give, our family lineage will be broken; what indeed should be done?" Then Mahānāma said to them - "Do not worry; my daughter named Vāsabhakhattiyā was born in the womb of a slave woman named Nāgamuṇḍā. She is sixteen years of age, bearing the highest beauty, having attained splendour, of the warrior caste by her father's lineage; we shall send her to him as 'a maiden of the warrior caste.'" The Sakyans, having accepted saying "Good!", having summoned the messengers, said "Very well, we shall give a girl; take her and go right now." The messengers thought: "These Sakyans are arrogant in dependence on birth; having said 'She is our equal,' they might give one who is not equal; we shall take only one who eats together with them." They said thus: "We, taking her and going, shall take

her who eats together with you and take her away." The Sakyans, having provided them with a place of residence, thought "What shall we do?" Mahānāma said - "Do not worry; I shall devise a means. At my mealtime, having adorned Vāsabhakhattiyā and brought her, as soon as one morsel has been taken by me, you should show a letter saying 'Sire, such and such a king has sent a letter; please hear this message first.'" They, having accepted saying "Good!", while he was eating, adorned the maiden.

Mahānāma said "Bring my daughter; let her eat together with me." Then, having adorned her, making just a little delay, they brought her. She, saying "I shall eat together with my father," lowered her hand into one dish. Mahānāma too, having taken one morsel together with her, placed it in his mouth. When his hand was stretched out for the second morsel, they presented a letter saying "Sire, a letter has been sent by such and such a king; please hear this message first." Mahānāma, saying "Dear child, you eat," having kept his right hand just on the dish, having taken the letter with his left hand, looked at it. While he was examining that message, the other ate. He, when she had finished eating, washed his hand and rinsed his mouth. Having seen that, the messengers concluded "Without doubt she is his daughter," and they were unable to know that secret. Mahānāma sent his daughter with a great retinue. The messengers too, having led her to Sāvathī, said "This maiden is of noble birth, the daughter of Mahānāma." The king, being pleased, having had the whole city adorned, having placed her upon a heap of jewels, had her consecrated in the position of queen-consort. She was dear and agreeable to the king.

Then, before long, an embryo was established in her. The king gave her the care for the pregnancy. She, after the elapse of ten months, gave birth to a golden-coloured son. Then on his name-giving day, the king sent to the presence of his own grandfather: "The Sakyan king's daughter Vāsabhakhattiyā has given birth to a son; what name shall we give him?" However, the minister who had gone having taken that message was somewhat hard of hearing; he, having gone, reported to the king's grandfather. He, having heard that, said "Even without having given birth to a son, Vāsabhakhattiyā overcomes all people; now she will become exceedingly dear to the king." That deaf minister, having heard the word "vallabhā" incorrectly, having understood it as "Viṭaṭūbha," having approached the king, said "Sire, it is said that you should give the prince the name 'Viṭaṭūbha.'" The king, having thought "It will be an ancient name given by our family," gave the name "Viṭaṭūbha." From that time onwards, the prince, growing up with the care of a prince, at the age of seven, having seen toy elephants, toy horses, and so on being brought from the maternal grandfather's family for other princes, asked his mother "Mother, presents are brought from the maternal grandfather's family for others, but no one sends anything for me. Are you without a mother or without a father?" Then she deceived him, saying "Dear son, the Sakyan kings, your maternal grandfathers, live far away; therefore they do not send anything for you."

Again, at the age of sixteen, having said "Mother, I wish to see the maternal grandfather's family," even though being restrained with "Enough, dear son, what will you do having gone there?" he entreated again and again. Then his mother accepted, saying "If so, go." He, having informed his father, departed with a great retinue. Vāsabhakhattiyā sent a letter beforehand: "I live here happily; do not show any difference to my lord." The Sākiyans, having known of Viṭaṭūbha's coming, saying

"We are unable to pay homage to him," sent their younger boys to the countryside. When the prince had arrived at Kapilavatthu, the Sākiyans assembled in the council hall. The prince, having gone to the council hall, stood. Then they said to him "This, dear son, is your maternal grandfather; this is your maternal uncle." He went about paying homage to all. He, having paid homage until his back ached, not seeing even one person paying homage to him, asked "Are there indeed none who pay homage to me?" The Sākiyans, having said "Dear son, your younger princes have gone to the countryside," made great honour to him. He, having dwelt for a few days, departed with a great retinue. Then a female slave in the council hall, having reviled and abused the seat on which he had sat, saying "This is the seat of the son of Vāsabhakhattiyā the slave woman," washed it with milk-water. One man, having forgotten his weapon and having turned back to take it, having heard the sound of reviling of Prince Viṭaṭūbha, having asked about that matter, having known "Vāsabhakhattiyā was born in the womb of a slave woman of Mahānāma the Sakyan," having gone, told the army. "Vāsabhakhattiyā, it is said, is the daughter of a slave woman" - a great uproar arose.

The prince, having heard that, set his mind thus: "Let them for now wash my seat with milk-water; but when I am established in the kingdom, I shall take the blood from their throats and wash my seat." When he had gone to Sāvattihī, the ministers reported the entire incident to the king. The king, having become angry with the Sākiyans saying "They all gave me the daughter of a slave woman," having cut off the privileges given to Vāsabhakhattiyā and her son, gave them only what was to be received by male and female slaves. Then, after the lapse of a few days, the Teacher, having come to the king's dwelling, sat down. The king, having paid homage to the Teacher, said "Venerable sir, your relatives, it is said, gave me the daughter of a slave woman; therefore I, having cut off the privileges of her together with her son, gave them only what was to be received by male and female slaves." The Teacher said "What was done by the Sākiyans was inappropriate, great king; those who give should indeed give one of the same birth. But this, great king, I say: Vāsabhakhattiyā, a daughter of a warrior king, received the consecration in the house of a warrior king; Viṭaṭūbha too was born dependent on a warrior king alone; what will the mother's clan do? The father's clan alone is the measure. The wise ones of old gave the position of chief queen even to a poor woman who was a firewood gatherer, and the boy born in her womb, having exercised kingship over Bārāṇasī extending twelve yojanas, became known as the Firewood-cart King" - thus he related the Kaṭṭhavāhana Jātaka. The king, having heard the Teacher's talk on the Teaching, having heard "The father's clan alone, it is said, is the measure," being pleased, gave mother and son their normal privileges.

Now the king's general named Bandhula sent his own wife named Mallikā, who was barren, to Kusinārā itself, saying "Go to your own family home." She, thinking "I shall go only after seeing the Teacher," having entered Jeta's Grove, having paid homage to the Truth-finder, stood to one side. When asked "Where are you going?" having said "My husband, venerable sir, is sending me to my family home," when asked "Why?" having said "I am barren and childless, venerable sir," when told by the Teacher "If so, there is no business of going; turn back," satisfied, having paid homage to the Teacher, she went back to her dwelling again. When asked "Why did you turn back?" she said "I was turned back by the One of Ten Powers." The general

said "The reason must have been seen by the Truth-finder." She, before long, having conceived an embryo, when the pregnancy craving had arisen, informed him "A craving has arisen in me." "What craving?" "I wish to descend into the consecration ceremonial pond of the Licchavi kings in the city of Vesālī, bathe, and drink the water, my lord." The general, having said "Good!" having taken his bow of a thousand men's strength, having placed her on the chariot, having departed from Sāvattthī, driving the chariot, entered Vesālī.

And at that time, a Licchavi named Mahāli, who was blind, who had learnt a craft together with the general Bandhula of the king of Kosala in the household of one teacher, instructing the Licchavis in what is beneficial and what is right, dwelt near the gate. He, having heard the sound of striking against the threshold of the chariot, said "This is the sound of the chariot of Bandhula the Malla; today fear will arise for the Licchavis." The protection both inside and outside the pond was strong, a brass netting was spread above, and there was no opportunity even for birds. But the general, having descended from the chariot, having put the guards to flight by striking them with a sword, having cut the brass netting, having lowered his wife into the pond, having bathed her, having given her water to drink, and having bathed himself too, having placed Mallikā on the chariot, having departed from the city, set out by the very road by which he had come. The guards, having gone, reported to the Licchavis. The Licchavi kings, having become angry, having mounted five hundred chariots, set out saying "We shall seize Bandhula the Malla." They reported that incident to Mahāli. Mahāli said "Do not go, for he will slaughter you all." They too said "We shall go indeed." Then, having seen the place where the wheel has sunk into the earth up to the nave, you should turn back; if not turning back from that, you will hear ahead a sound like thunder, from that point you should turn back; if not turning back from that, you will see holes in the fronts of your chariots, from that point you should turn back; do not go further. They, not turning back at his word, pursued him indeed.

Mallikā, having seen, said "Chariots are appearing, husband." Then inform me when they appear as if they were one chariot. When all appeared as if they were one, she said "Only one chariot front appears, husband." Bandhula, saying "Then take these reins," having given her the reins, while standing right there on the chariot, strung his bow; the chariot wheel sank into the earth up to the nave; the Licchavis, even having seen that sign, did not turn back. The other, having gone a little way, twanged the bowstring; there was a sound like thunder. They did not turn back even from that, but went on pursuing. Bandhula, while standing right there on the chariot, shot a single arrow. It, having made a hole in the fronts of the five hundred chariots, having pierced through the five hundred kings at the place where the armour was fastened, entered the earth. They, not knowing their own state of being pierced, saying "Stop, fellow, stop, fellow," pursued him indeed. Bandhula, having stopped the chariot, said "You are dead men; there is no such thing as a battle for me with dead men." They said "Dead men are indeed not such as us." "Then release the armour of the very last one." They released it. He, at the very moment of being released, having died, fell down. Then he said to them "You are all of such a nature; having gone to your own homes, having arranged what is to be arranged, having instructed your children and wives, release your armour." They, having done so, all reached the destruction of life.

Bandhula too brought Mallikā to Sāvattthī. She gave birth to twin sons sixteen times; all were courageous, endowed with strength, and attained accomplishment in all crafts. Each one had a retinue of a thousand men. When they went together with their father to the king's dwelling, the royal courtyard became full with them alone. Then one day, people who had been defeated by false suits at the judgment, having seen Bandhula coming, crying out with a great uproar, informed him of the false suit-making of the judgment ministers. He too, having gone to the judgment, having decided that case, made the one with an owner back to be the one with an owner, and the one without an owner back to be the one without an owner. The great multitude gave applause with a loud voice. The king, having asked "What is this?" having heard that matter, being pleased, having removed all those ministers, handed over the judgment to Bandhula himself. He, from then on, judged rightly. Then the former judgment ministers, not receiving any bribe, having become of little gain, turned the royal family against him, saying "Bandhula aspires to the kingdom." The king, having taken up that talk, was not able to restrain his mind. Having thought again "If this one is killed right here, reproach will arise for me," thinking "It is fitting to have the borderland attacked by hired men, to have them put to flight, and on the return to kill him on the road together with his sons," having summoned Bandhula, having sent him saying "The borderland, it seems, is agitated; having gone together with your sons, seize the thieves," he also sent other capable great warriors together with them, saying "Cut off his head right there together with his thirty-two sons and bring it." While he was going to the borderland, the hired thieves fled, having heard "The general, it seems, is coming." He, having had that region settled and having established the countryside, turned back.

Then at a place not far from the city, those warriors cut off his head together with his sons. On that day, the two chief disciples had been invited by Mallikā together with five hundred monks. Then in the earlier period of the day, they brought and gave her a letter saying "Your husband's head has been cut off together with his sons." She, having known that news, without saying anything to anyone, having placed the letter on her lap, served the community of monks. Then her female attendants, having given the meal to the monks, while bringing a jar of ghee, broke the jar in front of the elders. The General of the Dhamma said "What is subject to breaking has broken; it should not be worried about." She, having taken out the letter from her lap, said "They brought me this letter saying that the father's head has been cut off together with the thirty-two sons; even having heard this, I do not worry; why should I worry about a jar of ghee being broken, venerable sir?" The General of the Dhamma, having said "Signless and unknown" and so on, having expounded the Teaching, rose from his seat and went to the monastery. She too, having summoned the thirty-two daughters-in-law, exhorted them: "Your husbands received the fruit of their own former actions. Do not grieve, do not lament, do not harbour ill-will towards the king."

