

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
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PaliVerse

5. The Collection of Minor Texts

14. Commentary on the Book of Birth Stories-1

13. The Book of the Thirteens

474. Commentary on the Amba Jātaka

"You brought me mango fruits before" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Devadatta. For Devadatta, having rejected the teacher saying "I shall become a Buddha; the ascetic Gotama is neither my teacher nor my preceptor," having fallen away from meditative absorption, having split the Community, gradually coming to Sāvattthī, when an opening in the earth was given outside Jeta's Grove, entered Avīci. At that time the monks raised up a discussion in the Teaching hall: "Friends, Devadatta, having rejected the teacher, has reached great destruction, has been reborn in the great hell of 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; in the past too Devadatta, having rejected the teacher, reached great destruction indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, his chaplain's family was destroyed by a disease caused by the wind humour. Only one son, having broken through the wall, escaped. He, having gone to Takkasilā, having learnt the three Vedas and the remaining crafts in the presence of a world-renowned teacher, having paid homage to the teacher, having departed, wandering about thinking "I shall learn the customs of the country," reached a certain borderland city. In dependence on that there was a large outcast village. At that time the Bodhisatta dwelt in that village, wise, experienced, he knew a spell for making fruit appear out of season. He, having risen right early, having taken a carrying pole, having gone out from that village, having approached a certain mango tree in the forest, standing at a distance of seven paces, having recited that spell, he struck the mango tree with a single handful of water. At that very moment old leaves fell from the tree, new ones sprang up, flowers blossomed and fell, mango fruits sprang up and in just a moment having ripened, being sweet, nourishing, resembling divine flavour, fell from the tree. The Great Being, having picked those up, having eaten as much as he wished, having filled the carrying pole, having gone home, having sold them, nourished his children and wife.

That brahmin youth, having seen the Great Being bringing ripe mangoes out of season and selling them, having thought "Without doubt they must have been produced by the power of a spell; in dependence on this man I shall obtain this priceless spell," discerning the procedure by which the Great Being brought the mangoes, having known it as true, while he had not yet returned from the forest, having gone to his house, as if not knowing, having asked his wife "Where is the noble one, the teacher?" when it was said "He has gone to the forest," standing there just waiting for him to come, having seen him coming, having taken the basket from his hand, having brought it, he placed it in the house. The Great Being, having looked

at him, said to his wife - "Dear lady, this young man has come for the sake of the spell; in his hands the spell will perish; he is a bad person." The young man too, having thought "I shall obtain this spell by being helpful to the teacher," from then on does all the duties in his house. He brings firewood, pounds paddy, cooks the meal, gives wooden toothbrushes, face-washing water and so on, and washes the feet.

One day, when the Great Being said "Dear young man, give me a cushion for the bed-legs," not finding anything else, having placed them on his thigh, he sat the whole night. Afterwards the Great Being's wife gave birth to a son. At the time of her childbirth he did all the preliminary work. She one day said to the Great Being "Husband, this young man, being accomplished in birth, performs service for us for the sake of the spell; whether the spell remains in his hands or not, give him the spell." He, having accepted saying "Very well," having given him the spell, said thus - "Dear son, this spell is priceless; in dependence on this there will be great material gain and honour for you; when asked by a king or a royal minister 'Who is your teacher?' do not conceal me; for if, being ashamed that 'The spell was obtained by me from an outcast,' you will say 'A wealthy brahmin is my teacher,' you will not obtain the fruit of this spell." He, having said "For what reason would I conceal you? When asked by anyone, I shall speak of you alone," having paid homage to him, having departed from the outcast village, having tested the spell, gradually having reached Bārāṇasī, having sold mangoes, obtained much wealth.

Then one day the park keeper, having bought a mango from his hand, gave it to the king. The king, having consumed it, asked "From where, my dear, was such a mango obtained by you?" Sire, a certain young man, having brought mango fruits out of season, sells them; it was obtained by me from him. If so, tell him "From now on bring the mangoes right here." He did so. The young man too, from then on, brings mangoes to the royal family. Then, when the king said "Attend upon me," attending upon the king, having obtained much wealth, he gradually became an intimate. Then one day the king asked him "Young man, from where do you obtain mangoes out of season, thus endowed with beauty, fragrance, and flavour? Does a serpent or a supaṇṇa or a god or someone give them to you, or is this the power of a spell?" "No one gives them to me, great king, but I have a priceless spell; it is by its power alone." "If so, we too wish to see the power of your spell one day." "Very well, Sire, I shall show it." The king, on the following day, having gone together with him to the park, said "Show me." He, saying "Very well," having approached the mango tree, standing at a distance of seven paces, having recited the spell, struck the tree with water. At that very moment the mango tree, in the same manner as stated below, having borne fruit, rained a rain of mangoes like a great cloud. The great multitude gave applause; wavings of garments took place.

The king, having eaten the mango fruits, having given him much wealth, asked "Young man, in whose presence was such a marvellous spell learnt by you?" The young man, having thought "If I say 'in the presence of an outcast,' it will be shameful, and they will censure me; but the spell is well-practised by me, it will not perish now; I shall cite the world-famed teacher," having committed lying, saying "It was learnt by me in the presence of the world-famed teacher in Takkasilā," rejected the teacher. At that very moment the spell disappeared. The king, filled with joy, having taken him, having entered the city, on the following day, having gone to the

pleasure grove thinking "I shall eat mangoes," having sat down on the auspicious stone slab, said "Young man, bring mangoes." He, having said "Very well," having approached the mango tree, standing at the height of seven steps, thinking "I shall recite the spell," having known the state of disappearance when the spell did not come forth, stood ashamed. The king, having thought "This one formerly, right in the midst of the assembly, having brought mangoes, gives them to us, causes a rain of mangoes to rain like a dense cloud rain; now he stands as if obstinate; what indeed is the reason?" asking him, spoke the first verse -

1. "You brought me mango fruits before, small and large, practitioner of the holy life;
With those very spells, now for you, tree fruits do not become manifest, Brahmā."

Therein, "ahāsī" means brought. "Dumapphalā" means tree fruits.

Having heard that, the young man, thinking "If I say 'Today I cannot obtain mango fruit,' the king will be angry with me; I shall deceive him by lying," spoke the second verse -

2. "I await the conjunction of the planets, not seeing a moment or minute in the charms;
And having obtained the conjunction of the planets and the moment, I shall certainly bring abundant mango fruit."

Therein, "certainly bring mango fruit" means I shall certainly bring mango fruit.

The king, asking "This one does not speak of the conjunction of the planets at other times, what is this indeed?" spoke two verses -

3. "He did not speak of the conjunction of the planets before, he did not tell of the moment or minute before;
He himself carried abundant mango fruit, endowed with colour, fragrance and flavour.
4. "For formerly by the mumbling of spells, tree fruits became manifest for you, Brahmā;
But today you cannot recite even the spell, what is this nature of yours today?"

3-4. Therein, "na pāresī" means you are not able. "Jappampī" means even muttering, even turning over. "Ayaṃ so" means this is indeed that intrinsic nature of yours - today, who indeed has been born?

Having heard that, the young man, having thought "It is not possible to deceive the king with lying; even if, when my intrinsic nature has been spoken, he should issue a command, let him do so; I shall speak only of my intrinsic nature," spoke two verses -

5. "The son of an outcast bestowed upon me, by the Teaching he declared the charms and their nature;
"Let not my name and clan be asked, if concealed, the charm would abandon its purpose."

6. "When I was asked by the lord of men among the people, overpowered by contempt, I spoke falsehood;
'These spells are from a brahmin,' thus wrongly, having lost the spells, I cry miserably."

5-6. Therein, "righteously" means by righteous reason, without concealing, he gave. "And declared the nature" means "Let not my name and clan be asked, if you conceal, the spells will perish for you" - thus he declared to me the nature of their perishing. "From a brahmin" - "wrongly" means "These spells were taken by me in the presence of a brahmin" - thus I spoke wrongly; because of that, those spells of mine were lost; so I, having lost the spells, now cry miserably.

Having heard that, the king, having become angry thinking "This one of bad character did not look upon such a jewel-spell; when such a supreme jewel-spell has been obtained, what will birth do?" censuring him -

7. "Whether castor oil trees or margosa trees, or else coral trees;
One seeking honey may find honey, for that is the best tree for him.
8. "Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
From whom one would learn the Teaching, for he is the highest of men for him.
9. "Having given this one punishment and beating, having seized him by the throat, drive out the contemptible one;
Who destroyed by conceit and arrogance the highest good obtained with difficulty."

He spoke these verses.

7-9. Therein, "one seeking honey" means a man desiring honey, looking for honey in the forest, from whichever of those trees he obtains honey, that very tree is called the best tree for him. Just so, from whichever person among warriors and so on one would learn the Teaching, the reason, the proper meaning, that very one is called the best man for him. "And punishment for this one" means and the punishment of confiscation of all property for this one of bad character, and having torn off the skin of his back with bamboo splints and so on, and having given him a beating, seize this contemptible one by the throat and drive him out, having brought him to the state of being driven out, eject him, throw him out - what is the use of this one dwelling here?

The king's men, having done so, saying "Having gone to the presence of your teacher, having pleased him, if you obtain the spells again, you may come here; if not, do not even look in this direction," banished him. He, having become destitute, weeping, went to that village, thinking "Apart from the teacher there is no other refuge for me; having gone to his very presence, having pleased him, I shall request the spells again." Then, having seen him coming, the Great Being addressed his wife: "Dear lady, look at that one of bad character, who has lost his spells, coming again." He, having approached the Great Being, having paid homage, seated to one side,

when asked "For what reason have you come?" having said "Teacher, having committed lying, having rejected the teacher, I have reached great destruction," having confessed his transgression, requesting the spells again -

- 10.** "Just as one imagining it to be level might fall into a pit, a cave, a hell, or a rotten-footed place;
Or thinking "a rope" might tread upon a black snake, just as a blind man might step upon fire;
Thus too, knowing me to have stumbled, O wise one, give again to one whose charm has been abandoned." He spoke a verse.

Therein, "just as level" means just as a man, imagining "this is a level place," might fall into a pit, or a cave, or a hell - reckoned as a place where the ground has split open - or a rotten-footed place. "Rotten-footed place" means in the Himalayan region, when a great tree, having withered and died, its roots having become rotten, at that place there is a great pit; that is its name. "Might step upon fire" means might tread upon fire. "Thus too" means thus I too, blind due to the absence of the eye of wisdom, not knowing your distinction, have stumbled regarding you; having known me to have stumbled, O wise one, endowed with knowledge, give again to me whose charm has been abandoned.

Then the teacher, having said to him "Dear son, what are you saying? For a blind man, when a sign is given, avoids pits and so on; this was spoken by me to you at the very first; now for what purpose have you come to my presence?" -

11. "By the Teaching I gave you the charm, and you too received it by the Teaching;
Delighted, I also praised your nature, one established in the Teaching, the sacred hymn should not abandon him.
12. "The fool who destroyed the charm obtained with difficulty, which is rare today in the human world;
Although having obtained it, lacking wisdom to live, he destroyed it by speaking falsehood.
13. "To a fool, a confused one, an ungrateful one, one speaking falsehood, one unrestrained;
We do not give charms to such a one, whence charms? Go, you do not please me."

He spoke these verses.

11-13. Therein, "by the Teaching" means I too, without taking your teacher's share of unwrought gold or gold, gave you the sacred hymn by the Teaching alone; you too, without giving anything, received it by the Teaching, impartially alone. "Established in the Teaching" means established in the principle of honouring the teacher. "To such a one" means we do not give charms to such a one who seizes the fruit at an improper time; go, you do not please me.

He, thus dismissed by the teacher, having entered the forest thinking "What is the use of life for me?" met a helpless death.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Devadatta, having rejected the teacher, reached great destruction," connected the Jātaka - "At that time the ungrateful young man was Devadatta, the king was Ānanda, but the son of the outcast was myself."

The Commentary on the Amba Jātaka is the first.

475. Commentary on the Phandana Jātaka

"A man with axe in hand" - this the Teacher spoke while dwelling on the bank of the river Rohiṇī, referring to a dispute among relatives. The story, however, will become evident in the Kuṇāla Jātaka. At that time, however, the Teacher, having addressed his relatives - Great kings, in the past, when Brahmadatta was exercising kingship in Bārāṇasī, outside the city there was a carpenters' village. There one brahmin carpenter, having brought timber from the forest, making chariots, earned his livelihood. At that time in the Himalayan region there was a great Phandana tree. A certain dark lion, having sought for food, having come, lay down at its root. Then one day, when the wind was striking, a certain dry twig, having fallen, landed on his shoulder. He, frightened and trembling from the slight pain in his shoulder, having risen, having leaped forward, then having turned back, looking at the path by which he had come, not seeing anything, thinking "There is no other lion or tiger pursuing me; but the deity arisen in this tree does not endure me lying down here, methinks; let it be, I shall know," having harboured irritation without reason, having struck the tree, having threatened the tree-spirit saying "I indeed do not eat a leaf of your tree, I do not break a branch; here you endure other animals dwelling, but you do not endure me; what is my fault? Wait a few days; having uprooted your tree with its roots, I shall have it cut into fragments," went about looking out for a certain man. At that time that brahmin carpenter, having taken two or three men, for the purpose of chariot timber, having gone by a small carriage to that region, having left the small carriage at a certain place, with an adze and hatchet in hand, looking out for trees, came near the Phandana tree. The dark lion, having seen him, having gone thinking "Today it is fitting for me to see the back of my adversary," stood at the tree-root. And the carpenter, having looked here and there, set forth near the Phandana tree. He, having thought "Before this one passes beyond, I shall speak to him at that very moment," spoke the first verse -

- 14.** "A man with axe in hand, having entered the forest you stand;
Being asked by me, my dear, tell me, what wood do you wish to cut?"

Therein, "man" means you, a man with axe in hand, one man, having entered this forest, you stand.

He, having heard his word, having thought "Wonderful indeed, friend, never before has a deer speaking human speech been seen by me; this one will know wood suitable for a chariot; I shall ask him," spoke the second verse -

- 15.** "You, bear, roam the forests, both even and uneven;
Being asked by me, my dear, tell me, what wood is firm for the rim?"

Therein, "bear" means you too, a certain dark lion, roam the forests; you will know wood suitable for a chariot.

Having heard that, the dark lion, having thought "Now my wish will reach its summit," spoke the third verse -

- 16.** "Neither sal nor acacia, nor assakaṇṇa, whence then dhava;
But the tree named phandana, that wood is firm for the rim."

He, having heard that, filled with joy, "On a good day indeed have I today entered the forest; an animal tells me wood suitable for a chariot, oh, how good!" asking, spoke the fourth verse -

- 17.** "What kind are its leaves, or else what kind is its trunk?
Being asked by me, my dear, tell me, so that we may know the phandana tree."

Then he, describing it, spoke two verses -

- 18.** "Whose branches hang down, bend but do not break;
That tree is named phandana, at whose root I stood.
- 19.** "For the spokes, the wheel-nave, and the pole, the rim, and the rest of the chariot;
For all of that, this phandana tree will be fit for work."

18-19. Therein, "not hostile" - this he said having thought "Perhaps he might not take this tree; I shall speak of its virtues." Therein, "and of the pole, the rim, and the chariot" means for the pole and the rim and the rest of the chariot, for all of that, this will be fit for work, suitable for work.

He, having thus informed, with a satisfied mind went about to one side, and the carpenter too began to cut the tree. The tree-spirit thought: "I have not dropped anything upon him; this one, having bound resentment without cause, destroys my mansion, and I shall be destroyed; by some means I shall destroy this bear too." She, having become like a man who works in the woods, having come to his presence, asked: "My dear man, you have obtained an agreeable tree; having cut this, what will you do?" "I shall make a chariot-rim." "A chariot will be made from this tree" - by whom was this declared to you? "By a certain dark lion." "Good! Well declared by him; from this tree a beautiful chariot will be made. Having torn off the throat-hide of the dark lion, in a place measuring four inches, with the rim-circle encased as if with an iron band, the rim will be firm, and you will obtain much wealth." "From where shall I obtain the hide of a dark lion?" "You are a fool; this tree of yours stands in the forest and does not run away. You, go to the presence of him by whom the tree was declared to you, and having deceived him saying 'Master, at which place shall I cut the tree shown by you?' bring him here. Then, when he unsuspectingly stretches out his snout telling 'Cut here and cut there,' having struck him with a sharp great axe, having brought him to the destruction of life, having taken the hide, having eaten the choice meat, cut the tree" - thus she revenged. Making known that meaning, the Teacher spoke these verses -

- 20.** "Thus the Phandana tree too, at that very moment, spoke:
"I too have a word, Bhāradvāja, listen to me.

21. From the shoulder of the bear, having cut off four inches;
With that he extended the rim, thus it would be stronger.
22. Thus the Phandana tree too, revenged at that very moment;
And brought suffering to the bears, both born and unborn."

20-22. Therein, "Bhāradvāja" means he addresses him by his clan name.
"Upakkhandhamhā" means from the trunk. "Ukkacca" means having cut out.

The carpenter, having heard the words of the tree deity, saying "Oh, today is my auspicious day!" having killed the black lion, having cut down the tree, departed. Making known that meaning, the Teacher said -

23. "Thus Phandana envied Issa, and Issa in turn envied Phandana;
Through mutual contention, they had each other killed.
24. "Just so among human beings, wherever a dispute arises;
They dance the peacock dance, as did those jealous quails.
25. This I say to you, may you be blessed, as many as are assembled here;
Rejoice together, do not quarrel, do not be like jealous quails.
26. "One should train in concord, this is praised by the Buddha;
Delighting in concord, established in the Teaching, one does not fall from
freedom from bondage."

23-26. Therein, "had each other killed" means they caused to be killed. "They dance the peacock dance" means, great king, wherever indeed there is contention among human beings, there, just as peacocks, while dancing, make open the secret parts that should be concealed, so human beings, making known each other's weak spots, dance the peacock dance, as it were. Just as those jealous quails, making known each other's weak spots, danced, as it were. "This to you" means for that reason I say to you. "May you be blessed" means may it be well for you. "As many as here" means as many as are here, do not become like Issa and Phandana. "One should train in concord" means you should train in the state of being united; this is praised by the wise who have grown in wisdom. "Established in the Teaching" means established in the qualities of good conduct. "Does not fall from freedom from bondage" means does not fall away from Nibbāna, which is freedom from the mental bonds. He took the pinnacle of the teaching with Nibbāna. The Sakyan kings, having heard the talk on the Teaching, became united.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka: "At that time the deity dwelling in that jungle thicket who had known that reason was myself."

The Commentary on the Phandana Jātaka is the second.

476. Commentary on the Swift Swan Jātaka

"Alight right here, O swan" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the teaching of the discourse on archers with strong bows. For by the Blessed One -

"Just as, monks, four archers with strong bows, well-trained, practised, skilled in archery, might stand facing the four directions, then a man might come along saying 'I will catch and bring back the arrows shot by these four archers with strong bows, well-trained, practised, skilled in archery, in the four directions, before they reach the ground.' "What do you think, monks, would it be fitting to say 'a swift man endowed with supreme swiftness'?" "Yes, venerable sir." And, monks, as is that man's swiftness, and as is the swiftness of the moon and sun, swifter than that. And, monks, as is that man's swiftness, and as is the swiftness of the moon and sun, and as is the swiftness of those deities who run before the moon and sun, swifter than that do the vital principles become exhausted. Therefore, monks, you should train thus: 'We will dwell diligent.' Thus indeed, monks, should you train" -

On the second day from the day this discourse was spoken, the monks raised up a discussion in the Teaching hall: "Friends, the Teacher, standing in his own domain of a Buddha, making these beings' vital principles appear brief and feeble, explaining, brought the worldling monks to exceedingly great terror. Oh, the power of a Buddha indeed!" 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 omniscience, having shown the brief nature of the vital principles, having stirred the monks, expound the Teaching; for formerly too, by me, even when born in the rootless realm of generation of a swan, having shown the brief nature of the vital principles, having stirred the entire royal assembly beginning with the king of Bārāṇasī, the Teaching was taught," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the realm of generation of a swift swan, surrounded by ninety thousand swans, dwelt at Cittakūṭa. He, one day, on the surface of Jambudīpa, in a certain lake, together with his retinue, having eaten wild-grown rice, as if spreading out a golden mat in the sky, with a great retinue, over the top of the city of Bārāṇasī, with a gently graceful gait, goes to Cittakūṭa. Then the king of Bārāṇasī, having seen him, having said to the ministers "This one too must be a king like me," having produced affection for him, having taken garlands, scents, and cosmetics, having looked upon the Great Being, had all the musical instruments played. The Great Being, having seen him making an offering to himself, asked the swans: "The king, making such an offering to me, what does he expect in return?" "Friendship with you, Sire." "If so, let there be friendship between the king and us." Having made friendship with the king, he departed. Then one day, at the time when the king had gone to the pleasure grove, having gone to Lake Anotatta, having taken water with one wing and sandalwood powder with the other, having come, having bathed the king with that water, having sprinkled him with sandalwood powder, while the public was watching, together with his retinue, he went to Cittakūṭa. Thenceforth the king, wishing to see the Great Being, looking along the road of approach, thinking "My friend will come today, my friend will come today," sits and waits.