The king's spies, having heard that talk, told the king of their faultless state. The king, being struck with religious emotion, having gone to her dwelling, having asked forgiveness of Mallikā and her daughters-in-law, gave Mallikā a boon. She, having said "Let the boon be taken by me," when he had gone, having given a funeral meal, having bathed, having approached the king, having paid homage, said "Sire, a boon has been given by you to me, and I have no need of anything else; allow the going to the family home for my thirty-two daughters-in-law and for me." The king accepted.

She, having sent the thirty-two daughters-in-law to their own families, herself went to her own family home in the city of Kusiṇārā. The king gave the position of general to the nephew of the general Bandhula, named Dīghakārāyana. He, however, goes about seeking a chance against the king, thinking "My maternal uncle was killed by him." The king too, from the time of the killing of the innocent Bandhula, being remorseful, does not find mental delight, does not experience the happiness of kingship.

At that time the Teacher was dwelling in dependence on a market town of the Sākiyans named Veḷu. The king, having gone there, having set up camp not far from the park, having gone to the monastery thinking "I shall pay homage to the Teacher with a great retinue," having given the five regalia to Dīghakārāyana, entered the perfumed chamber alone. All should be understood in the very same manner as the Dhammacetiya Sutta. When he had entered the perfumed chamber, Dīghakārāyana, having taken those five regalia, having made Viṭaṭṭubha king, having sent back for the king one horse and one female attendant, went to Sāvattihī. The king, having spoken an affectionate talk with the Teacher, having departed, not seeing the army, having asked that woman, having heard that news, thinking "I shall go taking my nephew Ajātasattu and seize Viṭaṭṭubha," while going to the city of Rājagaha, at the improper time when the gates were closed, being unable to enter the city, having lain down in a certain hall, exhausted by wind and sun, in the night-time he died right there. When the night became light, having heard the sound of that woman wailing "Sire, lord of men of Kosala, you have now become destitute," they reported to the king. He had the bodily rites performed for his maternal uncle with great honour.

Viṭaṭṭubha too, having obtained the kingdom, having remembered that enmity, thinking "I shall kill all the Sākiyans too," went forth with a great army. On that day, the Teacher, towards the break of dawn, surveying the world, having seen the destruction of the congregation of kinsmen, having thought "It is fitting to perform good treatment towards kinsmen," having walked for almsfood in the forenoon period, having returned from his alms round, having practised the lion's posture in the perfumed chamber, in the evening period, having gone through the sky, sat down at the foot of a tree with dappled shade near Kapilavattu. Not far from there, within the border of Viṭaṭṭubha's kingdom, there is a banyan tree giving dense shade. Viṭaṭṭubha, having seen the Teacher, having approached and paid homage, having said "Venerable sir, why at such a hot time do you sit at the foot of a tree with dappled shade? Sit at the foot of this banyan tree with dense shade, venerable sir," when it was said "Let it be so, great king, the shade of relatives is indeed cool," having thought "The Teacher must have come for the purpose of protecting his relatives," having paid homage to the Teacher, he returned to Sāvattihī itself. The Teacher too, having flown up, went to Jeta's Grove itself.

The king, having remembered the offence of the Sākiyans, having gone forth a second time, having seen the Teacher in the same way, having turned back again, having gone forth on the third occasion, having seen the Teacher right there, turned back. But on the fourth occasion, when he had gone forth, the Teacher, having examined the former deed of the Sākiyans, having known the impossibility of warding off their evil deed of throwing poison into the river, did not come on the fourth occasion. King Viṭaṭṭubha, beginning with the children still suckling milk, having

slaughtered all the Sākiyans, having washed the seat-plank with their throat-blood, returned. When the Teacher, having returned from his going on the third occasion, on the following day, having walked for almsfood, when the meal duty had been completed, was entering the perfumed chamber, monks who had assembled from the various directions, having sat down in the Teaching hall, spoke the praise of the Blessed One: "Friends, the Teacher, having shown himself, having made the king turn back, freed the relatives from the fear of death; thus the Teacher works for the welfare of relatives." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does the Truth-finder work for the welfare of relatives; in the past too he did so indeed," brought up the past.

In the past, in Bārāṇasī, a king named Brahmadatta, without disturbing the ten duties of a king, exercising kingship righteously, one day thought: "Kings on the surface of Jambudīpa dwell in mansions with many pillars; therefore the making of a mansion with many pillars is not wonderful. What if I were to have a single-pillared mansion built? Thus I shall become the foremost king of all kings." He, having had the carpenters summoned, said: "Build for me a single-pillared mansion endowed with beauty." They, having accepted saying "Good," having entered the forest, having seen many straight, great trees worthy of a single-pillared mansion, having thought "These trees are here, but the road is uneven; it is not possible to bring them down. We shall tell the king," did so. The king, having said "Bring them down slowly by some means," when it was said "Sire, by whatever means, it is not possible," said "If so, look out for a tree in my park." The carpenters, having gone to the park, having seen a well-grown, straight, auspicious sāla tree venerated by villages and market towns, which had received oblations even from the royal family, having gone to the king's presence, reported that matter. The king said: "A tree in the park is bound to me; go, sirs, cut it down." They, having accepted saying "Good," with scents, garlands, and so on in their hands, having gone to the park, having given the five-finger scent-mark on the tree, having encircled it with string, having tied a flower-sheaf, having lit a lamp, having made an oblation, proclaimed: "On the seventh day from now, having come, we shall cut down the tree. The king has it cut down. Let the deity arisen in this tree go elsewhere; there is no fault of ours."

Then the young god arisen in that tree, having heard that word, thought: "Without doubt these carpenters will cut down this tree; my mansion will be destroyed. My life is indeed bounded by the mansion. And the many mansions of my relative-deities arisen in the young sāla trees standing surrounding this tree will also be destroyed. The life of my relatives' deities too is indeed bounded by their mansions. But my own destruction does not afflict me as much as that of my relatives; therefore it is fitting for me to give them their lives." Having thought thus, at the time of midnight, adorned with divine ornaments, having entered the king's royal bedchamber, having made the entire chamber a single radiance, he stood weeping at the pillow-side. The king, having seen him, frightened and trembling, conversing with him, spoke the first verse -

- 13.** "Who are you, in pure garments, standing in the sky in mid-air;
By what do your tears flow, from where has this fear come to you?"

Therein, "who are you" - among nāgas, demons, supaññas, Sakka and so on, he asks "who by name are you?" "In garments" - this is merely a manner of speaking, but he said thus with reference to all the divine ornaments. "Aghe" means in the non-impinging space. "Vehāyasaṃ" is a synonym for that very thing. "By what do your tears flow" means by what reason do your tears flow. "From where" - he asks "in dependence on what, among separation from relatives, destruction of wealth and so on, has this fear come to you?"

Then the king of gods spoke two verses -

14. "In your very realm, O king, they knew me as Bhaddasāla;
For sixty thousand years, standing here, I have been venerated.
15. "While having cities built, and houses, O lord of the land;
And also various mansions, they did not disregard me;

Just as they venerated me, so too you should venerate."

14-15. "Standing there" shows that so much time has passed for me, who has been venerated by the whole city of Benares and by the villages and market towns, and by you, constantly receiving oblations and honour, standing in this park. "Cities" means city restoration works. "And houses" means ground-level dwellings. "Lord of the directions" means lord of the directions, great king. "Not me" - he said: those ancient kings in this city, while carrying out city restoration and so on, did not despise me, did not transgress against me, did not vex me; having cut down my dwelling tree, they did not do their own work; rather, they showed me honour only. "Just as" means therefore, just as those ancient kings venerated me, not even one had this tree cut down; you too should venerate me in just the same way; do not have my tree cut down.

Then the king spoke two verses -

16. "I do not see another tree as massive as yours in size;
In height and circumference, you are handsome by birth.
17. I will have a mansion built, with a single pillar, delightful;
There I will bring you, long may your life be, demon."

16-17. Therein, "by body" means by measure. This is what is meant - I do not see another tree as massive and great as yours in measure, but you yourself, in height and circumference, by birth reckoned as well-born, of the manner of even form and uprightness, are handsome, endowed with beauty, and worthy of a single-pillared mansion. "A mansion" means therefore, having had it cut down, I shall have a mansion built. "There, you" means but I, my dear king of gods, shall bring you there to the mansion; you, dwelling together with me, receiving the finest perfumes, garlands, and so on, having attained honour, will live happily. Do not think "Through the absence of a dwelling place, there will be destruction for me." Long will your life be, demon.

Having heard that, the king of gods spoke two verses -

18. "Thus this thought arose: separation from the body;

Having cut me up diversely, cut me into pieces."

19. "Having cut at the top and in the middle, afterwards cut at the root;
Thus for me being cut, death would not be painful."

18-19. Therein, "thus this thought arose" means if such a thought has arisen in you. "Separation from the body" means if separation from me together with my body, the Bhaddasāla tree, is wished for by you. "Diversely" means in many ways. "Having cut up" means having cut. "Into pieces" means having made into fragments, cut me up. "And at the top" means but those cutting should first cut at the top, then having cut in the middle, last of all cut at the root. For thus for me being cut, death would not be painful, being cut into pieces would be pleasant - thus he requests.

Then the king spoke two verses -

20. "Just as one might cut off hands and feet, and ears and nose while living;
Then afterwards cut off the head, that death would be painful.
21. "Is being cut into pieces pleasant, O lord of the Bhaddasāla forest?
For what reason, clinging to what, do you wish to be cut into pieces?"

20-21. Therein, "hands and feet" means hands and feet. "That death would be painful" means that death of the thief being cut thus in succession would be painful. "Is it pleasant" means my dear Bhaddasāla, thieves who have been condemned, wishing to die pleasantly, request beheading, not cutting into pieces; but you request thus, therefore I ask you "is being cut into pieces pleasant?" "For what reason" means being cut into pieces is indeed not pleasant, but there must be a reason for this - asking him thus, he said this.

Then Bhaddasāla, explaining to him, spoke two verses -

22. "And whatever cause connected with the Teaching, with reference to the
cause;
I wish it to be cut into pieces, great king, listen to me.
23. "My relatives, nurtured in happiness, born in the shelter on my side;
Even them I would harm, unhappiness gathered for others."

22-23. Therein, "the cause connected with the Teaching" means great king, that which is connected with the intrinsic nature of the cause itself, not a counterfeit of the cause; with reference to the cause, referring to it, concerning it, I wish it to be cut into pieces - listen to that with ears inclined - this is the meaning. "My relatives" means there are hosts of gods who are my relatives, nurtured in happiness in the shade of my bhaddasāla tree, arisen in the young sāla trees on my side, born in the shelter from the wind because of the wind-protection made by me; I, being a tree with broad branches, having been cut at the root and falling, would harm them, causing their mansions to be broken and destroying them - this is the meaning. "Unhappiness gathered for others" means this being so, by me unhappiness, suffering, would be gathered and increased for those other hosts of relative-gods; and I do not desire suffering for them; therefore I have the bhaddasāla cut piece by piece - this is the intention here.

Having heard that, the king, being pleased thinking "Righteous indeed is this young god; even more than the destruction of his own mansion, he does not wish the destruction of his relatives' mansions; he performs beneficent conduct for his relatives; I shall give him safety," spoke the concluding verse -

24. "You intended what was to be intended, O lord of the Bhaddasāla forest;
You desire the welfare of your relatives, I give you safety, my dear."

Therein, "you intended what was to be intended" means thinking with tender-heartedness towards his relatives, he thought only what was fitting to be thought. "Chedeyyarūpaṃ chedesī" is also a reading. Its meaning is - wishing to be cut into pieces, he caused to be cut only what was fitting to be cut. "Safety" means having been pleased with this virtue of yours, my dear, I give you safety; I have no need of a mansion; I shall not have you cut down; go, surrounded by a congregation of relatives, honoured and respected, live happily - thus he said.

The king of gods, having expounded the Teaching to the king, departed. The king, standing firm in his exhortation, having performed meritorious deeds such as giving and so on, filled the city of heaven.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, in the past too the Truth-finder practised the conduct for the welfare of relatives indeed," connected the Jātaka - "At that time the king was Ānanda, the deities reborn in the young Sal trees were the Buddha's assembly, but the king of gods of the Bhaddasāla tree was myself."