At that time, the Great Being's two youngest young swans, having consulted saying "We shall race with the sun," informed the Great Being "We shall race with the sun." "Dear sons, the speed of the sun is swift; you will not be able to race with the sun;

you will perish along the way; do not go." They requested a second and a third time too, but the Bodhisatta prevented them up to the third time. They, stubborn in conceit, not knowing their own power, without telling the Great Being, thinking "We shall race with the sun," went even before the sun had risen and sat down on the summit of Yugandhara. The Great Being, not seeing them, having asked "Where indeed have they gone?" having heard that news, thought "They will not be able to race with the sun; they will perish along the way; I shall give them their lives." He too, having gone, sat down on the very summit of Yugandhara. Then, when the orb of the sun had risen, the young swans, having flown up, plunged forward together with the sun, and the Great Being too plunged forward together with them. The youngest brother, having raced as far as the forenoon time, became weary; at the joints of his wings it was as if fire were arising. He gave a signal to the Bodhisatta "Brother, I am not able." Then the Great Being, having said to him "Do not fear, I shall give you your life," having encircled him with the cage of his wings, having consoled him, having led him to Cittakūṭa mountain, having placed him in the midst of the swans, having plunged forward again, having reached the sun, set forth together with the other. He too, having raced with the sun as far as the approaching midday, became weary; at the joints of his wings it was as if fire were arising. Then he gave a signal to the Bodhisatta "Brother, I am not able." Him too the Great Being, having consoled in just the same way, having taken him with the cage of his wings, went to Cittakūṭa itself. At that moment the sun reached the middle of the sky.

Then the Great Being, having thought "Today I shall test my bodily strength," having plunged forward with one effort, having sat down on the summit of Yugandhara, having flown up from there, having reached the sun with one effort, having raced at times in front, at times behind, thought "This racing of mine with the sun is useless, arisen from unwise attention; what use is this to me? Having gone to Bārāṇasī, I shall speak to my friend the king a talk connected with welfare and connected with the Teaching." He, having turned back, while the sun had not yet passed the middle of the sky, having traversed the entire interior of the world-sphere from end to end, reducing his speed, having traversed the entire Indian subcontinent from end to end, arrived at Bārāṇasī. The entire city, twelve yojanas in extent, was as if covered with swans; no gap whatsoever could be seen. Gradually, as the speed diminished, gaps became visible in the sky. The Great Being, having reduced his speed, having descended from the sky, stood at a place facing the latticed window. The king, filled with pleasure thinking "My friend has come," having prepared a golden chair for his sitting, having said "My dear, enter, sit down here," spoke the first verse -

27. "Alight right here, O swan, your sight is dear to me;
You have arrived as lord, declare whatever is here."

Therein, "here" he said with reference to the golden chair. "Alight" means sit down. "You are lord" means he says: you have come having become the lord, the master of this place. "Declare whatever is here" means whatever there is in this dwelling, tell us without hesitation.

The Great Being sat down on the golden chair. The king, having anointed the spaces between his wings with oils medicated a hundred times and a thousand times, having had honey-parched corn and honey-water and sugar-water given on golden trays,

having made a sweet friendly welcome, asked "My dear, you have come all alone; where did you go?" He related that incident in detail. Then the king said to him "My dear, show me too the speed of racing with the sun." "Great king, it is not possible to show that speed." "Then show me just a comparable measure." "Good, great king, I shall show a comparable measure; assemble the archers who shoot as quickly as lightning." The king assembled them. The Great Being, having taken four archers, having descended from the dwelling, having had a stone pillar planted in the royal courtyard, having had a bell tied to his own neck, having sat down on the top of the stone pillar, having placed the four archers leaning against the pillar facing the four directions, said "Great king, let these four persons shoot four arrows facing the four directions all at once; I, having retrieved them before they even reach the ground, shall drop them at their feet. You should know my having gone for the purpose of seizing the arrows by the sign of the bell's sound, but you will not see me." Having said this, having retrieved the arrows shot by them all at once, having dropped them at their feet, having shown himself already seated on the top of the stone pillar, having said "Great king, my speed has been seen by you," he said "Great king, this speed of mine is neither the highest, nor the middling; this is a limited, inferior speed. Thus swift, great king, is our speed."

Then the king asked him "My dear, but is there another speed swifter than your speed?" "Yes, great king, a hundredfold, a thousandfold, a hundred-thousandfold more swiftly than even our highest speed, the vital principles of these beings become exhausted, are broken, and go to elimination." Thus by way of momentary cessation he shows the cessation of material phenomena, and then of mental phenomena. The king, having heard the words of the Great Being, frightened by the fear of death, being unable to establish mindfulness, fell to the ground; the public was overcome with terror. Having sprinkled the king's face with water, they caused him to regain mindfulness. Then the Great Being exhorted him "Great king, do not fear; develop recollection of death, practise the Teaching, perform meritorious deeds such as giving and so on, be diligent, Sire." Then the king, requesting, spoke two verses - "Master, we shall not be able to live without a teacher endowed with the power of knowledge such as you; without going to Cittakūṭa, expounding to me the Teaching, having become my exhortation teacher, dwell right here" -

28. "By hearing, some become dear to one, but having seen, for another desire departs;
Having seen and having heard, some become dear, I wonder, are you dear to me by seeing?
29. "By hearing you are dear to me, and even more so having come to seeing;
Thus agreeable to behold to me, dwell, O swan, near me."

28-29. Their meaning is - My dear king of swans, by hearing, some become dear to one; having heard by hearing "such is his virtue," one holds them dear; but for another, some, having merely seen them, desire departs, love disappears, they appear like demons come to devour; for another, some, having both seen and heard, become dear in both ways; therefore I ask you. "I wonder, are you dear to me by

seeing" means are you perhaps fond of me? But you are dear to me by hearing alone, and having come to seeing, exceedingly dear. Thus being agreeable to behold to me, without going to Cittakūṭa, dwell here near me.

The Bodhisatta said -

- 30.** We would live in your house, always honoured and revered;
But once intoxicated you might say, "Let them cook the king of swans for me."

Therein, "once intoxicated" means great king, we would live in your house always venerated, but you, at some time intoxicated with the pride of liquor, for the purpose of eating meat, might say "Let them cook the king of swans for me," and then your dependents would kill me and cook me - what would I do then?

Then the king, in order to give him the promise "If so, I shall not drink intoxicants at all," spoke this verse -

- 31.** "Shame on that drinking of intoxicants, which was more dear to me than you;
And I shall not drink intoxicants, as long as you dwell in my house."

Thereafter the Bodhisatta spoke six verses -

32. "Easily understood is the cry of jackals and of birds;
The cry of humans, O king, is more difficult to understand than that.
33. Even if a man imagines, 'A relative, a friend, or a companion';
He who formerly was glad, afterwards becomes an enemy.
34. In whom the mind settles, even together he is not far;
Even near, indeed, he is far, in whom the mind does not settle.
35. Even inside he is with a gladdened mind, across the ocean with a gladdened mind;
Even inside he is with a corrupted mind, across the ocean with a corrupted mind.
36. Those who are enemies, though living together, live apart, O bull among charioteers;
The peaceful, though far away, live together in mind, O increaser of the realm.
37. "By dwelling too long, the dear one becomes disagreeable;
Having informed you, we go, before we become disagreeable to you."

32-37. "The cry" means great king, animals are upright in heart, therefore their cry is easily understood, but humans are hard, therefore their utterance is more difficult to understand - this is the meaning. "Who formerly" means whatever person, having first been delighted, even thinks thus "You are my relative, my friend, my companion dear as life" - that very one afterwards becomes an enemy, a foe; thus difficult to understand indeed is the human heart. "Settles" means great king, in whatever person the mind settles through the influence of affection, he, even though dwelling far away, is indeed called as one dwelling not far, together. But in whatever person the mind does not settle and departs, he, even though dwelling near, is far indeed.

"Even inside he is" means great king, whatever friend has a gladdened mind, he, because of clinging through consciousness, even though dwelling across the ocean, is just inside. But whoever has a corrupted mind, he, because of not clinging through consciousness, even though dwelling inside, is indeed across the ocean. "Those who are enemies, they" means those who are foes, opponents - they, even though dwelling together, are indeed called dwelling far away. But the good, the wise, even though standing far away, reflecting with a mind developed with friendliness, are indeed living together. "Before we become to you" means as long as we do not become disagreeable to you, just so long, having informed you, we go - thus he says.

Then the king said to him -

38. "If thus, when we are entreating, you do not understand our joined palms;
You do not heed the word of us, your mindful attendants;
Thus we entreat you, may you again make a turn."

Therein, "if thus" means if, O king of swans, you do not understand this salutation with joined palms of us who are entreating thus with joined palms raised, you do not heed the word of us who are your attendants, then we entreat him thus. "May you again make a turn" means you should make an occasion for coming here from time to time - this is the meaning.

Then the Bodhisatta said -

39. "If we dwell thus, there will be no obstacle;
For you too, great king, and for me, increaser of the realm;
Perhaps we may see each other, with the passing of days and nights."

Therein, "if thus for us" means great king, do not worry; if there will be no obstacle to life for us too dwelling thus, perhaps we may both see each other. But moreover, you, having placed the exhortation given by me in my stead, thus being diligent in this short-lived world community, performing meritorious deeds such as giving and so on, without disturbing the ten duties of a king, exercise kingship righteously; for indeed one carrying out my exhortation will see me. Thus the Great Being, having exhorted the king, went to Mount Cittakūṭa itself.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, formerly too, even when born in the animal realm, having shown the feebleness of the vital principles, the Teaching was taught by me," connected the Jātaka - "At that time the king was Ānanda, the youngest was Moggallāna, the middle one was Sāriputta, the remaining flock of swans was the Buddha's assembly, but the swift swan was myself."

The Commentary on the Javanahamsa Jātaka is the third.

477. Commentary on the Cūḷanārada Jātaka

"No firewood has been split by you" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the enticement by a fat girl. It is said that a certain family dwelling in Sāvattthī had a daughter about fifteen or sixteen years of age, having attained splendour, but no one asked for her in marriage. Then her mother thought "My daughter has come of age, but no one asks for her in marriage; like a fish with bait,

having enticed a Sākiyan monk with her and turned him out of the Order, I shall live in dependence on him." And at that time a certain son of good family dwelling in Sāvattthī, having given his breast to the Dispensation, having gone forth, from the time of full ordination onwards, having abandoned eagerness to train, lazy, devoted to adorning his body, lived thus. The great female lay follower, having prepared rice gruel, solid food, and soft food in the house, having stood at the door, while monks were going along the side streets, looking out for one of a type that could be seized by binding him with craving for flavour, not seeing among those who were masters of the three Canons, Abhidhamma scholars, and bearers of the Vinaya, going with a great retinue, anyone susceptible to being seized, and not seeing anyone even among the almsfood eaters going behind them, sweet Teaching speakers, resembling unbroken rain clouds, until she saw one who had applied collyrium to his eyes right up to the outer corners, smoothed his hair, dressed in a fine cloth inner robe, wrapped in a well-fitted and polished robe, carrying a jewel-coloured bowl, holding a delightful umbrella, with unrestrained faculties, mostly given to bodily indolence, coming along, thinking "It is possible to seize this one," having gone, having paid homage, having taken his bowl, having brought him to the house saying "Come, venerable sir," having caused him to sit down, having served him with rice gruel and so on, when the meal duty was done, she said to that monk "Venerable sir, from now on you should come right here." He too, from then on, having gone to that very place, at a later time became intimate.