The Commentary on the Bhaddasāla Birth Story is the second.

466. Commentary on the Samuddavāṇija Jātaka

"Those people plough and sow" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Devadatta's having taken five hundred families and fallen into hell. For when the chief disciples had taken the following and departed, he, being unable to hold back the sorrow, when hot blood came out from his mouth, oppressed by intense pain, having recollected the virtues of the Truth-finder, thinking "I myself for nine months thought of harm to the Truth-finder, but on the part of the Teacher there is no evil thought whatsoever towards me, and on the part of the eighty great elders too there is no resentment whatsoever towards me; by the deed done by me, I myself have now become helpless; I have been abandoned by the Teacher too, by the great elders too, by the foremost of relatives the Elder Rāhula too, and by the Sākyan royal families too; having gone, I shall ask forgiveness of the Teacher," having given a signal to his following, having had himself carried by a group of five, travelling night after night, he reached the Kosalan country. The Elder Ānanda reported to the Teacher: "Devadatta, it seems, venerable sir, is coming to ask forgiveness of you." "Ānanda, Devadatta will not obtain sight of me."

Then, when he had reached the gate of the city of Sāvattthī, again the elder reported; the Blessed One too spoke in just the same way. When he had come near the pond at Jeta's Grove, his evil reached its summit; a burning fever arose in his body; wishing to bathe and drink water, he said "Lower me from the small bed, friends; I shall drink water." When he had been lowered down and just placed on the ground, without even

having obtained the gratification of consciousness, the great earth gave an opening. At that very moment, flames of fire, having risen up from Avīci, having encircled him, seized him. He, having recollected the virtues of the Truth-finder, thinking "My evil deed has reached its summit" -

"With these bones, to that foremost person, the god above gods, the charioteer of men to be tamed;
The all-seeing one, with the marks of a hundred merits, with my life I go for refuge to the Buddha."

While establishing himself in the refuge with this verse, he became one heading for Avīci. He had five hundred supporting families. They too, having become his partisans, having reviled the One of Ten Powers, were reborn in Avīci itself. Thus he, having taken those five hundred families, was established in Avīci.

Then one day the monks raised up a discussion in the Teaching hall: "Friends, the evil Devadatta, through greed for material gain and honour, having harboured irritation without reason towards the Perfectly Enlightened One, without looking at future danger with his mind, together with five hundred families, became one heading for Avīci." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, did Devadatta, having become greedy for material gain and honour, not look at future danger; in the past too, without looking at future danger, together with one greedy for present happiness, he reached great destruction of his following," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, not far from Bārāṇasī there was a great carpenters' village where a thousand families lived. There the carpenters, having said "We shall make beds for you, we shall make chairs for you, we shall make houses for you," having taken much debt from the hands of the people, were unable to do anything. The people accused the carpenters at each and every encounter, saying they were obstructed. They, troubled by the creditors, being unable to live happily, having entered the forest thinking "Having gone to a foreign country, we shall live somewhere or other," having cut trees, having constructed a great boat, having launched it into the river, having brought it and placed it at a spot a league and a half from the village, having come to the village at the time of midnight, having taken their sons and wives, having gone to the place where the boat was, having boarded the boat, having gradually entered the great ocean, travelling by the force of the wind, they reached a certain small island in the middle of the ocean. Now on that small island there were various fruits - self-grown rice, sugar-cane, plantains, mangoes, rose-apples, jackfruits, palmyra palms, coconuts and so on; a certain man whose boat had broken up, having reached that small island first of all, eating boiled rice, chewing sugar-cane and so on, stout of body, naked, with hair and beard grown long, dwelt on that small island.

The carpenters thought "If this small island is occupied by a demon, all of us too will reach destruction; let us not take possession of it yet." Then seven or eight men, courageous and powerful, having armed themselves with the five weapons, having descended, explored the small island. At that moment, that man, having eaten his morning meal, having drunk sugar-cane juice, having attained happiness, in a

delightful region, on a sandy ground resembling a silver plate, in cool shade, having lain down on his back, uttered an inspired utterance, singing "The inhabitants of the Indian subcontinent, ploughing and sowing, do not obtain such happiness; for me this very small island is better than the Indian subcontinent." Then the Teacher, having addressed the monks, showing "That man, monks, uttered this inspired utterance," spoke the first verse -

- 25.** "Those people plough and sow, humans living on the fruit of their actions; We are not sharers in this small island, from Jambudīpa this alone is better for us."

Therein, "those people" means those people dwelling in Jambudīpa. "Living on the fruit of their actions" means beings living on the fruit of various kinds of work.

Then those men who were exploring the small island, having heard the sound of his singing, thinking "A human sound seems to be heard; let us find out," having gone following the sound, having seen that man, thinking "He must be a demon," frightened and trembling, armed themselves with arrows. He too, having seen them, out of fear of being killed, entreating "I am not a demon, master, I am a man; give me my life," when it was said "Men like you are not naked," having entreated again and again, he convinced them of his human state. They, having approached that man, having heard pleasant talk, asked him the circumstances of his coming there. He too, having told them everything, said "You have come here through the success of your own merit; this is an excellent island; here they do not live by doing work with their own hands; dwell without longing, for there is no end to the self-grown rice and sugar-cane and so on here." But for us dwelling here there is no other danger, there is no other fear here; but this is occupied by nonhuman spirits; the nonhuman spirits, having seen your excrement and urine, might become angry; therefore, when doing that, having cleared away the sand, you should cover it with sand. This much is the danger here, there is nothing else; you should always be heedful. They took abode there. Now in that thousand families, the chiefs of each five hundred families were two carpenters. Among them, one was foolish and greedy for flavours, one was wise and not clinging to flavours.

At a later time, all of them, dwelling there happily, having become fat-bodied, thought "We have not drunk liquor for a long time; having made fermented drink with sugar-cane juice, we shall drink it." They, having had fermented drink made, having drunk it, through the power of intoxication, singing, dancing, playing, heedless, having defecated and urinated here and there, without covering it, made the small island loathsome and repulsive. The deities, having become angry thinking "These are making our playground repulsive," having consulted saying "Having caused the great ocean to overflow, we shall wash the small island," fixed a day saying "This is the dark fortnight; today our assembly too is broken up; from now, on the fifteenth day, on the full-moon Observance day, at the time of the moon's rising, having caused the ocean to swell, we shall kill all of these." Then among them a certain righteous young god, out of compassion thinking "May these not perish while I am watching," when they, having eaten their evening meal, were seated in pleasant conversation at their house-doors, adorned with all ornaments, having made the entire island a single radiance, standing in the sky in the northern direction, said "Hey, carpenters, the

deities are angry with you. Do not dwell in this place; for by the elapse of a fortnight the deities, having caused the ocean to swell, will kill all of you; having departed from here, flee" - having said this, he spoke the second verse -

- 26.** "When the moon has reached the fifteenth night, the force of the ocean will be great;
It will flood this lofty island, let it not kill you - go to another shelter."

Therein, "it will flood" means flooding this small island, submerging it, it will overpower it. "Let it not kill you" means that force of the ocean should not kill you.

Thus he, having given them exhortation, went to his own abode. When he had gone, another violent, hard young god, having thought "These ones, having taken his word, would flee; I, having prevented their going, shall bring all these to great destruction," adorned with divine ornaments, making the entire island into one radiance, having come, having stood in the sky in the southern direction, having asked "Has a young god come here, or not?" when it was said "He came," having said "What did he tell you?" when it was said "Such and such, master," having said "He does not wish you to dwell here; he speaks out of ill will; without going elsewhere, dwell right here," spoke two verses -

27. "Never will the force of the ocean's waters flood this lofty island;
That has been seen by me through many signs, do not fear, why do you grieve? Rejoice!
28. "With abundant food, with plentiful food and drink, you have attained this lofty residence;
I do not see any fear for you, rejoice with your sons and sons' sons."

27-28. Therein, "never will this" means never will this. "Do not fear" means do not be afraid. "Rejoice" means be delighted, filled with joy and happiness. "With sons' sons" means rejoice even with the sons of your sons; there is no danger for you in this place.

Thus he, having reassured them with these two verses, departed. At the time of his departure, the foolish carpenter, paying no heed to the words of the righteous young god, having addressed the remaining carpenters saying "Let the venerable sirs hear my words," spoke the fifth verse -

- 29.** "Whatever this god in the southern direction calls out as 'security', that is his truth;
The northern one knew not of fear and fearlessness, do not fear, why do you grieve? Rejoice!"

Therein, "dakkhiṇāyaṃ" means "dakkhiṇāya" (in the southern), or this itself is the reading.

Having heard that, five hundred carpenters, greedy for flavours, took up the words of that fool. The other, however, the wise carpenter, paying no heed to his words, having addressed those carpenters, spoke four verses -

30. "Just as these demons disagree, one speaks of danger, one of security;

So come, hear my word, quickly, swiftly, let us not all perish.

31. "All having assembled, let us make a boat, a sturdy canoe equipped with all machinery;
If this southern one spoke truth, this northern one protests in vain;
That very thing will be for our benefit in misfortune, and we shall not abandon this island.
32. "If this northern one spoke truth, this southern one protests in vain;
Having ascended that very boat, all of us, thus we may safely cross to the beyond.
33. "Indeed, one should not easily grasp the foremost by the first, having taken the youngest that has come into range;
Whoever here, having investigated, grasps the truth, he indeed, that man, attains the foremost state."

30-33. Therein, "disagree" means they speak mutually opposed. "Swiftly" is an explanation of the meaning of the former. "A vessel" means a deep, great boat. "Furnished with all machinery" means furnished with all machinery such as oars, rudders, and so on. "That very thing will be for our benefit in misfortune" means that boat of ours will be of benefit even afterwards for any misfortune that has arisen, and we shall not abandon this island. "Let us cross" means we shall cross. "Indeed, one should not easily grasp" means indeed it should not be easily grasped. "Foremost" means the highest, actual truth. "Youngest" means with reference to the first statement, the last statement is called the youngest. Here too "indeed, one should not easily grasp" simply applies. This is what is meant - Hey, carpenter, a statement spoken by anyone first should not be easily grasped as "this alone is the foremost, actual truth," and just as that, so too a statement spoken going to the youngest should not be grasped as "this alone is the actual truth." But whatever has come into the range of hearing, having taken that which has come into range, whatever wise person here, having investigated, having examined, having determined, and having scrutinised both the former statement and the latter statement, grasps the truth - whatever is actual, true, and of intrinsic nature - having made that very thing evident, he grasps it. "He indeed, that man, attains the foremost state" means he attains, reaches, finds, and obtains the highest state.

And having said thus, he said - "Hey, we shall act upon the words of both deities; let us first prepare a boat. If the first one's word proves true, having boarded that boat we shall flee; but if the other's word proves true, having set the boat aside, we shall dwell right here." When this was said, the foolish carpenter said "Hey, you see a crocodile in a water pot, you see things far too long; the first young god spoke to us out of ill will, the latter out of affection alone; abandoning this excellent island of such a kind, where shall we go? But if you wish to go, take your following and build a boat; we have no need of a boat." The wise one, having taken his own following, having prepared a boat, having loaded all provisions onto the boat, together with his following stood by the boat.

Then on the full moon day, at the time of the rising of the moon, waves from the ocean, having risen up, being knee-deep, washed over the small island and receded. The wise one, having known the overflowing nature of the ocean, launched the boat. The five hundred families siding with the foolish carpenter sat saying "Waves from the ocean have come for the purpose of washing the island; that is all there is to it." Then in succession, ocean waves the measure of the hip, the measure of a person, the measure of a palm tree, the measure of seven palm trees, came, carrying away even the small island. The wise one, through skilfulness in means, not attached to flavour, went safely; the foolish carpenter, through greed for flavour, not looking at future danger, together with five hundred families, met with destruction.

Henceforth, there are three verses discovered by the Fully Enlightened One, together with instruction, explaining that meaning -

34. "Just as those merchants in the midst of the ocean waters, by their own action, carried themselves safely;
Having penetrated the future benefit, even a little he does not neglect, that one of extensive wisdom.
35. And fools, greedy for flavour through delusion, not having penetrated the future benefit;
They sink when the need arises in the present, like those humans in the middle of the ocean.
36. One should prepare beforehand the future task, 'May the task not afflict me at the time of the task';
Such a one who does the task beforehand, that task does not afflict him at the time of the task.

34-36. Therein, "by their own action" means by one's own action done beforehand, having seen future danger. "Carried themselves safely" means they went in security. "Merchants" means the carpenters are spoken of by way of their travelling about in the ocean. "Having penetrated" means thus, monks, having penetrated the future benefit that should be done first of all, the son of good family of extensive wisdom in this world does not pass over even a trifle of his own benefit, does not go beyond it, does not neglect it - this is the meaning. "Without having penetrated the benefit" means without having penetrated the benefit, without having done what should be done first - this is the meaning. "In the present" means when that future matter arises, then in that present they sink; when the matter has arisen, they do not find a support for themselves; like those foolish carpenter humans in the ocean, they reach destruction.

"The future" means monks, a wise person should prepare beforehand, should do before any one else, the future duty to be done, whether pertaining to the future life or pertaining to the present life. Why? "May the task not afflict me at the time of the task" - for what should be done before, not being done before, afterwards, having reached the state of being present, afflicts one at the time of one's own task with bodily and mental illness; "may that not afflict me" - thus the wise one should do it at the very first. "Such a one" means just as a wise person. "One who does the task beforehand" means one who does the duty to be done beforehand. "That task at the

time of the task" means the future task being done, afterwards having reached the state of being present, at the time of one's own task, at the time of bodily and mental affliction, does not afflict, does not hinder such a former one. Why? Because it was done beforehand.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Devadatta, attached to present happiness, without looking at future danger, together with his following, reached destruction," connected the Jātaka - "At that time the foolish carpenter was Devadatta, the unrighteous young god standing in the southern direction was Kokālika, the righteous young god standing in the northern direction was Sāriputta, but the wise carpenter was myself."

The Commentary on the Samuddavāṇija Birth Story is the third.

467. Commentary on the Kāma Jātaka

"For one desiring sensual pleasure" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain brahmin. It is said that a certain brahmin dwelling in Sāvattthī was clearing the forest on the bank of the Aciravatī for the purpose of making a field. The Teacher, having seen his decisive support, while entering Sāvattthī for almsfood, having turned aside from the road, having exchanged friendly welcome with him, having said "What are you doing, brahmin?" when it was said "I am having a field site cleared, Master Gotama," having said "Good, brahmin, do your work," went on. By this very method, having had the cut trees removed, at the time of clearing the field, at the time of ploughing, at the time of binding the paddy terraces, at the time of sowing - going again and again, he exchanged friendly welcome with him. But on the day of sowing, that brahmin said "Today, Master Gotama, is my ploughing festival; when this crop is accomplished, I shall give a great gift to the community of monks headed by the Buddha." The Teacher, having consented by silence, departed. On yet another day the brahmin stood looking at the crop. The Teacher too, having gone there, having asked "What are you doing, brahmin?" when it was said "I am looking at the crop, Master Gotama," having said "Good, brahmin," departed. Then the brahmin thought "The ascetic Gotama comes repeatedly; without doubt he is desirous of a meal; I shall give him a meal." On the day after he had thus thought and gone home, the Teacher too went there. Then the brahmin's trust became very great. Afterwards, when the crop had ripened, while the brahmin had lain down having made the conclusion "Tomorrow I shall reap the field," a hailstorm rained the whole night above the Aciravatī. A great flood, having come, leaving not even a single measure remaining, swept all the crop into the ocean. The brahmin, having looked at the destruction of the crop when the flood had fallen, was unable to remain in his own state; overcome by intense sorrow, having struck his chest with his hand, lamenting and weeping, he lay down.

The Teacher, towards the break of dawn, having seen the brahmin overcome by sorrow, thinking "I shall be a support for the brahmin," on the following day, having walked for almsfood in Sāvattthī, having returned from his alms round, having sent the monks to the monastery, together with his attendant monk, went to his house door. The brahmin, having heard of the Teacher's arrival, thinking "My friend must have come for the purpose of friendly welcome," having regained his composure, prepared a seat. The Teacher, having entered, having sat down on the prepared seat, asked

"Brahmin, why are you unhappy? What is your ailment?" "Master Gotama, you know the work done by me beginning from the cutting of trees on the bank of the Aciravatī. I was going about thinking 'When this crop is accomplished, I shall give a gift to you.' Now a great flood has carried all that crop of mine right into the ocean; nothing remains; grain amounting to a hundred cartloads has been destroyed; on account of that, great sorrow has arisen in me." "But, brahmin, does what is lost come back to one who grieves?" "No indeed, Master Gotama." "This being so, why do you grieve? The wealth and grain of these beings arises at the time of arising and perishes at the time of perishing. There is nothing whatsoever pertaining to activities that is not subject to loss. Do not worry." Thus the Teacher, having consoled him, teaching him the suitable Teaching, spoke the Discourse on Sensual Pleasure. At the conclusion of the discourse, the grieving brahmin became established in the fruition of stream-entry. The Teacher, having made him free from sorrow, rose from his seat and went to the monastery. The whole city came to know: "The Teacher, having made the brahmin named so-and-so, who was pierced by the dart of sorrow, free from sorrow, established him in the fruition of stream-entry." The monks raised up a discussion in the Teaching hall: "Friends, the One of Ten Powers, having made friendship with the brahmin, having become intimate, by a stratagem itself, having expounded the Teaching to him who was pierced by the dart of sorrow, having made him free from sorrow, established him in the fruition of stream-entry." 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 made this one free from sorrow," brought up the past.

In the past, in Bārāṇasī, King Brahmadatta had two sons. He gave the viceroyalty to the elder and the position of general to the younger. Afterwards, when Brahmadatta had died, the ministers began the consecration of the elder. He, having said "I have no need of kingship; give it to my younger brother," even though being entreated again and again, having refused, when the consecration of the younger brother was performed, saying "I have no need of sovereignty," did not wish even for the viceroyalty and so on. Even when it was said "Then dwell right here, eating pleasant foods," saying "I have no business in this city," having departed from Bārāṇasī, having gone to the borderland, in dependence on a certain millionaire's family, doing work with his own hands, he lived. They, afterwards, having known his state of being a prince, did not allow him to do work; they looked after him with the care befitting a prince itself. Afterwards, royal officials went to that village for the purpose of taking the measurement of the fields. The millionaire, having approached the prince, said "Master, we support you; having sent a letter to your younger brother, have our tax removed." He, having accepted saying "Very well," sent a letter: "I live in dependence on the family of such and such a millionaire by name; in dependence on me, remit their tax." The king, having said "Very well," had it done so.

Then the inhabitants of the whole village too and the inhabitants of the province too, having approached him, said "We shall pay tax to you only; have our toll remitted too." He, having sent a letter for their benefit too, had it remitted. From then on they paid tax to him alone. Then he had great material gain and honour, and together with that, great craving too arose in him. He, even afterwards, asked for the whole province, asked for half the kingdom, and the younger brother gave it to him indeed. He, not content even with half the kingdom as craving grew, thinking "I shall take the

kingdom," surrounded by the country folk, having gone to that city, having stood outside the city, sent a letter to the younger brother: "Let him give me the kingdom or give battle." The younger brother thought: "This fool, having formerly refused even the kingdom and the viceroyalty and so on, now says 'I shall take it by battle.' But if I were to kill him in battle, reproach would arise for me. What use is kingship to me?" Then he sent word to him: "Enough with battle; let him take the kingdom." He, having taken the kingdom, having given the viceroyalty to the younger brother, from then on, exercising kingship, having become subject to craving, not content with a single kingdom, having aspired to two or three kingdoms, he did not see the end of craving.

At that time Sakka, the king of gods, surveying the world thinking "Who indeed in the world attend upon their mother and father, who perform meritorious deeds such as giving and so on, who are subject to craving?" having known his state of being subject to craving, thinking "This fool is not satisfied even with the kingdom of Bārāṇasī; I shall teach him a lesson," having stood at the king's gate in the guise of a young man, having had it announced "A young man clever in resources is standing at the gate," when it was said "Let him enter," having entered, having made the king victorious, when it was said "For what reason have you come?" he said "Great king, there is something to be said to you; I shall make a request in private." By Sakka's power, instantly the people withdrew. Then the young man said to him "I, great king, see three cities, prosperous, teeming with people, accomplished in soldiers and vehicles; I shall take the kingdom in them for you by my own power and give it to you. Without making delay, it is fitting to go quickly." That king, subject to craving, having accepted saying "Good!" did not ask, by Sakka's power, "Who are you, or where have you come from, or what is it fitting for you to receive?" He too, having said just that much, went to the realm of the Tāvātīṃsa itself.

The king, having had the ministers summoned, having said "A young man said 'I will take three kingdoms for us and give them,' summon him, having had the drum circulated in the city, have the army assembled; without making delay I shall seize three kingdoms," when it was said "But have you, great king, done any honour to that young man, or asked his place of residence?" he said "I neither did him honour, nor asked his place of residence; go and look out for him." Looking out for him, not seeing him, they reported "Great king, we do not see the young man in the entire city." Having heard that, the king, with displeasure arisen, thought again and again "The kingdom in three cities is lost; I have fallen away from great fame. Having become angry with me thinking 'He neither gave me expenses, nor asked about a place of residence,' the young man will not have come." Then a burning fever arose in the body of that one subject to craving; as his body was being scorched, having agitated his belly, bloody diarrhoea arose. One vessel goes in, one comes out; the physicians are unable to treat him; the king is wearied. Then his state of being ill became well-known throughout the entire city.

At that time the Bodhisatta, having learnt all the crafts from Takkaṣilā, having come to the presence of his mother and father in the city of Bārāṇasī, having heard that news of the king, thinking "I shall treat him," having gone to the king's gate, had it announced "A certain young man, it is said, has come to treat you." The king said "Even very great world-famed physicians are unable to treat me; how will a young man be able? Give him expenses and send him away, will you not?" Having heard

that, the young man said "There is no fee for my medical treatment; I shall treat him; let him just give the mere cost of the medicine." Having heard that, the king had him summoned saying "Good!" The young man, having paid homage to the king, said "Do not fear, great king; I shall treat you. But please tell me the origin of the illness." The king, being ashamed, said "What need have you of the origin? Just prepare the medicine." "Great king, physicians, having known 'This illness has originated in dependence on this,' prepare the befitting medicine." The king, saying "Good, dear son," relating the origin, having begun with "A young man, having come, said 'I will take the kingdom in three cities and give it to you'" and having told everything, said "Thus, dear son, an illness has arisen in me in dependence on craving; if you are able to treat it, treat it." "But, great king, is it possible to obtain those cities by sorrowing?" "It is not possible, dear son." "This being so, why do you grieve, great king? For indeed all things, both animate and inanimate, beginning with one's own body, must be left behind when departing. Even having taken the kingdom in four cities, you will not eat four bowls of food all at once, you will not sleep on four beds, you will not put on four pairs of garments. It is not proper to be one subject to craving, for this craving, when growing, does not allow one to be freed from the four realms of misery."

Thus having exhorted him, the Great Being, then teaching him the Teaching, spoke these verses -

37. "For one desiring sensual pleasure, if that succeeds for him;
Surely he is joyful in mind, a mortal having obtained what he wishes.
38. "For one desiring sensual pleasure, if that succeeds for him;
From that, he finds yet another craving for sensual pleasures, as thirst in the heat.
39. "Just as the horn of a horned ox grows as it grows;
Thus for a foolish man, an ignorant one not understanding;
Craving and thirst increase even more as he grows.
40. "Rice and barley fields on earth, cattle and horses, slaves and servants;
Having given, it is not enough for one, knowing this, one should live righteously.
41. "A king, having conquered the earth by force, dwelling in greatness up to the ocean's end;
Unsatisfied with this side of the ocean, he would desire even the far side of the ocean.
42. "As long as one remembers sensual pleasures, one does not find satisfaction in the mind;
Having turned back from that, having withdrawn, having seen, they indeed are well-satisfied who are satisfied with wisdom.
43. "Satisfaction through wisdom is foremost, he is not tormented by sensual pleasures;
The person satisfied through wisdom, craving does not bring under its control.