Then one day the great female lay follower, having stood within his hearing, said "In this house there are things for use and enjoyment, but there is no son or son-in-law of such a kind able to manage the house." He, having heard her words, thinking "For what purpose indeed does she speak?" was as if slightly pierced in the heart. She said to her daughter "Having enticed this one, make him submit to your control." She, from then on, adorned and decorated, enticed him with feminine wiles and charms. "Fat girl" - she should not be seen as one with a fat body; whether she be fat or lean, but because of grossness through lust for the five types of sensual pleasure, she is called "fat girl." He, being young, having come under the power of mental defilements, having thought "I am not now able to become established in the Buddha's Dispensation," having said "Having gone to the monastery, having handed over the bowl and robes, I shall go to such and such a place; send my clothes there," having gone to the monastery, having handed over the bowl and robes, said to his teacher and preceptor "I am dissatisfied." They, having taken him, having led him to the Teacher's presence, reported "This monk is dissatisfied." The Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "It is true, venerable sir," having said "By whom were you made dissatisfied?" when it was said "By a fat girl, venerable sir," having said "Monk, formerly too this very one, having caused an obstacle to the holy life for you while you were dwelling in the forest, did you great harm; why are you again dissatisfied in dependence on this very one?" being requested by the monks, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family of great wealth in the Kāśi country, having learnt the craft, established a household; then his wife, having given birth to one son, died. He, having thought "Just as for my beloved wife, so too for me death will come; what use is the household life to me? I shall go forth," having abandoned sensual

pleasures, having taken his son, having entered the Himalayas, having gone forth together with him in the going forth of sages, having produced the meditative absorptions and direct knowledges, subsisting on forest roots and fruits, dwelt in the forest. At that time thieves dwelling in the borderland, having entered the country, having raided a village, having seized plunder, having had bundles lifted up, brought them back to the borderland. Among them one lovely girl, endowed with deceitful wisdom, thought "These, having taken us, will use us as slaves; it is fitting to escape by some means." She, having said "Master, I wish to attend to a bodily function; having stepped back a little, stand there," having deceived the thieves, having fled, entering the forest, at the time when the Bodhisatta's son, having left him at the hermitage, had gone for the purpose of gathering fruits, in the earlier period of the day, having reached that hermitage, having enticed that hermit boy with the delight of sensual pleasure, having broken his morality, having made him submit to her own control, said "What use is dwelling in the forest to you? Come, having gone to a village, we shall live there; for there the types of sensual pleasure such as visible form and so on are easily obtained." He too, having accepted saying "Good!", said "My father has gone from the forest to bring various kinds of fruit; having seen him, we shall both go together."

She thought - "This young boy knows nothing; but his father must have gone forth in old age; he, having come, saying 'What are you doing here?' will beat me, seize me by the feet, drag me, and throw me into the forest; while he has not yet returned, I shall flee." Then, having said to him "I shall go ahead; you should come afterwards," having pointed out the marks on the path, she departed. He, from the time of her departure, with displeasure having arisen, not performing any duty as before, having covered himself up to the head, lay down brooding inside the hermitage. The Great Being, having taken the various kinds of fruit, having come back, having seen her footprint, thinking "This is a woman's footprint; my son's morality must have been broken," having entered the hermitage, having put down the various kinds of fruit, asking his son, spoke the first verse -

40. "No firewood has been split by you, no water has been brought by you;
The fire too has not been lit by you, why do you brood like a fool?"

Therein, "the fire too has not been lit by you" means the fire too has not been kindled by you. "As a fool" means like one devoid of wisdom, like a blind fool.

He, having heard his father's talk, having risen and paid homage to his father, declaring his lack of endeavour in forest dwelling out of respect itself, spoke a pair of verses -

41. "I am not able to dwell in the forest, Kassapa, I address you;
Painful is dwelling in the wilderness, I wish to go to the country.

42. "So that I, having gone from here, dwelling in whatever province;
Might learn the good conduct, O Brahmā, instruct me in that teaching."

41-42. Therein, "kassapāmantayāmi taṃ" means "Kassapa, I address you."
"Gantave" means to go. "Ācāraṃ" means he says: "In whatever province I dwell, dwelling there, so that I might learn and know the good conduct, the custom of the

province, instruct me in that teaching, exhort me."

The Great Being, having said "Good, dear son, I shall tell you the customs of the country," spoke a pair of verses -

43. "If, having abandoned the forest, and the roots and fruits of the woods;
You prefer dwelling in the realm, listen to that teaching from me.
44. "Do not partake of poison, avoid the precipice;
And do not sink in the mud, wander cautiously near the venomous snake."

43-44. Therein, "the teaching" means if you prefer dwelling in the realm, then indeed you should listen to the teaching of the custom of the province. "And cautiously near the venomous snake" means you should wander restrained and prepared near the venomous snake, being able to avoid the venomous snake - this is the meaning.

The hermit boy, not knowing the meaning of what was spoken briefly, asked -

- 45.** What now is poison or a precipice, or mire for the practitioner of the holy life;
Whom do you call a venomous snake? Tell me this when asked.

The other also explained to him -

46. Mental corruption, dear son, in the world, is called intoxicating liquor;
Delightful, fragrant, lovely, sweet, like the flavour of honey;
That the noble ones call poison, Nārada, to the holy life.
47. Women, dear son, in the world, they crush the heedless;
They carry away the mind of a youth, as the wind carries away fallen cotton;
This is declared a precipice to the holy life, Nārada.
48. Material gain, praise, honour, and veneration among other families;
This is declared a mire to the holy life, Nārada.
49. Dear son, kings bearing weapons dwell on this earth;
Such lords of men, great ones, dear son, Nārada.
50. Of lords, of rulers, one should not walk at their feet;
This is declared a venomous snake to the holy life, Nārada.
51. Needing food, at mealtime, whatever house one might approach;
Whatever one knows here to be wholesome, there one should wander seeking food.
52. Having entered another's family, for the purpose of drink or for food;
One should eat measuredly, consume measuredly, and not set one's mind on form.
53. The cow-shed, intoxicants, and the junglemen, assembly halls and gambling places;
Avoid from afar, like a charioteer an uneven path.

46-53. Therein, "mental corruption" means flower-liquor and so on. "That the noble ones call poison" means the noble ones call that intoxicating liquor reckoned as mental corruption "poison to the holy life." "Heedless" means unmindful. "Like fallen cotton" means like cotton that, having fallen from a tree, has dropped down. "Declared" means spoken by the Buddha and others. "Praise" means fame and commendation. "Honour" means salutation with joined palms and so on. "Veneration" means veneration with scents, garlands, and so on. "Mire" - this is declared "mire" in the sense of causing one to sink. "Great" means those who have attained greatness. "One should not walk at their feet" means one should not walk near them; the meaning is one should not become dependent on the royal family. For kings, like venomous snakes, having become angry in just a moment, bring one to calamity and disaster. Further, the meaning here should be understood by way of the dangers stated regarding entering the inner palace.

"Desiring food" means being desirous of a meal. "Whatever here is wholesome" means whatever among those houses that should be approached you would know to be wholesome, blameless, and free from the five improper resorts, there you should wander seeking food - this is the meaning. "And not set one's mind on form" means even while eating food with moderation in another's family, you should not set your mind on a woman's form there; do not open your eyes and grasp the sign of a woman's form - so he says. "Cow-shed, intoxicants, and junglemen" - this is the reading in the manuscripts; but in the commentary, having said "cow-shed, intoxicants, and cheats," "cow-shed" means the place where cattle stand. "Intoxicants" means a drinking booth. "Cheats" means gamblers and deceitful people - thus it was said. "Assembly halls and gambling places" means assembly halls and places for gambling with gold and money. "Far away" means you should avoid all these from afar. "As if by vehicle" means like one going on an uneven road with a vehicle laden with ghee and oil.

The young man, having regained mindfulness even while his father was speaking, said "Father, enough for me with the path of humans." Then his father taught him the meditation on friendliness and so on. He, standing firm in his exhortation, before long produced the meditative absorptions and direct knowledges. Both father and son, not having fallen away from their meditative absorption, having died, were reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time that girl was this girl, the hermit boy was the dissatisfied monk, but the father was myself."

The Commentary on the Cūḷanārada Jātaka is the fourth.

478. Commentary on the Dūta Jātaka

"I sent messengers to you, Brahmin" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the praise of his own wisdom. The monks raised up a discussion in the Teaching hall: "See, friends, the skilfulness in means of the Possessor of the Ten Powers; having shown Nanda the Sakyan's son a group of nymphs, he gave him arahantship; having given Cūḷapanthaka a piece of cloth, he gave him arahantship together with the analytical knowledges; having shown the smith's son a lotus, he

gave him arahantship; thus by various means he trains beings." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, is the Truth-finder skilled in means, knowing 'by this means this comes to be'; in the past too he was skilled in means indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the country was without gold. For he, having oppressed the country, accumulated only wealth. At that time the Bodhisatta, having been born in a brahmin family in a Kāsi village, having come of age, having gone to Takkaṣilā, having said "Afterwards, having wandered for almsfood righteously, I shall bring the teacher's fee," having begun the craft, having completed the craft, having given a reply, having asked permission saying "Teacher, I shall bring your fee," having departed, wandering in the country, having sought righteously and impartially, having obtained seven gold coins, thinking "I shall give them to the teacher," while going, on the road he boarded a boat to cross the Ganges. There, when the boat capsized, that gold fell into the water. He thought: "Gold is rare; if the teacher's fee is sought again in the country, there will be delay. What if I were to sit without food right on the bank of the Ganges; gradually the king will come to know of my being seated there; thereupon he will send ministers; I shall not converse with them; thereupon the king himself will come; by this means I shall obtain the teacher's fee in his presence." He, on the bank of the Ganges, having wrapped himself in his upper garment, having placed his sacrificial thread outside, sat down like a golden image on a sandy ground the colour of a silver plate. Having seen him seated there without food, the public asked "Why are you seated?" He did not speak to anyone. On the following day, the residents of the village outside the city-gates, having heard of his being seated there, having come, asked; to them too he did not speak. They, having seen his weariness, departed lamenting. On the third day the city-dwellers came, on the fourth day influential people from the city, on the fifth day the king's men. On the sixth day the king sent ministers; with them too he did not speak. On the seventh day the king, having become stricken with fear, having gone to his presence, asking, spoke the first verse -

- 54.** "I sent messengers to you, Brahmin, while you were meditating on the bank of the Ganges;
When asked by them, you did not explain; is your suffering considered a secret?"

Therein, "is your suffering considered a secret" means: well now, brahmin, whatever suffering has arisen for you, is that considered by you as a secret only, not to be told to another?

Having heard that, the Great Being, having said "Great king, suffering should indeed be told only to one who is able to remove it, not to another," spoke seven verses -

55. "If suffering should arise for you, O increaser of the Kāsi realm;
Do not tell it to one, who would not release you from suffering.
56. "Whoever could release him who is born to suffering, even from one factor in parts;
By the Teaching, surely declare it to him.