44. "One should diminish sensual pleasures, of few wishes, not covetous;
A person vast as the ocean, he is not tormented by sensual pleasures.
45. "Like a chariot-maker cutting leather for sandals;
Whatever sensual pleasures one abandons, that happiness arises;
If one should wish for all happiness, one should abandon all sensual pleasures."

37-45. Therein, "sensual pleasure" means both objective sensual pleasure and sensual pleasure as mental defilement. "For one desiring" means for one aspiring. "If that succeeds for him" means if for that person that desired object succeeds, is accomplished - this is the meaning. In "from that, he finds yet another craving for sensual pleasures," here "naṃ" is merely a particle. "Aparaṃ" is an indication of the further portion. "Kāme" is an accusative plural. This is what is meant - If for one desiring sensual pleasure that desired object succeeds, when that has succeeded, beyond that, that person desiring, just as in the heat of the hot season one wearied by wind and sun finds thirst, obtains a thirst for drinking water, so he finds and obtains even more sensual pleasures reckoned as sensual craving, and craving beginning with craving for form grows in him indeed. "Of a cow" means like a bull. "Horned" means of one whose horn has arisen having broken through the top of the head. "Of the dull one" means of one dull in wisdom. "Of the fool" means of one engaged in foolish qualities. This is what is meant - Just as the horn of a growing calf grows together with the body itself, so too for the blindly foolish one, craving for sensual pleasures not yet attained and thirst for sensual pleasures already attained grow again and again.

"Rice and barley fields" means rice fields and barley fields. By this he shows all grain beginning with rice and barley; by the second term he shows all two-footed and four-footed beings. Or by the first term, all that is inanimate; by the other, all that is animate. "Having given" means even having given. This is what is meant - Let the three kingdoms stand; if that young man, having given even the entire earth, or another, filled with animate and inanimate jewels, to someone, were to go, even this much wealth would be without limit for one alone; thus this craving is hard to fill. "Knowing this, one should live righteously" means a person knowing thus, without being subject to craving, fulfilling bodily conduct and so on, should live.

"This side" means having reached the nearer portion, unsatisfied with that, he would desire even the far side of the ocean again. Thus he shows that beings subject to craving are hard to fill. "As long as" is an undefined delimitation. "Remembers" means remembering. "Did not find" means does not find. This is what is meant - Great king, a person, even remembering sensual pleasures without limit with the mind, does not find satisfaction; he only wishes to attain; thus craving of beings for sensual pleasures only grows. "Having turned back from that" means but having turned back in mind from objective sensual pleasure and sensual pleasure as mental defilement, having withdrawn by body, having seen the danger with knowledge, those who are satisfied and fulfilled with wisdom - they are called satisfied.

"Satisfaction through wisdom is foremost" means this is the complete foremost among satisfactions through wisdom, or this itself is the reading. "He is not tormented by sensual pleasures" - "na hi" (not indeed) is also a reading. Because a person satisfied through wisdom is not consumed by sensual pleasures - this is the meaning. "Does not bring under control" means craving is not able to keep such a person under its control; rather, he himself, having seen the danger of craving, like the young man Sarabhaṅga and like the Half-Māsaka King, does not proceed under the control of craving - this is the meaning. "One should diminish" means one should demolish indeed. "Of the measure of the ocean" means of the measure of the ocean because of being endowed with great wisdom. He, like the ocean even by a great fire, is not tormented, is not burnt by defilement-sensual pleasures.

"Chariot-maker" means a tanner. "Cutting" means cutting through. This is what is meant - Just as a tanner, cutting through leather for sandals, whatever part of the leather is unsuitable for grasping, having discarded each such part, having made the sandals, having obtained the price of the sandals, is happy; just so a wise person, cutting with wisdom similar to a tanner's knife, whatever limit of sensual pleasures he abandons, that bodily action, verbal action and mental action of his, devoid of that limit of sensual pleasures, succeeds happily, free from disturbance; but if he should wish for all happiness of bodily action and so on to be entirely free from fever, having developed a circular meditation object, having produced meditative absorption, he abandons all sensual pleasures.

But while the Bodhisatta was speaking this verse, having made the king's white parasol his object, the white kasiṇa meditative absorption arose, and the king too became healthy. He, satisfied, having risen from his bed, conversing with him, saying "So many physicians were unable to treat me, but the wise young man, by his own medicine of knowledge, made me healthy," spoke the tenth verse -

46. "Eight verses have been spoken by you, all are worth a thousand;
Accept them, Great Brahmā, your saying is excellent."

Therein, "eight" means eight connected with the danger of sensual pleasures and so on, making the second verse the beginning. "Worth a thousand" means worthy of a thousand. "Accept" means take eight thousand. "Your saying is excellent" means excellent is this word of yours.

Having heard that, the Great Being spoke the eleventh verse -

47. "I have no need for thousands, for hundreds or for myriads;
Speaking the last verse, my mind is not delighted in sensual pleasures."

Therein, "the last" means the verse "Like a chariot-maker cutting leather." "My mind is not delighted in sensual pleasures" means while speaking this very verse, my mind does not find pleasure in either sensual pleasures as objects or sensual pleasures as defilements. For I, while speaking this verse, produced meditative absorption by my own proclamation of the Teaching alone, great king.

The king, being pleased exceedingly, praising the Great Being, spoke the concluding verse -

- 48.** Fortunate indeed is this young man, the sage who knows all worlds;
Who fully understands this craving, the producer of suffering - he is wise.

Therein, "the producer of suffering" means the producer of suffering in the entire round of rebirths. "Fully understands" means he fully understood, he defined; he pulled out and expelled - thus he said, praising the Bodhisatta.

The Bodhisatta too, having exhorted the king saying "Great king, being heedful, practise the Teaching," having gone through the sky to the Himalayas, having gone forth in the going forth of sages, having remained as long as life lasted, having developed the divine abidings, not having fallen away from his meditative absorption, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, formerly too I made this brahmin free from sorrow," connected the Jātaka - "At that time the king was this brahmin, but the wise young man was myself."

The Commentary on the Kāma Birth Story is the fourth.

468. Commentary on the Janasandha Jātaka

"Ten indeed" - this the Teacher, while dwelling at Jeta's Grove, spoke for the purpose of exhorting the king of Kosala. For at one time the king, intoxicated with the pride of supremacy, dependent on the happiness of mental defilements, did not even establish judgement, and was negligent even of attendance upon the Buddha. He, one day, having recollected the One of Ten Powers, thinking "I shall pay homage to the Teacher," having eaten his morning meal, having mounted an excellent chariot, having gone to the monastery, having paid homage to the Teacher, sat down. Then the Teacher, having said to him "Why, great king, have you not been seen for a long time?" when it was said "Due to having much to do, venerable sir, no opportunity for attendance upon the Buddha has arisen for us," said "Great king, while an omniscient Buddha like me, a giver of exhortation, is dwelling in a neighbouring monastery, it is inappropriate for you to be negligent. A king should indeed be diligent in royal duties. It is fitting for one who is like a mother and father to the inhabitants of the country, having abandoned going to bias, without disturbing the ten duties of a king, to exercise kingship. For when the king is righteous, his assembly too is righteous. It would not be wonderful that, while I am instructing, you should exercise kingship righteously. But the wise ones of old, even when an instructing teacher was not available, having established themselves in the threefold good conduct by their own wisdom alone, having expounded the Teaching to the public, filling the path to heaven, departed." Having said this, being requested by him, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the womb of his queen-consort; they gave him the name "Prince Janasandha." Then, when he had come of age, having learnt all the crafts from Takkasilā, at the time of his return, the king, having had all the prisons cleared, gave him the viceroyalty. He afterwards, by the elapse of his father, having been established in the kingdom, having had six alms-halls built at the four city gates, in the middle of the city, and at the king's gate - thus six - distributing six hundred thousand day after day, having stirred the entire Indian subcontinent, carrying on a great gift, having had the prisons kept constantly open, having had the store of legal

cases cleared, treating the world kindly by the four ways of supporting others, guarding the five precepts, observing the Observance day, exercised kingship righteously. And from time to time, having assembled the inhabitants of the country, having expounded the Teaching thus: "Give gifts, undertake morality, develop meditation, engage in business activities and trade righteously, learn crafts while still young, produce wealth, do not commit village fraud or divisive speech, do not be fierce and harsh, fulfil the attendance upon mother and attendance upon father, be those who honour the elders in the family" - he established the public in the qualities of good conduct. He, one day, on the fifteenth-day Observance, having undertaken the Observance, having thought "I shall expound the Teaching for the further welfare and happiness of the public, and for the purpose of dwelling in diligence," having had a drum circulated in the city, having made his own harem the starting point, having assembled all the people of the city, having decorated the royal courtyard, having sat down on an excellent well-prepared divan in the middle of a decorated jewelled pavilion, having said "Hey, city-dwellers, I shall teach you the qualities that cause remorse and those that do not cause remorse; being diligent, with ears inclined, listen attentively," he expounded the Teaching.

The Teacher, having opened the jewel of his mouth pervaded with truth, making manifest that proclamation of the Teaching with a sweet voice to the king of Kosala -

49. "These ten are indeed the states, which not having done before;
He afterwards feels remorse, thus spoke Janasandha.
50. Not having obtained wealth, he is tormented, what was not accumulated before;
"I did not seek wealth before," thus he feels remorse afterwards.
51. "Though a craft was possible for me before, I did not learn a craft;
Difficult is the livelihood of one without a craft," thus he feels remorse afterwards.
52. "I was formerly a fraudulent knower, divisive and a backbiter;
Fierce and also harsh," thus he feels remorse afterwards.
53. "Formerly I was a killer of living beings, cruel and also ignoble;
I did not honour beings, thus he feels remorse afterwards.
54. "Though many women were available, unattached to others;
I resorted to another's wife," thus he feels remorse afterwards.
55. "When there was indeed much, when food and drink was at hand;
I did not give a gift before," thus he feels remorse afterwards.
56. "Mother and father too, an old person past their youth;
"Though being able, I did not support them," thus he feels remorse afterwards.
57. "The teacher, the instructor, the one who brought all the flavours of sensual pleasures;
"I despised my father," thus he feels remorse afterwards.

58. "Towards ascetics and brahmins too, virtuous and very learned;
"I did not attend on them before," thus he feels remorse afterwards.
59. "Good it is when austere asceticism is practised, and a peaceful one is
attended upon;
And when austere asceticism was not practised before, thus he feels remorse
afterwards.
60. "And whoever wisely proceeds regarding these states;
Doing a man's duties, he afterwards does not feel remorse." He spoke these
verses;

49-60. Therein, "states" means causes. "Before" means not having done at the very first. "He afterwards feels remorse" means that person who does not do what should be done at first, afterwards is tormented and wearied both in this world and in the world beyond. "Or afterwards feels remorse" is also a reading. "Thus spoke" - the word-analysis is "iti evaṃ āhā" (thus he said); thus King Janasandha said. "Iccassuhā" is also a reading. Therein, the syllable "assu" is merely a particle; the word-analysis is "iti assu āhā" (thus indeed he said). Now, to make known those ten causes of remorse, there is a talk on the Teaching by the Bodhisatta. Therein, "before" means at the very first, not having made effort in the time of youth, not having accumulated, not having stored up wealth, not obtaining it in old age, he is tormented and grieves; and having seen others happy, himself living in suffering, he feels remorse afterwards thus: "I did not seek wealth before." Therefore it shows that those who wish to live happily in old age should seek wealth by doing righteous work such as agriculture and so on while still young.

"Though possible before" means before, in the time of youth, having attended upon teachers, though it was of a form possible for me to do, I did not learn any craft such as the knowledge of elephant training and so on. "Difficult" means in old age, the livelihood of one without a craft is painful; it is indeed not possible then to learn a craft. Therefore it shows that those who wish to live happily in old age should learn a craft while still in the time of youth. "One who knows fraud" means one who knows deceit, or a village fraudster, or one who causes harm to the world, or one who practises false weighing and so on, or a false suitor - this is the meaning. "I was" means I was formerly of such a form. "Divisive" means one who causes divisive speech. "Backbiter" means having taken a bribe, making non-owners into owners, one who eats the back-flesh of others. "Thus afterwards" means thus lying on his deathbed he feels remorse; therefore, if you do not wish to dwell in hell, do not commit such evil deeds - thus he exhorts.