57. "Easily understood is the cry of jackals and of birds;
The cry of humans, O king, is more difficult to understand than that.
58. Even if a man imagines, 'A relative, a friend, or a companion';
He who formerly was glad, afterwards becomes an enemy.
59. "Whoever, without being asked, would declare his own suffering at an
inappropriate time;
His friends become joyful, those seeking his welfare become unhappy.
60. "Having known the time for such a one, having understood the wise one to be
of one mind;
The wise one should tell his sharp sufferings to another, he should utter
smooth speech that is meaningful.
61. "And if one should know it unbearable for oneself, these indeed are not for my
coming to happiness;
The wise one alone should endure sharp sufferings, looking to truth and shame
and moral fear."

55-61. Therein, "should arise" means if it should arise for you. "Do not tell" means do not speak. "More difficult to understand than that" means more difficult to understand than that cry of animals, therefore one should not tell one's own suffering to one who, not knowing it as true, is unable to remove it. "And if" - the verse has its meaning already stated. "Without being asked again and again" means asked again and again. "Declares" means speaks. "At an inappropriate time" means at the wrong time. "The time" means the time for telling one's own secret. "To such a one" means having understood a wise person to be of one mind with oneself, one should tell such a one. "Sharp" means sufferings.

"If" means if one should know one's own suffering to be unbearable, incurable by one's own or others' human effort. "For these indeed" means these are indeed the worldly traditions; the meaning is the eight worldly adversities. This is what is meant - then this worldly tradition has not arisen for my coming to happiness alone; there is no one who is completely released from the eight worldly adversities; this being so, it is not proper for one desiring only happiness to impose suffering upon another; this should not be done by one accomplished in shame and moral fear; and there is in me shame and moral fear - thus, looking to the shame and moral fear truly existing in oneself, without informing another, the wise one alone should endure sharp sufferings.

Thus the Great Being, having expounded the Teaching to the king with seven verses, showing the state of having sought the teacher's fee, spoke four verses -

62. "I, wandering through the country, to market towns and royal cities;
Begging alms, great king, desiring wealth for my teacher.
63. From householders, royal servants, and wealthy brahmins;
I obtained seven gold coins, O lord of people;
They are lost to me, great king, therefore I grieve exceedingly.

64. Those men, great king, were considered in my mind;
They were not able to release me from suffering, therefore I did not speak to them.
65. And you indeed, great king, were considered by me in mind;
You are able to release me from suffering, therefore I declared to you."

62-65. Therein, "begging alms" means begging from those householders and so on. "Those of mine" means those seven gold coins were lost while I was crossing the Ganges, having fallen into the Ganges. "Men of you" means great king, your messenger men. "Reflected upon" means known by me as "these are not able to release me from suffering." "Therefore" means for that reason I did not tell them of my own suffering. "Declared" means I spoke.

The king, having heard his talk on the Teaching, gave double the wealth, saying "Do not worry, brahmin, I shall give you the teacher's fee." Making known that meaning, the Teacher spoke the concluding verse -

- 66.** "To him, with a pleased mind, the increaser of the Kāsi realm gave;
Fourteen gold coins made of gold."

Therein, "made of gold" means he gave those fourteen gold coins of gold made of gold indeed, not of just any gold - this is the meaning.

The Great Being, having given exhortation to the king, having given wealth to the teacher, having performed meritorious deeds such as giving and so on, the king too, standing firm in his exhortation, having exercised kingship righteously, both went according to their actions.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too the Truth-finder was skilled in means indeed," connected the Jātaka - "At that time the king was Ānanda, the teacher was Sāriputta, but the young brahmin was myself."

The Commentary on the Dūta Jātaka is the fifth.

479. Commentary on the Kālīṅgabodhi Jātaka

"King Kālīṅga, the wheel-turning monarch" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the great Bodhi tree veneration performed by the Elder Ānanda. For when the Truth-finder had set out on a journey through the countryside for the purpose of gathering in those accessible to instruction, the residents of Sāvattthī, with scents, garlands, and so on in their hands, having gone to Jeta's Grove, not finding another venerable place, having placed them at the door of the perfumed chamber, go away; they do not have great gladness. Having known that reason, Anāthapiṇḍika, when the Truth-finder had come to Jeta's Grove, having gone to the presence of the Elder Ānanda, said "Venerable sir, this monastery, when the Truth-finder has set out on a journey, becomes without support; there is no venerable place for people with scents, garlands, and so on. It would be good, venerable sir, having reported this matter to the Truth-finder, to find out the possibility of one venerable place." He, having accepted saying "Very well," asked the Truth-finder "How many,

venerable sir, are the shrines?" "Three, Ānanda." "Which three, venerable sir?" "The bodily relic, the object of use, and the dedicatory." "But is it possible, venerable sir, to make a shrine while you are still living?" "Ānanda, the bodily relic one is not possible to make. For that comes at the time of the final Nibbāna of the Buddhas; the dedicatory one is without a basis, being merely a matter of selfish attachment; but the great Bodhi tree used by the Buddhas is a shrine even while the Buddhas are still living." "Venerable sir, when you have departed, the Jeta's Grove monastery becomes without refuge; the great multitude does not find a venerable place. Having brought a seed from the great Bodhi tree, I shall plant it at the gate of Jeta's Grove, venerable sir." "Good, Ānanda, plant it; this being so, it will be as if there were my constant dwelling in Jeta's Grove."

The Elder, having informed the king of Kosala, Anāthapiṇḍika, and Visākhā and others, having had a pit dug at the place for planting the Bodhi tree at the gate of Jeta's Grove, said to the Elder Mahāmoggallāna - "Venerable sir, I shall plant a Bodhi tree at the gate of Jeta's Grove; bring me a Bodhi fruit from the great Bodhi tree." The Elder, having accepted saying "Very well," having gone through the sky to the ground of enlightenment, having received with his robe a ripe fruit dripping from its stalk even before it had reached the ground, having taken it, gave it to the Elder Ānanda. The Elder Ānanda informed the king of Kosala and others, saying "Today I shall plant the Bodhi tree." The king, in the evening time, came with a great retinue, having had all provisions brought; likewise Anāthapiṇḍika and Visākhā and other faithful people. The Elder, having placed a large golden cauldron at the place for planting the great Bodhi tree, having made a hole underneath, having filled it with scented mud, gave it to the king, saying "Plant this Bodhi fruit, great king." He thought "Kingship does not remain in our hands at all times; it is fitting for this to be planted by me through Anāthapiṇḍika." He placed that Bodhi fruit in the hands of the great millionaire. Anāthapiṇḍika, having cleared away the scented mud, dropped it in there. At the very moment it was released from his hand, while all were watching, a Bodhi trunk the size of a plough-head, fifty cubits in height, arose; in the four directions and upwards - five great branches of fifty cubits emerged. Thus at that very moment, having become the chief of forest trees, it stood. The king, having filled eighteen golden and silver pots with scented water, having encircled the great Bodhi tree adorned with bunches of blue water-lilies and so on, placed full pots in succession; he had a railing made of the seven precious things built, scattered sand mixed with gold, had a wall enclosure built, had a gateway made of the seven precious things built; the honour was great.

The elder, having approached the Truth-finder, said: "Venerable sir, having sat down at the foot of the Bodhi tree planted by me, please attain the meditative attainment attained by you at the foot of the great Bodhi tree, for the welfare of the great multitude." "Ānanda, what are you saying? When I have attained the meditative attainment attained at the foot of the great Bodhi tree and am seated, is no other place able to bear it?" "Venerable sir, for the welfare of the great multitude, by the fixed course of this piece of land, please use that foot of the Bodhi tree with the happiness of attainment." The Teacher used it for one night with the happiness of attainment. The elder, having spoken to the king of Kosala and others, had a Bodhi festival carried out. That Bodhi tree too, because it was planted by the Elder Ānanda, became known as the Ānanda Bodhi. At that time the monks raised up a discussion in

the Teaching hall: "Friends, the Venerable Ānanda, while the Truth-finder was still living, having planted the Bodhi tree, had a great offering carried out. Oh, the elder is of great virtue!" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too Ānanda, having taken people in the four great continents with their surrounding islands, having brought many scents, garlands, and so on, had a Bodhi festival carried out at the great terrace of enlightenment indeed," brought up the past.

In the past, in the Kāliṅga country, in the city of Dantapura, a king named Kāliṅga exercised kingship. He had two sons, named Mahākāliṅga and Cūlakāliṅga. The interpreters of signs declared: "The eldest son, by the elapse of his father, will exercise kingship; but the younger one, having gone forth in the going forth of sages, will wander for almsfood; but his son will become a universal monarch." Afterwards, the eldest son, by the elapse of his father, became king; but the younger one became viceroy. He, thinking "My son, it is said, will become a universal monarch," in dependence on his son, showed conceit. The king, unable to bear it, commanded a certain minister who worked for his welfare: "Seize Cūlakāliṅga." He, having gone, said: "Prince, the king wishes to have you seized; protect your life." He, having shown his own signet ring, fine woollen blanket, and sword - these three things - to the minister who worked for his welfare, having said "By this sign, you should give the kingdom to my son," having entered the forest, having made a hermitage in a delightful piece of ground, having gone forth in the going forth of sages, made his dwelling on a riverbank.

In the Madda country too, in the city of Sāgala, the queen-consort of the Madda king gave birth to a daughter. The interpreters of signs declared regarding her: "This one, having gone about for almsfood, will make her livelihood; but her son will become a universal monarch." The kings in the whole of Jambudīpa, having heard that news, having come all at once, besieged the city of Sāgala. The Madda king thought: "If I give her to one, the remaining kings will be angry; I shall protect my daughter." Having taken his daughter and wife, having fled in the guise of an unknown person, having entered the forest, having made a hermitage above the hermitage grounds of Prince Cūlakāliṅga, having gone forth, earning his livelihood by wandering for gleanings, he dwells there. The mother and father, thinking "We shall protect our daughter," having left her at the hermitage, go for the purpose of gathering fruits. She, when they had gone, having gathered various flowers, having made a chaplet of flowers - there was a certain mango tree in full bloom, grown as if a flight of steps placed on the bank of the Ganges - having climbed it, having played, she threw the chaplet of flowers into the water. That, one day, stuck on the head of Prince Cūlakāliṅga while he was bathing in the Ganges. He, having looked at it, thinking "This was made by a certain woman, not by an old woman; it is the handiwork of a young maiden; shall I investigate or not?" under the power of mental defilements, having gone upstream along the Ganges, having sat down in her mango tree, having heard the sound of her singing with a sweet voice, having gone to the tree-root, having seen her, said: "Dear lady, what is your name?" "I am a human woman, husband." "If so, come down." "It is not possible, husband; I am of the warrior caste." "Dear lady, I too am indeed of the warrior caste; come down." "Husband, one is not of

the warrior caste by mere words alone; if you are of the warrior caste, tell me the special knowledge of the warriors." Both of them told each other the special knowledge of the warriors. The king's daughter came down.