"Fierce" means cruel. "Ignoble" means not noble, of low conduct. "I did not show respect" means I was not of humble conduct by way of patience, friendliness, and compassion. The remainder should be construed by the former method. "Without possession" - āpādāna is āpāda; the meaning is possession. Those for whom there is no possession, they are without possession; the meaning is among those not taken into possession by others. "At hand" means present. "Not before" means before this I did not give a gift. "Though being able" means being capable and competent to support both by the power of wealth and by the power of body. "Teacher" - because

he trains in good conduct, here the father is intended as "teacher." "Adviser" means one who instructs. "One who brings all the flavours of sensual pleasures" means one who, having brought all the flavours of material sensual pleasures, nourishes. "I despised" means not accepting his exhortation, I looked down upon him with contempt.

"Not before" means before this I did not attend on even righteous ascetics and brahmins, whether sick or not sick, by giving robes and other requisites and by caring for them. "Austere asceticism" means the austere asceticism of good conduct. "Peaceful" means one who is at peace through the three doors, virtuous. This is what is meant - the austere asceticism reckoned as the threefold good conduct is practised, and such a peaceful one is attended upon - this is indeed good, beautiful. "Not before" means such austere asceticism was not practised by me in my youth; thus afterwards, worn out by old age, threatened by the fear of death, he repents and grieves. He says: if you do not wish to grieve thus, perform the ascetic practice. "And whoever these" means whoever indeed proceeds regarding these ten causes from the very first by the right means, having undertaken them conducts himself, doing the righteous duties that should be done by men, that person, dwelling in diligence, does not feel remorse afterwards, but becomes one who has attained pleasure.

Thus the Great Being expounded the Teaching to the public fortnightly in this manner. And the public, standing firm in his exhortation, having fulfilled those ten states, became destined for heaven.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, great king, the wise ones of old, even without a teacher, having expounded the Teaching by their own wisdom alone, established the public on the path to heaven," connected the Jātaka - "At that time the assembly was the Buddha's assembly, but King Janasandha was myself."

The Commentary on the Janasandha Birth Story is the fifth.

469. Commentary on the Mahākappaṇha Jātaka

"Black, black and" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the conduct for the welfare of the world. For one day the monks, having sat down in the Teaching hall, said "How much indeed, friends, the Teacher, practising for the welfare of many people, having abandoned his own comfortable abiding, works for the welfare of the world alone; having attained the supreme highest enlightenment, himself taking his bowl and robe, having gone the eighteen-yojana road, having set in motion the wheel of the Teaching for the elders of the group of five, having spoken the Discourse on the Characteristic of Non-self on the fifth of the fortnight, he gave arahantship to all of them. Having gone to Uruvelā, having shown three and a half thousand wonders to the three-brother matted-hair ascetics, having given them the going forth, having spoken the Discourse on the Burning at Gayāsīsa, he gave arahantship to the thousand matted-hair ascetics; having gone three leagues to meet Mahākassapa, he gave him full ordination with three exhortations. Alone, in the afternoon, having gone a forty-five-yojana road, he established the clansman Pukkusāti in the fruition of non-returning; having gone two thousand yojanas to meet Mahākappina, he gave him arahantship; alone, in the afternoon, having gone a thirty-

yojana road, he established Aṅgulimāla, so hard and harsh, in arahantship; having gone a thirty-yojana road, having established the demon Āḷavaka in the fruition of stream-entry, he brought about the safety of the prince. Dwelling for three months in the Tāvatiṃsa realm, he accomplished the full realisation of the Teaching for eighty ten-millions of deities; having gone to the Brahma world, having broken the view of Baka Brahmā, he gave arahantship to ten thousand Brahmās; annually, wandering on a journey in the three circles, he gives refuges and precepts and paths and fruitions to human beings endowed with decisive support; he works for the welfare of serpents, supaṇṇas, and others too in various ways" - thus they spoke of the virtue of the conduct for the welfare of the world of the Possessor of the Ten Powers. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "It is not wonderful, monks, that I, having now attained the highest enlightenment, should work for the welfare of the world; formerly too, even in the time of being with lust, I worked for the welfare of the world," brought up the past.

In the past, in the time of the Perfectly Enlightened One Kassapa, a king named Usīnaka exercised kingship in Bārāṇasī. When the Perfectly Enlightened One Kassapa, having freed the public from the bondage of defilements by the teaching of the four truths, having filled the city of Nibbāna, had attained final Nibbāna, after the elapse of a long period, the Dispensation declined. Monks earned their livelihood by the twenty-one kinds of wrong means of livelihood; monks engaged in association with laypeople; they increased with sons, daughters, and so on. Nuns too engaged in association with laypeople; they increased with sons, daughters, and so on. Monks gave up the monks' practice, nuns gave up the nuns' practice, male lay followers gave up the male lay followers' practice, female lay followers gave up the female lay followers' practice, brahmins gave up the brahmins' practice. For the most part, human beings, having undertaken the ten unwholesome courses of action, conducted themselves accordingly; those dying again and again filled the realms of misery. At that time Sakka, the king of gods, not seeing ever new gods, having surveyed the human world, having known the state of human beings being reborn in the realms of misery, having seen the Teacher's Dispensation declined, having thought "What indeed shall I do?" having made the conclusion "There is one stratagem; having frightened the public, having known their state of being frightened, afterwards having consoled them, having expounded the Teaching, having taken up the declined Dispensation, I shall bring about the cause for its continuation for yet another thousand years," having created the young god Mātali into a great black dog of dark colour, the size of a thoroughbred horse, of terrible form, capable of causing miscarriage in pregnant women by the mere sight of it, made frightful by rays emanating from four fangs the size of plantain buds, having bound it with a fivefold leash, having adorned its neck with a red garland, having taken the end of the rope, himself having put on two ochre robes, having tied his hair in five knots at the back of his head, having adorned himself with a red garland, having taken a great bow with a bowstring fitted of coral colour, twirling with his fingernail a diamond-tipped iron arrow, having assumed the guise of a forester, having descended at a place one yojana distant from the city, having proclaimed the sound three times "The world is perishing, the world is perishing," having terrified the people, having reached the precincts of the city, he made a sound again.

The people, having seen the dog, terrified, having entered the city, reported that incident to the king. The king quickly had the city gates closed. Sakka too, having leapt over the wall eighteen cubits high, together with the dog, established himself inside the city. The people, frightened and trembling, having fled, having entered their houses, hid themselves. Mahākaṇha too, having run up to each and every person he saw, terrifying them, went to the king's dwelling. In the royal courtyard, the people, having fled in fear, having entered the king's dwelling, closed the door. King Usīnaka too, having taken his harem, ascended the mansion. The dog Mahākaṇha, having raised his front paws, standing at the window, barked a great bark. Its sound, reaching Avīci below and the summit of existence above, became a single reverberation throughout the entire world-circle. For in the Vidhura Jātaka the sound of Puṇṇaka the demon king, in the Kusa Jātaka the sound of King Kusa, in the Bhūridatta Jātaka the sound of Sudassana the serpent king, and in this Mahākaṇha Jātaka this sound - these four sounds were known as the great sounds in Jambudīpa.

The city-dwellers, being frightened and trembling, not even a single person was able to speak with Sakka; only the king, having established mindfulness, leaning against a window, having addressed Sakka, said: "Hey, hunter, why is your dog barking?" "Because of hunger, great king." "If so, I shall have food given to him" - and he had all the cooked food of the household and of himself given. The dog, having made all that as if a single mouthful, made a sound again. Again the king, having asked, having heard "Even now my dog is still hungry," had all the cooked food of the elephants, horses and so on brought and given. When that was finished all at once, he had the cooked food of the entire city given. That too he ate in just the same way and made a sound again. The king, thinking "This is no dog; without doubt this must be a demon; I shall ask the reason for his coming," being frightened and trembling, asking, spoke the first verse -

61. "Black, black and terrible, with white fangs, radiant;
Bound by five ropes, why did your dog bark?"

Therein, "black, black" is a repetition due to the influence of fear or due to the influence of emphasis. "Terrible" means producing fear in those who see him. "Radiant" means radiant with the luminosity of rays emanating from his fangs. "Why did he bark" means why did he cry aloud. He spoke thus with the intention: what does this such hard dog of yours do, does he catch deer, or your enemies, what use is this to you, release him, will you not?

Having heard that, Sakka spoke the second verse -

62. "This will not be for the benefit of the deer, O Usīnaka;
Having become a calamity for human beings, then the dark one will be released."

Its meaning is - For this one has not come here thinking "I shall eat deer meat," therefore there will be no benefit for the deer; but he has come to eat human flesh, therefore having become a calamity for them, a great destroyer, when human beings will have been brought to destruction by him, then this dark one will be released, will be freed from my hand.

Then the king, having asked him "But, my dear, will the hunter's dog eat the flesh of

all human beings, or only of your enemies?" when it was said "Only of my enemies, great king," having asked "But who here are your enemies?" when it was said "Those who delight in what is not the Teaching, those of unrighteous conduct, great king," he asked "Tell us about them then." Then the king of gods, explaining to him, spoke ten verses -

63. "With bowls in hand, petty ascetics, shaven-headed, wrapped in the double robe;
They will plough with ploughs, then the dark one will be released.
64. "Female ascetics gone forth, shaven-headed, wrapped in the double robe;
When they will go about in the world, then the dark one will be released.
65. "With long upper lips, matted-hair ascetics, with stained teeth, with dusty heads;
When they go demanding debts, then the dark one will be released.
66. "Having learnt the Vedas and the Sāvittī, and the sacrificial rites, the brahmins;
Will sacrifice for hire, then the dark one will be released.
67. "Mother and father too, an old person past their youth;
Though being able, they do not support them, then the dark one will be released.
68. "Mother and father too, an old person past their youth;
"You are fools," they will say, then the dark one will be released.
69. "The teacher's wife, a friend, the maternal uncle's wife, the father's sister;
When they will go about in the world, then the dark one will be released.
70. "Having taken up sword and shield, having raised the sword, brahmins;
Will commit highway robbery, then the dark one will be released.
71. "Fair-skinned, hostile to widows, thick-armed, without means;
Will cause the breaking of friendship, then the dark one will be released.
72. "Deceitful, fraudulent, with minds of bad persons;
When they will be in the world, then the dark one will be released."

63-72. Therein, "petty ascetics" - he said thus with a scorned conventional expression, merely by the acknowledgment "we are ascetics." "They will plough" means they were indeed ploughing even then. But this one said thus as if not knowing. For this was his intention - these such immoral ones are my enemies; when my dog, having killed these, will have eaten their flesh, then this dark one will be released from here from the fivefold rope bondage. By this method the connection of the intention in all the verses should be understood.

"Gone forth" means gone forth in the Buddha's Dispensation. "They will go" means they will wander about enjoying the five types of sensual pleasure in the midst of a house. "With long upper lips" means with long upper lips because of the growth of their fangs. "With stained teeth" means teeth possessed of stain and dirt.

"Demanding debts" means having collected wealth through going about for alms, having engaged it as a loan on interest, having demanded that, earning their livelihood from what was obtained therefrom, when they go - this is the meaning.

"The Sāvittī" means having studied the Sāvittī. "And the sacrificial thread" means the thread that arranges the sacrifice; the meaning is having studied the sacrifice. "For hire" means having approached various kings, royal ministers and chief ministers, saying "We shall perform a sacrifice for you, give us wealth" - thus when they will perform a sacrifice for the purpose of wages. "Though being able" means being capable of supporting and nourishing. "You are fools" means when they will say "You are fools, you know nothing." "They will go" means they will go by way of indulging in worldly things. "Highway robbery" means standing on the road, having killed people, the seizing of their goods.

"Fair-skinned" means having a white skin complexion produced by rubbing with orange robe powder and so on. "Hostile to widows" means widows without husbands; practising enmity with those widows - thus "hostile to widows." "Thick-armed" means having large arms due to the fleshiness produced by massaging the feet and so on. "Without means" means non-manifestation; the meaning is devoid of the arising of wealth. "Breaking of friendship" means breaking of alliance, or this itself is the reading. This is what is meant - when such cheats addicted to women, thinking "These will not abandon us," having approached widows possessed of gold, having arranged communal life, having consumed their property, will cause the breaking of friendship with them, having broken trust, will go to another woman possessed of gold, then this one, having devoured all those thieves, will be released. "Thinkers of bad persons" means those habitually thinking of the suffering of others with the minds of bad persons. "Then" means then, having slaughtered all these, the dark one, having eaten their flesh, will be released.

And having said thus, saying "These are my enemies, great king," he shows as if leaping upon those various doers of what is not the Teaching and being desirous of devouring them. He thereupon, at the time when the public was terrified, as if having pulled the dog back with the rope and held it in place, having abandoned the hunter's guise, by his own power, standing blazing in the sky, having expounded the Teaching with four hundred worthy verses, saying "Great king, I am Sakka, the king of gods; I have come because 'this world is perishing'; for the public are heedless; having practised what is not the Teaching, those dying again and again are just now filling the realms of misery; the heavenly world is as if hollow and empty; henceforth what is to be done regarding the unrighteous I shall know; be diligent, great king," having established human beings in giving and morality, having made the declined Dispensation capable of continuing for another thousand years, having taken Mātali, went to his own place. The public, having performed meritorious deeds such as giving, morality and so on, were reborn in the heavenly world.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, formerly too I practised only for the welfare of the world," connected the Jātaka - "At that time Mātali was Ānanda, but Sakka was myself."

The Commentary on the Mahākāṇḍa Birth Story is the sixth.

470. Commentary on the Kosiya Jātaka

73-93. The Kosiya Jātaka will become manifest in the Sudhābhojana Jātaka.

The Commentary on the Kosiya Birth Story is the seventh.

471. Commentary on the Meṇḍakapañha Jātaka

94-105. The Meṇḍakapañha Jātaka will become evident in the Umaṅga Jātaka.

The Commentary on the Meṇḍakapañha Birth Story is the eighth.

472. Commentary on the Mahāpaduma Jātaka

"Not having seen another's fault" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Ciñcamāṇavikā. For at the time of the first enlightenment, when the disciples of the Ten-Powered One had become widespread, when immeasurable gods and humans had entered upon the noble plane, when the accumulations of virtues had become well-known, great material gain and honour arose. The sectarians were like fireflies at sunrise, their material gain and honour destroyed. They, standing in the middle of the streets, even though informing people thus: "Is only the ascetic Gotama a Buddha? We too are Buddhas. Is only what is given to him of great fruit? What is given to us too is of great fruit indeed. Give to us too, do for us too" - not obtaining material gain and honour, having assembled together in private, they consulted: "By what means indeed might we, having aroused disrepute for the ascetic Gotama among the people, destroy his material gain and honour?" At that time in Sāvattihī there was a certain female wandering ascetic named Ciñcamāṇavikā, bearing the highest beauty, having attained splendour, like a celestial nymph. Rays emanated from her body. Then one harsh-spoken counsellor said thus - "Dependent on Ciñcamāṇavikā, having aroused disrepute for the ascetic Gotama, we shall destroy his material gain and honour." They accepted, saying "There is this stratagem." Then she, having gone to the sectarians' park, having paid homage, stood there; the sectarians did not speak with her. She, thinking "What indeed is my fault?" having said up to the third time "I pay homage, sirs," said "Sirs, what indeed is my fault? Why do you not speak with me?" "Sister, do you not know the ascetic Gotama who goes about harassing us, having destroyed our material gain and honour?" "I do not know, sirs; but what should be done here by me?" "If you, sister, wish for our happiness, having aroused disrepute for the ascetic Gotama dependent on yourself, destroy his material gain and honour."

She, having said "Good, sirs, this is my burden alone; do not worry," having departed, through her skilfulness in women's wiles, thenceforth, when the inhabitants of Sāvattihī, having heard the talk on the Teaching, were leaving Jeta's Grove, having put on a cloth the colour of a red cochineal insect, with scents, garlands and so on in her hands, going facing towards Jeta's Grove, when asked "Where are you going at this hour?" having said "What is it to you where I am going?" having stayed at the sectarians' park near Jeta's Grove, right early, as if she had stayed at Jeta's Grove, she enters the city while the lay followers are leaving the city thinking "We shall pay the highest homage." When asked "Where did you stay?" having said "What is it to you where I stayed?" when questioned after the lapse of a month or a fortnight, she said "I stayed at Jeta's Grove in one Perfumed Chamber together with the ascetic

Gotama." Having aroused doubt in worldlings - "Is this true or not?" - after the lapse of three or four months, having wrapped her belly with rags, having shown the appearance of a pregnant woman, having put on a red cloth over it, having made the blind fools accept "A child has been obtained by me dependent on the ascetic Gotama," after the lapse of eight or nine months, having tied a wooden disc on her belly, having put on a red cloth over it, having had the backs of her hands, feet and back beaten with a cow's jawbone, having shown swellings, having become one with weary faculties, in the evening when the Truth-finder, having sat down on the decorated Teaching-seat, was expounding the Teaching, having gone to the Teaching hall, having stood before the Truth-finder, she said: "Great Ascetic, you expound the Teaching to the great multitude; sweet is your voice; well-formed are your lips. But I, having conceived a child dependent on you, have become full with child; you do not even know my birthing chamber; not yourself providing ghee, oil and the like, you do not even tell one of your attendants - the King of Kosala or Anāthapiṇḍika or the female lay follower Visākhā - 'Do what is fit to be done for this Ciñcamāṇavikā'; you only know how to enjoy yourself, you do not know how to care for a pregnancy" - like one who, having taken a lump of dung, strives to defile the disc of the moon, she reviled the Truth-finder in the midst of the assembly. The Truth-finder, having set aside the talk on the Teaching, roaring like a lion, said: "Sister, whether what you have said is true or false, only I and you know." "Yes, ascetic, this has arisen through what is known by you and me."

At that moment, Sakka's dwelling showed signs of heat. He, reflecting, having known "Ciñcamāṇavikā reviles the Truth-finder with what is not factual," thinking "I shall clear this matter," came together with four young gods. The young gods, having become young mice, cut the binding cords of the wooden disc with a single stroke; the wind lifted up the cloth that was wrapped around her; the wooden disc, falling, fell on the tops of her feet; both her big toes were severed. The people, having risen, having spat spittle on her head, saying "Wretch, you revile the Perfectly Enlightened One!" with clods of earth, sticks and so on in their hands, drove her out from Jeta's Grove. Then, when she had passed beyond the range of the Truth-finder's vision, the great earth, having split, gave an opening; a flame of fire arose from Avīci. She, as if putting on a woollen blanket given by a family, having gone, was reborn in Avīci. The material gain and honour of the followers of other sects declined; that of the Ten-Powered One increased exceedingly. On the following day they raised up a discussion in the Teaching hall: "Friends, Ciñcamāṇavikā, having reviled with what is not factual the Perfectly Enlightened One of such lofty virtue, the foremost one worthy of offerings, has reached great destruction." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too she, having reviled me with what is not factual, reached great destruction," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the womb of his queen-consort, and because his face was resplendent like a fully opened lotus, they gave him the name "Prince Paduma." He, having come of age, having gone to Takkasilā, having learnt all the crafts, returned. Then his mother died. The king, having made another queen-consort, gave the viceroyalty to his son. Afterwards, the king, in order to appease the agitated borderland, said to the queen-consort "Dear lady, dwell right here; I am going to appease the agitated

borderland," and having said this, when she said "I shall not dwell right here; I too shall go," having shown the danger of the battlefield, having said "Dwell without discontent until my return; I shall command Prince Paduma to be diligent in the duties to be done for you, and then I shall go," having done so, having gone, having put the enemies to flight, having satisfied the countryside, having returned, he set up camp outside the city. The Bodhisatta, having known the state of his father's arrival, having had the city decorated, having had the royal palace attended to, went alone to her presence.

She, having seen his beauty of form, became enamoured. The Bodhisatta, having paid homage to her, asked "Mother, what should be done by us?" Then she, having risen, having seized his hand, said "You call me 'mother'" and "Ascend the bed." "For what reason?" "As long as the king does not come, let us both delight in the delight of defilements." "Mother, you are my mother and one who has a husband; by me a woman who has an owner has never been looked at, having broken the faculties through the power of defilements; how shall I do such a defiled deed together with you?" She, having spoken two or three times, when he was unwilling, said "You do not do my bidding." "Yes, I do not." "If so, having told the king, I shall have your head cut off." The Great Being, having said "Do as you please," having shamed her, departed.

She, frightened and trembling, thought "If this one reports to his father first, there is no life for me; I myself shall speak before him," and not having eaten her meal, having put on soiled woollen clothes, having shown nail-scratches on her body, having given a signal to the attendants "When the king asks 'Where is the queen?' you should say 'She is ill,'" having made a pretence of illness, lay down. The king too, having circumambulated the city, having ascended to his dwelling, not seeing her, having asked "Where is the queen?" having heard "She is ill," having entered the royal bedchamber, asked "What is your illness, queen?" She, as if not hearing his word, when asked two or three times, having said "Great king, why do you speak? Be silent; women who have husbands are not like me," when he said "By whom have you been harassed? Tell me quickly; I shall cut off his head," having said "Whom did you, great king, leave in the city and go?" when he said "Prince Paduma," she said "He, having come to my dwelling place, even though being told 'Dear son, do not do thus; I am your mother,' said 'Apart from me there is no other king; I shall make you mine in the house and delight in the delight of defilements,' and having seized me by the hair, having pulled it again and again, having thrown me down for not doing his bidding, having beaten me, he went."

The king, without even investigating, angry like a venomous snake, commanded the men "Go, sirs, having bound Prince Paduma, bring him." They, as if overwhelming the city, having gone to his house, having bound him, having struck him, having bound him with his hands behind his back with a tight binding, having fastened a garland of red oleander on his neck, having made him one fit to be executed, brought him. He, having known "This is the queen's doing," comes lamenting "Good men, I am not one who does wrong to the king; I am without offence." The whole city, having been thrown into turmoil, having assembled together saying "The king, it seems, having taken the word of a woman, has had Prince Mahāpaduma killed," having fallen at the feet of the prince, lamented with a loud voice "This, master, is unsuitable for you." Then, having led him, they showed him to the king. The king, upon seeing him, being

unable to restrain his mind, said "This one, though not a king, assumes the manner of a king; being my son, he offends against the queen-consort. Go, having thrown him down the Thieves' Precipice, bring him to destruction." The Great Being entreated his father "There is no such offence of mine, dear father; do not destroy me having taken the word of a woman." He did not accept his plea.

Then sixteen thousand women of the inner palace cried out with a great uproar "Dear Prince Mahāpaduma, you have received what is unsuitable for yourself." All the wealthy nobles of the warrior caste and others, and the ministers and attendants too, having said "Sire, the prince is accomplished in morality, conduct, and virtue, protected by the lineage, heir to the kingdom; do not destroy him, having taken the word of a woman, without even investigating; a king should indeed be one who acts considerately," spoke seven verses -

106. "Not having seen another's fault, subtle and gross, in every respect;
A lord should decree punishment, without examining for himself.
107. "And whoever, a warrior, without having examined, inflicts punishment;
He swallows what is thorny, like one blind from birth swallows what has flies.
108. "He punishes the unpunishable, and the punishable he leaves unpunished;
Like a blind man on an uneven path, he does not know the righteous from the unrighteous.
109. "And whoever, having well seen these states, subtle and gross, in every respect;
Should instruct, he indeed deserves to administer.
110. "It is not possible by one who is entirely soft, or by one who is entirely harsh;
To establish oneself in greatness, therefore one should practise both.
111. "The soft one is despised, and the overly harsh one has enemies;
Having known both of these, one should practise the middle way.
112. "Even one infatuated might speak much, and one corrupted speaks much;
Not for the sake of a woman, O king, do you deserve to have your son slain."

106-112. Therein, "nādaṭṭhā" means not having seen. "Parato" means of another. "Sabbaso" means all. "Aṇumṭhūlāni" means small and great faults. "Sāmaṃ appaṭivekkhiyā" means having taken another's word, without making it evident to oneself, the lord of the earth, the king, should not decree, should not establish punishment. For in the time of King Mahāsammata, there was no such thing as punishment beyond the constant; beyond beating, reproaching, and banishing, there was no such thing as cutting off of hands and feet or killing. Afterwards, only in the time of harsh kings did this arise. With reference to that, those ministers, speaking thus "It is certainly not proper to act without having seen another's fault for oneself," said thus.