They committed transgression with each other. She, when her mother and father had come, told them in detail about his being a prince of the Kāliṅga king and the reason for entering the forest. They, having accepted saying "Good," gave her to him. While they were living together in loving communion, the king's daughter, having conceived, after the elapse of ten months, gave birth to a son endowed with the marks of good fortune and merit; they gave him the name "Kāliṅga." He, having come of age, attained accomplishment in all crafts in the presence of both his father and his grandfather. Then his father, having known by the conjunction of the stars the state of his brother's death, having said "Dear son, do not dwell in the forest; your paternal uncle Mahākāliṅga has died; go to the city of Dantapura and take the whole kingdom belonging to the family," and having given the signet ring, the woollen blanket, and the sword brought by himself, dismissed him saying "Dear son, in the city of Dantapura, in such and such a street, there is a minister who works for our welfare; having descended into the middle of his bed in his house, having shown these three precious things to him, declare that you are my son; he will establish you in the kingdom." He, having paid homage to his mother and father and to his grandfather and grandmother, having gone through the sky by the great power of his merit, having descended right onto the back of the minister's bed, when asked "Who are you?" having declared "I am the son of Cūḷakāliṅga," showed those precious things. The minister reported to the royal assembly. The ministers, having had the city decorated, raised the white parasol for him.

Then his chaplain named Kāliṅga Bhāradvāja told him the ten duties of a wheel-turning monarch. He fulfilled that duty. Then on the fifteenth-day Observance day, the wheel treasure came from the wheel-lake, the elephant treasure from the Upasatha clan, the horse treasure from the Valāhaka clan, the jewel treasure from Mount Vepulla; the woman treasure, the householder treasure, and the commander treasure became manifest. He, having taken kingship in the entire interior of the world-circle, and one day, surrounded by an assembly of thirty-six yojanas, having mounted an all-white elephant comparable to the peak of Mount Kelāsa, set forth with great splendour and grace to the presence of his mother and father. Then above the site of the great Bodhi tree, the victory seat of all Buddhas, not overcome by the earth, the elephant was unable to go. The king urged again and again, but it was simply unable. Making known that meaning, the Teacher spoke the first verse -

67. "King Kāliṅga, the wheel-turning monarch, ruling the earth by the Teaching;
Went near the Bodhi tree, with an elephant of great majesty."

Then the king's chaplain, going together with the king, thinking "In space there is no obstruction whatsoever; why is the king not able to send the elephant? I shall investigate," having descended from the sky, saw the piece of land that was the victory seat of all Buddhas, which had become the navel-circle of the earth. At that time, it is said, in that place, in an area measuring eight royal karīṣas, there was not even so much as a hair or beard-tip of grass, sand the colour of a silver plate was strewn about, and all around the grasses, creepers, forest trees, having

circumambulated the ground of enlightenment and turned around, stood facing the ground of enlightenment itself. The brahmin, having looked at that piece of land, having thought "This indeed is the place of destruction of all defilements for all Buddhas; above this place, even Sakka and others are not able to go," having gone to the presence of the Kāliṅga king, having described the beauty of the ground of enlightenment, said to the king "Descend." Making known that meaning, the Teacher spoke these verses -

68. "Kāliṅga Bhāradvāja, having examined the region where King Kāliṅga, son of ascetics,
Was turning the wheel, with joined palms said this.
69. "Descend, great king, as this piece of ground has been praised by ascetics;
Here the unsurpassed Buddhas, the fully awakened ones, shine.
70. "Turned to the right, the grasses and creepers in this piece of land;
The ornament at the navel of the earth, thus have we heard in the charms,
great king.
71. "Of the earth bounded by the ocean, the ground that supports all beings;
This is the ornament of the earth, having descended, pay homage.
72. "Those elephants that are well-born and noble tuskers;
To that extent, those elephants indeed do not approach that place.
73. "The elephant is well-born indeed, send forth the tusked elephant;
To this extent is the place that can be approached by the elephant.
74. "Having heard that, King Kāliṅga, having attended to the word of the interpreter;
Sent the elephant, "We shall know whether this word of his is true."
75. "And sent forth by the king, the elephant, having trumpeted like a heron;
Having drawn back, sat down, like one not enduring a heavy burden.

68-75. Therein, "son of ascetics" means the son of hermits. "Turning the wheel" means one who was turning the wheel; the meaning is a universal monarch. "Having examined" means having investigated the piece of land. "Praised by ascetics" means praised by all Buddhas. "Unsurpassed" means unequalled, immeasurable. "They shine" means having destroyed the darkness of all mental defilements, like young suns, seated here they shine. "Grasses and creepers" means grasses and creepers. "The cream" means the cream, the substance, the unshakeable place, the navel of the earth which is two hundred thousand yojanas plus forty thousand in thickness; when the cosmic cycle is being established, it is established first; when it is being destroyed, it is destroyed last. "Thus have we heard" means thus it was heard by us by means of the science of characteristics. "Having descended" means having descended from the sky, pay homage to this place of the destruction of defilements of all Buddhas; make veneration and honour.

"Those who" means those elephants born in the Uposatha clan, reckoned as the elephant-jewel of a universal monarch. "To this extent" means all of them indeed do not approach this much of a place; even when being beaten, they do not approach at all. "Well-born" means born in the Uposatha clan, having overcome and surpassed the eight elephant species beginning with the Gocariya. "Elephant" means the highest. "To this extent" means this much of a place can be approached by this elephant; beyond this it is not possible; if you wish, having given a signal with the diamond goad, send it forth. "Having attended to the word of the interpreter" means monks, that king, having attended to and reflected upon the word of that interpreter, the reader of characteristics, Kāliṅga Bhāradvāja, investigating "We shall know whether this one's word is true or false," sent the elephant - this is the meaning. "Having trumpeted like a heron" means monks, that elephant, urged and sent forth by that king with a diamond goad, having trumpeted like a heron bird, having drawn back, having raised its trunk, having stretched up its neck, as if unable to carry a heavy burden, sat down right there in the air.

He, being pierced again and again by that, being unable to endure the pain, died. But the king, not knowing its state of death, remained just seated on its back. Kāliṅga Bhāradvāja said: "Great king, your elephant has ceased; transfer to another elephant." Making known that meaning, the Teacher spoke the tenth verse -

- 76.** Kāliṅga Bhāradvāja, having understood that the elephant's life was exhausted;
Hastening, he addressed King Kāliṅga;
"Mount another elephant, the elephant's life is exhausted, great king."

Therein, "the elephant's life is exhausted" means the elephant of yours has reached the destruction of life; by one doing whatever, it is not possible, while seated on its back, to go to the top of the seat of enlightenment. "Mount another elephant" means by the power of the king's merit and supernormal power, another elephant, having come from the Uposatha clan, offered its back.

The king sat down on its back. At that moment the dead elephant fell to the ground. Making known that meaning, the Teacher spoke the other verse -

- 77.** "Having heard that, Kāliṅga, crossing over, approached the elephant;
When he had crossed over to the wilderness, the elephant right there fell to the ground;
The word of the interpreter, just as it was, so was the elephant."

Then the king, having descended from the sky, having looked at the ground of enlightenment, having seen the wonder, offering praise to Bhāradvāja, said -

- 78.** King Kāliṅga said this to the brahmin Kāliṅga;
"You alone are the Enlightened by himself, omniscient, all-seeing."

The brahmin, not consenting to that, having placed himself in a low position and having raised up the Buddha himself, praised him. Making known that meaning, the Teacher spoke these verses -

- 79.** Not consenting to that, the brahmin said this to Kāliṅga;
"For we are interpreters of marks, the Buddhas are omniscient, great king."

80. The omniscient, the all-knowing, the Buddhas do not know by characteristics; For we know by the power of scripture, the Buddhas understand all."

79-80. Therein, "we are interpreters of marks" means: great king, we, having seen the marks, are capable of interpretation, called learned-wise; but the Buddhas are omniscient, all-knowing. For the Buddhas both know and see everything of the various kinds beginning with the past; they know everything by omniscient knowledge, not by characteristics. But we know only by the power of scripture, by the power of our own craft, and that too only a portion; but the Buddhas understand all.

The king, having heard the virtues of the Buddha, having become filled with pleasure, having had the inhabitants of the entire world-system bring abundant scents and garlands, having dwelt for a week at the great terrace of enlightenment, had a great Bodhi tree veneration performed. Making known that meaning, the Teacher spoke this pair of verses -

81. "Having celebrated the highest enlightenment, with various musical instruments being played;
Having brought garlands and ointments, then the king approached his parents.

82. "Sixty thousand cartloads of flowers, he gathered together;
King Kālīṅga honoured the unsurpassed site of enlightenment."

81-82. Therein, "approached his parents" means he went to the presence of his mother and father. He raised a golden pillar eighteen cubits high at the great terrace of enlightenment. He had a railing made of the seven precious things built for it, having had sand mixed with precious things scattered, he had it made surrounded by a wall, he had a gateway made of the seven precious things built, he gathered together sixty thousand cartloads of flowers daily, thus he honoured the terrace of enlightenment. But in the Pāḷi only this much has come: "sixty thousand cartloads of flowers."

Having thus performed the great Bodhi tree veneration, having taken his mother and father and grandfather and grandmother, having brought them to the city of Dantapura itself, having performed meritorious deeds such as giving and so on, he was reborn in the realm of the Thirty-three.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Ānanda had a Bodhi tree veneration performed indeed," connected the Jātaka - "At that time the young man Kālīṅga was Ānanda, but Kālīṅga Bhāradvāja was myself."

The Commentary on the Kālīṅgabodhi Jātaka is the sixth.

480. Commentary on the Akitti Jātaka

"Having seen Akitti, they meditate" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain lay follower dwelling in Sāvattthī who was a master of giving. It is said that he, having invited the Teacher, having given a great gift to the community of monks headed by the Buddha for seven days, on the final day gave all

the requisites to the noble Community. Then the Teacher, right in the midst of the assembly, giving thanksgiving, said "Lay follower, great is your relinquishment; alas, a difficult thing was done by you; for this lineage of giving is the lineage of the wise of old; giving should indeed be given both by a householder and by one gone forth. But the wise of old, even though having gone forth and dwelling in the forest, even though eating unsalted, unflavoured, Kāra leaves sprinkled with just water, having given as much as they wished to beggars who had arrived, themselves sustained themselves with rapture and happiness" - having said this, when he was asked "Venerable sir, this gift of all requisites is well-known to the public, but what was said by you is not well-known; please tell us that," 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 family of a wealthy brahmin with wealth of eighty ten millions; they gave him the name "Akittī." At the time of his walking on foot, a sister too was born; they gave her the name "Yasavatī." The Great Being, at the age of sixteen, having gone to Takkasilā, having learnt all the crafts, returned. Then his mother and father died. He, having had the funeral rites performed for them, while inspecting the wealth, having heard the words "Such and such a person, having accumulated this much wealth, has passed away; such and such a person, this much," having become agitated in mind, thinking "Only this wealth is evident, not those who accumulated the wealth; all have gone having abandoned this very wealth; but I shall take it and go," having had his sister summoned, said "You take charge of this wealth." "But what is your intention?" "I wish to go forth." "Brother, I do not accept on my head spittle spat out by you; I have no need of this; I too shall go forth." He, having asked permission of the king, had the drum circulated: "Let those desirous of wealth come to the house of the wise Akitti."

He, having carried on the great giving for seven days, when the wealth was not being exhausted, thought "These activities are exhausted; what use is this play with wealth to me? Those who are desirous will take it," having opened the door of the dwelling, having abandoned the house together with gold and silver saying "Let them take what is given," having taken his sister while the circle of relatives was lamenting, departed from Bārāṇasī. By whichever gate he departed, that became known as the Akitti Gate; by whichever ford he crossed the river, that too became known as the Akitti Ford. He, having gone two or three yojanas, having made a hermitage in a delightful place, went forth together with his sister. From the time of his going forth, inhabitants of many villages, market towns, and royal cities went forth. He had a great retinue, great material gain and honour arose, it proceeded as if it were the time of a Buddha's arising. Then the Great Being, having thought "This material gain and honour is great, the retinue too is great; it is fitting for me to dwell alone," at an improper time, without even informing his sister at least, having departed alone, gradually having reached the Tamil country, dwelling in a park near the port of Kāvīra, he produced the meditative absorptions and direct knowledges. There too great material gain and honour arose for him. He, being disgusted with that, having abandoned it, having gone through space, descended on the island of Kāra near the island of Nāga. At that time the island of Kāra was named the Snake Island. He there, in dependence on a great Kāra tree, having built a hermitage, made his residence.

There no one knew the fact of his dwelling. Then his sister, searching for her brother, gradually having reached the Tamil country, not seeing him, dwelt in the very place where he had dwelt; but she was not able to produce meditative absorption.

The Great Being, because of fewness of wishes, not going anywhere, at the time of fruit of that tree eats the fruits, at the time of leaves eats the leaves sprinkled with water. Through the power of his morality, Sakka's Paṇḍukambala stone seat showed signs of heat. Sakka, reflecting "Who now wishes to dislodge me from my position?" having seen the wise Akitti, thinking "For what purpose does this hermit observe the moralities? Does he aspire to the position of Sakka, or something else? I shall investigate him. For this one earned his livelihood with difficulty, he eats Kāra leaves sprinkled with water; if he aspires to the position of Sakka, he will give me his own sprinkled leaves; if not, he will not give them" - he went to his presence in the appearance of a brahmin. The Bodhisatta, having steamed the Kāra leaves and having brought them down, thinking "I shall eat them when they have become cool," sat at the door of the hermitage. Then in front of him Sakka stood for almsfood. The Great Being, having seen him, having become filled with pleasure, thinking "It is a gain for me indeed, that I see a beggar; today, having brought my wish to its summit, I shall give a gift," having taken it with the very vessel of cooked food, having gone, thinking "May this gift of mine be a condition for omniscient knowledge," without leaving anything over for himself, he put it into his vessel. The brahmin, having taken that, having gone a little way, disappeared. The Great Being too, having given to him, again having cooked, spent his time with just rapture and happiness, and on the following day, having cooked, sat right there at the door of the hermitage.

Sakka again came in the guise of a brahmin. Having given to him again too, the Great Being spent his time in just the same way. On the third day too, having given in the same way, filled with pleasure thinking "Oh, it is a gain for me indeed; in dependence on Kāra leaves, great merit has been produced," even though weak from being without food for three days, at the noon period of the day, having come out from the hermitage, reflecting upon the giving, he sat at the door of the hermitage. Sakka too thought: "This brahmin, having been without food for three days, even though weak, giving a gift, gives with just a contented mind; there is not even an alteration of his consciousness; I do not know 'Having aspired to this, he gives'; having asked and having heard his disposition, I shall know the reason for his giving." He, when midday had passed, having come blazing like a young sun in the sky with great splendour and glory, having stood right in front of the Great Being, asked "Hey, hermit, when such hot winds are striking, in such a forest surrounded by salt water, for what purpose do you practise asceticism?" Making known that meaning, the Teacher spoke the first verse -

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

Therein, "aspiring to what" means is he aspiring to human success, or to one among the success of Sakka and so on.

The Great Being, having heard that and having known his state as Sakka, in order to make known "I do not aspire to these successes, but aspiring to omniscience I perform ascetic practice," spoke the second verse -

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

Therein, "therefore" means because birth again and again, the breaking up of the aggregates, and death in confusion are suffering, therefore, aspiring for that Nibbāna where these do not exist, "here I strive" - thus he explains his own disposition towards Nibbāna.

Having heard that, Sakka, with a satisfied mind, thinking "This one, it is said, dissatisfied with all existences, stays in the forest for the sake of Nibbāna; I shall give him a boon," inviting with a boon, spoke the third verse -

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

Therein, "whatever you wish in your mind" means whatever you wish by mind, that I give; take a boon.

The Great Being, taking the boon, spoke the fourth verse -

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

Therein, "if you have given me a boon" means if you gave a boon to me. "And dear things" means and other things which are dear possessions. "Are not satisfied" means they desire sons and so on again and again, they do not reach satisfaction. "May not dwell in me" means may it not dwell in me, may it not arise.

Then Sakka, having been pleased with him, granting a further boon, and the Great Being taking a boon, spoke these verses -

87. "Since this has been well spoken by you, fitting and well said;
I grant you a boon, Kassapa, whatever you wish in your mind.
88. "If you have given me a boon, Sakka, lord of all beings;
Field, site, and unwrought gold, cattle and horses, slaves and servants;
That hate by which, when arisen, they decay - may it not dwell in me.
89. "Since this has been well spoken by you, fitting and well said;
I grant you a boon, Kassapa, whatever you wish in your mind.
90. "If you have given me a boon, Sakka, lord of all beings;
May I not see a fool, may I not hear one, may I not dwell with a fool;
May I not engage in conversation with a fool, may I not do so nor approve of it.
91. "What did the fool do to you, tell, Kassapa, the reason;
By what, Kassapa, do you not long for the seeing of the fool.
92. "The imprudent one leads to calamity, engages in what is not his duty;
He is hard to guide to what is better, when rightly spoken to he becomes angry;

He does not know the discipline, good is not seeing him.

93. "Since this has been well spoken by you, fitting and well said;
I grant you a boon, Kassapa, whatever you wish in your mind.
94. "If you have given me a boon, Sakka, lord of all beings;
May I see the wise, may I hear the wise, may I dwell together with the wise;
May I have conversation with the wise, may I do that and may I approve of
that.
95. "What did the wise one do to you, tell, Kassapa, the reason;
By what, Kassapa, do you long for the seeing of the wise one.
96. "The wise one leads by the right method, does not engage in what is not his
duty;
He is easy to guide to what is better, when rightly spoken to he does not
become angry;
He understands the discipline, good is meeting with him.
97. "Since this has been well spoken by you, fitting and well said;
I grant you a boon, Kassapa, whatever you wish in your mind.
98. "If you have given me a boon, Sakka, lord of all beings;
Then at the end of the night, towards the rising of the sun;
May divine foods appear, and may the beggars be virtuous.
99. "May my giving not be exhausted, having given may I not regret;
While giving may I gladden the mind, this boon I would wish for, Sakka."
100. "Since this has been well spoken by you, fitting and well said;
I grant you a boon, Kassapa, whatever you wish in your mind.
101. "If you have given me a boon, Sakka, lord of all beings;
May you not approach me again, this boon I would wish for, Sakka.
102. "Through many ascetic practices, men and also women;
Long for seeing me, what fear is there for me in being seen?
103. "Having seen such divine beauty, endowed with all sensual pleasures;
I might be negligent in austere asceticism, this is the fear in seeing you."

87-103. Therein, "by which, when arisen" means by which consciousness, when arisen, angered beings decay in these fields and so on, because of having committed the killing of living beings and so on, by the power of royal punishment, or by poisonous eating and so on, or by the power of one's own death - he requests that that hate may not dwell in me. "Does not hear" means I should not hear for these reasons, such as "he dwells at such and such a place." "What did he do to you" means was your mother killed by the fool, or your father, or else what harm did the fool do to you?

"Leads to calamity" means he takes what is not a reason as a "reason"; he thinks of

such harmful deeds as "I shall earn a livelihood by committing the killing of living beings and so on." "Engages in what is not his duty" means not having yoked himself to the duties of faith, the duty of morality, and the duty of wisdom, he engages in what is not exertion. "He is hard to guide to what is better" means being hard to guide is indeed better for him. He takes it that conducting oneself having undertaken the five immoral deeds is indeed better; or through the practice of welfare he is hard to guide, unable to be led. "When rightly spoken to" means when spoken to with cause and reason, he becomes angry. "Discipline" means he does not know the discipline of good conduct such as "thus one should step forward" and so on, and does not accept exhortation. "Good for him" means for these reasons, not seeing him is indeed good.

"Towards the rising of the sun" means at the time of sunrise. "Divine foods" means divine food. "Beggars" means recipients of that divine food. "Through ascetic practices" means through the deeds of giving, morality, and Observance. "Long for seeing" means they long for seeing me. "Such a one" means one of such form, adorned with divine ornaments. "I might be negligent" means I might fall into negligence. I might aspire to your splendid achievement; thus, while the ascetic practice is being carried out for the sake of Nibbāna, aspiring to the position of Sakka, I would indeed become heedless - this is my fear in seeing you.

Sakka, having said "Good, venerable sir, from now on I shall not come to your presence," having paid homage to him, having asked his forgiveness, departed. The Great Being, dwelling right there for as long as life, having developed the divine abidings, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Sakka was Anuruddha, but the wise Akitti was myself."

The Commentary on the Akitti Jātaka is the seventh.

481. Commentary on the Takkāriya Jātaka

"I myself spoke insulting speech, a fool" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Kokālika. For during one rainy season, the two chief disciples, having abandoned the group, wishing to dwell in a secluded residence, having asked permission of the Teacher, having gone to the Kokālika country, to the dwelling place of Kokālika, said to him thus: "Friend Kokālika, in dependence on you for us, and in dependence on us for you, there will be comfortable abiding; may we dwell here for these three months." "But what, friend, is the comfortable abiding for you in dependence on me?" If you, friend, would not announce to anyone that "the two chief disciples are dwelling here," we would dwell happily; this is the comfortable abiding for us in dependence on you. "Then what is the comfortable abiding for me in dependence on you?" "We shall expound to you the Teaching within the three months, we shall give talks on the Teaching; this is the comfortable abiding for you in dependence on us." "Dwell, friends, according to your disposition." He gave them a suitable lodging. They dwelt happily in the happiness of fruition attainment. No one knew the fact of their dwelling there.