"Yo ca appaṭivekkhitvā" means great king, thus without examining, when punishment befitting the offence should be decreed, whatever king, established in the course of bias, without examining that offence, inflicts punishment such as cutting off of hands

and so on, he, creating a cause of suffering for himself, is said to swallow thorny food, and like one blind from birth, is said to eat what has flies. "Adaṇḍiyan" means whoever, having punished the unpunishable, one upon whom punishment should not be decreed, and not having punished the punishable, one upon whom punishment should be decreed, follows only his own personal preference, he, like a blind man who has entered upon an uneven path, does not know the righteous from the unrighteous; thereupon, stumbling upon stones and so on, like a blind man, he reaches great suffering in the four realms of misery. This is the meaning. "Etāni ṭhānāni" means having well seen all these causes of what is punishable and unpunishable, and also the subtle and gross among the causes of what is punishable, he should instruct; he indeed deserves to adjudicate and to govern the kingdom. This is the meaning.

"Attam mahante ṭhapetun" means one of such a form is unable to produce unarisen wealth, to make arisen wealth lasting, and to establish oneself in great and lofty sovereignty. This is the meaning. "Mudū" means a soft king is despised and looked down upon by the inhabitants of the country; he is unable to make the kingdom free of thieves. "Veravā" means but for one who is overly harsh, all the inhabitants of the country become hostile; thus he is called one who has enemies. "Anumajjhan" means having experienced the middle of the states of softness and sharpness, one should practise; being neither soft nor harsh, one should exercise kingship. This is the meaning. "Na itthikāraṇā" means in dependence on an evil, inferior woman, you should not have your son, the protector of the lineage, the heir to the umbrella, killed, great king.

Even though the ministers spoke thus with various reasons, they were unable to make him accept their talk. Even the Bodhisatta, though entreating, was unable to make him accept his talk. But the blindly foolish king, commanding "Go, throw him down the Thieves' Precipice," spoke the eighth verse -

113. The whole world is on one side, and this woman is alone;
Therefore I shall proceed accordingly, go and throw her in.

Therein, "therefore I" means for whatever reason the whole world was on one side, having become the party of the prince alone, and this woman was alone, for that reason I shall proceed according to her word, go, having taken her up to the mountain, throw her into the precipice.

When this was said, among the sixteen thousand royal women not even one was able to remain in her own state; all the inhabitants of the city, having raised their arms, having cried out, scattering their hair, lamented. The king, thinking "These would obstruct the throwing of him into the precipice," together with his retinue, having gone, while the public was lamenting, having had him seized feet upward, head downward, had him thrown into the precipice. Then, through the power of his friendliness, a deity dwelling on the mountain, having consoled him saying "Do not fear, Mahāpaduma," having taken him with both hands, having placed him at her heart, having pervaded him with divine contact, having descended, placed him in the inner chamber of the hood of the king of the nāgas established at the foot of the mountain. The king of the nāgas, having led the Bodhisatta to the nāga realm, having divided his own fame in the middle, gave it to him. He, having dwelt there for one year, having said "I shall go to the path of humans," when it was said "To which

place?" said "Having gone to the Himalayas, I shall go forth." The king of the nāgas, saying "Good!" having taken him, having established him on the path of humans, having given the requisites of one gone forth, went to his own place. He too, having entered the Himalayas, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, subsisting on forest roots and fruits, dwells there.

Then a certain forester dwelling in Bārāṇasī, having arrived at that place, having recognised the Great Being, having said "Are you not, Sire, Prince Mahāpaduma?" when it was said "Yes, my dear," having paid homage to him, having dwelt there for a few days, having gone to Bārāṇasī, informed the king: "Sire, your son, having gone forth in the going forth of sages in the Himalayan region, dwells in a hermitage; I, having dwelt in his presence, have come." "Was he seen by you in person?" "Yes, Sire." The king, surrounded by a great army, having gone there, having set up camp at the edge of the forest, surrounded by a company of ministers, having gone to the hermitage, having seen the Great Being, resembling a golden image, seated at the door of the hermitage, having paid homage, sat down to one side. The ministers too, having paid homage, having exchanged friendly welcome, sat down. The Bodhisatta too, having asked the king in return, exchanged friendly welcome. Then the king, asking him "Dear son, you were made to be thrown by me into a deep precipice; how are you still alive?" spoke the ninth verse -

114. "Into a purgatory of many levels, deep and very difficult to escape from;
Thrown into a mountain fortress, by what did you not die there?"

Therein, "of many levels" means of the measure of many levels. "Did not die" means did not die.

Beyond that -

115. "A serpent with raised hood was there, powerful, born on the mountain slope;
He received me with his coils, therefore I did not die there.
116. "Come, I will lead you back, prince, to your own house;
Exercise kingship, venerable sir, what will you do in the forest?
117. "Just as one who, having swallowed a hook, might pull it out with blood;
Having pulled it out, he would be happy - thus I see myself.
118. "What do you call the hook, what do you call the blood relation;
What do you call pulled out? Tell me this when asked.
119. "Sensual pleasures I call a hook, elephants and horses blood-relations;
What is given up I call pulled out, know this thus, O warrior."

Among these five, the alternate three verses are the Bodhisatta's, two are the king's.

115-119. "There received me" means at the time of falling from the mountain, having been taken hold of by the deity, having been relieved with divine contact, he received me who had been brought to him, and having taken me, having brought me to the serpent realm, having given great fame, when told "Lead me to the path of

humans," he led me to the path of humans. Having come here, I went forth; thus through the power of both the deity and the king of serpents, I did not die there - he reported everything.

"Come" means the king, having heard his word, having become filled with pleasure, having fallen at his feet saying "Dear son, through foolishness, having taken the word of a woman, I offended against you who are accomplished in morality and good conduct; forgive my fault," when it was said "Rise up, great king, we forgive your fault; henceforth do not again be one acting so inconsiderately," he said thus: "Dear son, you, having raised the white parasol belonging to your own family, while governing the kingdom, forgive me indeed."

"Having pulled out" means the heart, kidneys, and so on - even before it had reached them, having pulled that out, he would be happy. "Thus I see myself" means myself, great king, thus I too again see myself as a person who has swallowed a hook and attained the state of safety. "What now you" - this the king asks in order to hear that matter in detail. "Sensual pleasures I" means the five types of sensual pleasure, I. "Elephants and horses, blood-relations" means thus elephants, horses, chariots, vehicles, wealth consisting of the seven jewels and so on, I call "blood-relations." "Given up, I" means given up by me; when all that has been given up, relinquished, that therefore I call "withdrawn."

"Thus indeed, great king, I have no need of the kingdom; but you, without disturbing the ten duties of a king, having abandoned going to bias, exercise kingship righteously" - thus the Great Being gave an exhortation to his father. That king, having cried and lamented, while going to the city, on the road asked the ministers. "In dependence on whom have I come to separation from a son so accomplished in good conduct and virtue?" "The queen-consort, Sire." The king, having had her seized feet upward, having had her thrown into the Thieves' Precipice, having entered the city, exercised kingship righteously.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, in the past too she, having reviled me, reached great destruction" -

120. "Ciñcamāṇavikā was my mother, and Devadatta was my father;
Ānanda was the wise elephant, and Sāriputta was the deity;
I was the prince, thus remember the Jātaka."

With the concluding verse he connected the Jātaka.

The Commentary on the Mahāpaduma Birth Story is the ninth.

473. Commentary on the Friend and Foe Jātaka

"What actions" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a minister who worked for the welfare of the king of Kosala. He, it is said, was very helpful to the king. Then the king showed him exceeding honour. The rest, not enduring him, turned the king against him, saying "Sire, the minister named so-and-so is a producer of harm to you." The king, examining him, not seeing any fault, having thought "I do not see any fault in him; how indeed could I know whether he is a friend or an enemy?" and having thought "Apart from the Truth-finder, no one else will be able to know this question; I shall go and ask," having eaten his morning meal,

having approached the Teacher, asked "Venerable sir, how indeed is it possible for a person to know whether one is a friend or an enemy?" Then the Teacher, having said "In the past too, great king, wise persons, having considered this question, having asked the wise, having known by what was told by them, having avoided enemies, associated with friends," being requested by him, brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was his minister who was an adviser on beneficial principles. At that time the rest turned the king of Bārāṇasī against a certain minister who worked for his welfare. The king, not seeing any fault in him, asking the Great Being "How indeed is it possible to know whether one is a friend or an enemy?" spoke the first verse -

- 121.** "Doing what actions, how should the wise one exert;
The intelligent one would know an enemy, having seen and having heard, the wise person."

Its meaning is - Doing what actions, would the intelligent, wise person, having seen with the eye or having heard with the ear, know "this one is my enemy"; for the purpose of knowing that, how should the wise one exert?

Then, explaining the characteristic of an enemy to him, he said -

122. "Having seen him, he does not smile at him, nor does he gladly accept him;
And he does not give him his eyes, and he acts in opposition.
123. "He associates with his enemies, he does not keep company with his friends;
He prevents those wishing to praise, he praises those who revile.
124. "He does not tell him his secrets, he does not conceal his secrets;
He does not praise his work, he does not commend his wisdom.
125. "He rejoices in his non-becoming, he does not rejoice in his becoming;
Having obtained marvellous food, mindfulness does not arise for him;
Therefore he does not have compassion for him, "Oh, may he too obtain from here."
126. "These sixteen signs are established in an enemy;
By which a wise person would know an enemy, having seen and having heard."

The Great Being, having spoken these five verses, again -

127. "Doing what actions, how should the wise one exert;
The intelligent one would know a friend, having seen and having heard, the wise person."

Being asked the characteristic of a friend by this verse, he spoke the remaining verses -

128. "He remembers one who has dwelt abroad, he delights in one who has come;
Thereupon he is affectionate, he gladly accepts with speech.

129. "He associates with his friends, he does not keep company with his enemies;
He prevents those who revile, he praises those wishing to praise.
130. "He tells him his secrets, and he conceals his secrets;
He praises his work, and he commends his wisdom.
131. "He rejoices in his becoming, he does not rejoice in his non-becoming;
Having obtained marvellous food, mindfulness arises for him;
Therefore he has compassion for him, "Oh, may he too obtain from here."
132. "These sixteen signs are firmly established in a friend;
By which a wise person would know a friend, having seen and having heard."

122-132. Therein, "having seen him, he does not smile at him" means the false friend, having seen that friend, does not make a smile, does not show a delighted appearance. "Nor does he gladly accept him" means taking up his talk, he does not gladly accept, does not feel satisfied. "And he does not give him his eyes" means he does not look at one who is looking at him. "And in opposition" means he opposes his talk, becomes his adversary. "Wishing to praise" means when they are speaking praise of him. "Does not tell" means he does not tell his own secret to him. "His work" means he does not praise the work done by him. "Of his wisdom" means he does not commend his wisdom, does not praise his accomplishment in knowledge. "Decline" means deterioration. "Mindfulness does not arise for him" means for that false friend the mindfulness "I shall give from here to my friend too" does not arise. "Does not have compassion" means he does not think with a tender mind. "Labheyyito" means "labheyya ito" (might obtain from here). "Reasons" means causes. "Dwelling abroad" means gone to a foreign country. "Kelāyito" means he is affectionate, he cherishes, he aspires, he longs for, he desires - this is the meaning. "By speech" means addressing him with sweet words, he gladly accepts, he is satisfied. The remainder should be understood by the method opposite to what was stated. The king, being delighted by the Great Being's talk, gave him great fame.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, great king, in the past too this question arose; wise ones alone spoke about it; by these thirty-two reasons a friend and an enemy should be known," connected the Jātaka - "At that time the king was Ānanda, but the wise minister was myself."

The Commentary on the Mittāmitta Birth Story is the tenth.

The Jātaka summary -

Kuṇāla and Bhaddasāla, Samuddavāṇija, Paṇḍita;
Janasandha, Mahākāṇha, Kosiya, Sirimantaka.

Paduma and Mittāmitta - these are the ten Jātakas;
The great elders recited together in the Book of Twelves.

The commentary on the Chapter of Twelves is concluded.



ABOUT THIS TRANSLATION

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