They, having finished keeping the rains retreat, having performed the invitation ceremony, asked his permission saying "Friend, in dependence on you we have dwelt happily; we are going to pay homage to the Teacher." He, having accepted saying

"Very well," having taken them, walked for almsfood in a neighbouring village. The elders, having completed their meal duty, departed from the village. Kokālika, having dismissed them and having turned back, announced to the people "Lay followers, you are like animals; you did not know that the two chief disciples were dwelling for three months in a neighbouring monastery; now they have gone." The people, having said "But why, venerable sir, did you not inform us?" having taken abundant medicines such as ghee, oil, and so on, as well as cloth and clothing, having approached the elders, having paid homage, said "Forgive us, venerable sir; we did not know of your status as chief disciples; today we have come to know through the words of the Venerable Kokālika; out of compassion for us, accept these medicines, cloth, and clothing."

Kokālika, having thought "The elders are of few wishes and content; not having taken these cloths themselves, they will give them to me," went together with the lay followers to the presence of the elders. The elders, because of having arranged matters among the monks, did not take anything at all from that themselves, nor did they have it given to Kokālika. The lay followers requested "Venerable sir, even though not accepting now, please come here again out of compassion for us." The elders, not having consented, went to the Teacher's presence. Kokālika bound resentment, thinking "These elders, not taking for themselves, did not have it given to me." The elders too, having dwelt a short while near the Teacher, having taken their own retinues and five hundred monks, wandering on a journey together with a thousand monks, reached the Kokālika country. Those lay followers, having gone out to meet them, having taken the elders, having led them to that very monastery, made great honour daily. Abundant medicines, cloth, and clothing arose; the monks who had come together with the elders, distributing robes, gave only to the monks who had come together with them, and did not give to Kokālika; the elders too did not have them given to him. Kokālika, not having obtained a robe, reviles and abuses the elders, saying "Sāriputta and Moggallāna have evil desires; formerly, not having accepted the gain being given, now they accept; they cannot be satisfied; they do not look at others." The elders, thinking "This one, in dependence on us, generates the unwholesome," having departed together with their retinue, even though being entreated by the people saying "Venerable sir, dwell for a few more days," did not wish to turn back.

Then a certain young monk said - "Lay followers, how will the elders dwell? Your family attendant elder does not endure the dwelling of these ones here." They, having gone to his presence, said "Venerable sir, you, it is said, do not endure the dwelling of the elders here; go, having asked their forgiveness, make them turn back; if they do not turn back, flee and dwell elsewhere." He, out of fear of the lay followers, having gone, entreated the elders. The elders, having said "Go, friend; we shall not turn back," departed. He, being unable to make the elders turn back, returned to the monastery itself. Then the lay followers asked him "Have the elders turned back, venerable sir?" "I was not able to make them turn back, friends." Then, having thought "While this one of bad character is dwelling here, well-behaved monks will not dwell here; let us drive him out," they said "Venerable sir, do not you dwell here; in dependence on us there is nothing for you." He, having been driven out by them, having taken his bowl and robes, having gone to Jeta's Grove, having approached the Teacher, said "Sāriputta and Moggallāna have evil desires, venerable

sir; they have come under the control of evil desires." Then the Teacher restrains him, saying "Do not say so, Kokālika; do not say so, Kokālika; have confidence, Kokālika, in Sāriputta and Moggallāna; they are well-behaved monks." Even though restrained, Kokālika, having said "You, venerable sir, believe your chief disciples; I saw with my own eyes; they have evil desires, they are of concealed activities, they are immoral," even though restrained by the Teacher up to the third time, having said in just the same way, rose from his seat and departed. As soon as he had departed, mustard-seed-sized boils arose on his entire body, and gradually having grown, having become the size of wood-apple fruits, having burst, pus and blood oozed forth. He, groaning, overcome by pain, lay down at the gateway of Jeta's Grove. "The two chief disciples have been reviled by Kokālika" - as far as the Brahmā world there was a single uproar.

Then his preceptor, a Brahmā named Turū, having known that reason, having come thinking "I shall ask forgiveness of the elders," having stood in the sky, said "Kokālika, a harsh deed has been done by you; inspire confidence in the chief disciples." "But who are you, friend?" "I am called the Brahmā named Turū." "Were you not, friend, declared by the Blessed One to be a non-returner, and it is said that a non-returner is not subject to return from this world? You will be a demon at a rubbish heap" - thus he disparaged the Great Brahmā. He, being unable to make him accept his own word, having said "By your own speech you yourself will be known," went to the Pure Abodes itself. Kokālika too, having died, was reborn in the Paduma hell. Having known the fact of his being reborn there, Brahmā Sahampati reported to the Truth-finder; the Teacher reported to the monks. The monks, speaking of his faults, raised up a discussion in the Teaching hall: "Friends, Kokālika, it is said, having reviled Sāriputta and Moggallāna, in dependence on his own mouth, has arisen in the Paduma hell." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, is Kokālika destroyed by his own words, experiencing suffering in dependence on his own mouth; in the past too this one experienced suffering in dependence on his own mouth indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, his chaplain was tawny with protruding teeth. His brahmin wife committed adultery with another brahmin, and he too was of just such appearance. The chaplain, although trying to prevent the brahmin wife again and again, being unable to prevent her, thought: "It is not possible to kill this enemy of mine with my own hand; I shall kill him by a stratagem." He, having approached the king, said: "Great king, your city is the chief city in the whole of Jambudīpa, you are the chief king; yet for such a chief king, your southern gate is ill-fitted and inauspicious." "Teacher, what should be done now?" "Having performed an auspicious ceremony, it should be fitted." "What is needed to fetch?" "Having removed the old gate, having taken timbers joined with auspicious marks, having given an offering to the beings who guard the city, it is fitting to install it at an auspicious constellation." "If so, do thus." At that time the Bodhisatta, having been a young man named Takkāriya, was learning crafts in his presence. The chaplain, having removed the old gate, having had the new one completed, said to the king - "The gate is finished, Sire; tomorrow is an auspicious constellation; without letting that pass, having made an offering, it is fitting to install the gate." "Teacher, what is needed to fetch for the purpose of the oblation?" "Sire, the gate is influential,

guarded by influential deities; having killed one tawny, protruding-toothed, pure on both sides brahmin, having made an offering with his flesh and blood, having thrown the body underneath, the gate should be installed; thus there will be growth for both you and the city." "Very well, teacher, having killed such a brahmin, install the gate."

He, with a satisfied mind, filled with eagerness thinking "Tomorrow I shall see the back of my adversary," having gone to his own house, being unable to guard his mouth, very quickly said to his wife - "You wicked caṇḍālī woman, from now on with whom will you take delight? Tomorrow, having killed your paramour, I shall make the oblation." "Why will you kill an innocent one?" The king said "Having made an oblation with the flesh and blood of a tawny brahmin, install the city gate"; "and your paramour is tawny; having killed him, I shall make the oblation." She sent a message to her paramour's presence: "The king, it is said, wishes to kill a tawny brahmin and make an offering; if you wish to live, having taken other brahmins similar to you, flee early in the morning." He did so. That became well-known in the city; from the whole city all the tawny ones fled.

The chaplain, not knowing the state of his adversary having fled, right early, having approached the king, said "Sire, at such and such a place there is a tawny-brown brahmin; have him seized." The king sent ministers. They, not seeing him, having come back, reported "He has fled, it seems." "Look elsewhere," but even though they looked throughout the whole city, they did not see him. Thereupon, when it was said "Look for another," they said "Sire, apart from the chaplain, there is no other of such a form." "It is not possible to kill the chaplain." "Sire, what do you say? Because of the chaplain, today, with the gate not installed, the city will be unguarded. The teacher, speaking, said 'Having passed beyond today's constellation, only by the elapse of a year from now will a constellation be obtained.' For a year, in a city without a gate, there will be an opportunity for enemies. Having killed this one, having had the oblation performed by another experienced brahmin, we shall install the gate." "But is there another wise brahmin similar to the teacher?" "There is, Sire; his pupil, a young man named Takkāriya; having given him the position of chaplain, perform the blessing."

The king, having had him summoned, having had him honoured, having given him the position of chaplain, commanded him to act accordingly. He went to the city gate with a great retinue. They bound the chaplain by the king's authority and brought him. The Great Being, having had a pit dug at the place for installing the gate, having had a screen set up around it, stood inside the screen together with the teacher. The teacher, having looked at the pit, not finding any support for himself, addressing the Great Being, spoke the first verse, saying "My purpose at least has been accomplished, but through foolishness, being unable to guard my mouth, in haste I told the wicked woman; by oneself indeed one's own murder has been brought about"

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- 104.** "I myself spoke insulting speech, a fool, like a frog in the forest calling out to a snake;
O Takkārī, I fall into this pit, indeed one who speaks excessively is not good."

Therein, "spoke insulting speech" means I spoke insulting speech. "Like a frog" means just as a frog in the forest, croaking, calling out to a snake that devours it, is said to speak insulting speech, so I myself spoke insulting speech. "Takkāriye" is her name; "Takkāriyā" is the name in the feminine gender; addressing her by that very name, he said thus.

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

105. A mortal who speaks excessively attains imprisonment, murder, sorrow and lamentation;
You should censure only yourself here, teacher, for which reason they bury you in a pit.

Therein, "who speaks excessively" means speaking having transgressed the limit, having exceeded the proper measure, is not good; the meaning is that a man who speaks excessively is not good. "And sorrow and lamentation" means teacher, just so a man who speaks excessively attains murder and imprisonment and sorrow and lamentation with a loud sound. "You should censure" means without censuring another, you should censure only yourself. "Here" means in this matter. "Teacher, for which reason" means teacher, for whatever reason they bury you in a pit, that was done by you yourself; therefore he says you should censure only yourself.

And having said thus, having said "Teacher, not having guarded your speech, not only you yourself have come to suffering, but another too has come to suffering indeed," he brought up the past and showed it.

Formerly, it is said, in Bārāṇasī there was a courtesan named Kālī; her brother was named Tuṇḍila. Kālī takes a thousand in a single day. But Tuṇḍila was one who indulges in women, a drunkard, and a gambler. She gives him wealth; he destroys whatever is obtained. She, although trying to prevent him, was not able to prevent him. He, one day, defeated in gambling, having given away his worn garments, having put on a piece of reed mat, came to her house. And the maidservants had been commanded by her "When Tuṇḍila comes, without giving him anything, seize him by the neck and take him out." They did so. He stood weeping at the doorway.

Then a certain merchant's son, who was constantly having a thousand brought for Kālī, having seen him, asked "Why are you weeping, Tuṇḍila?" "Master, defeated in gambling, I came to my sister's presence; the maidservants seized me by the neck and took me out." "If so, wait; I shall speak to your sister" - he, having gone, said "Your brother, having put on a piece of reed mat, is standing at the doorway; for what purpose did you not give him garments?" "I for my part do not give; but if you have affection for him, you give." Now in that courtesan's house this was the custom - From the thousand brought, five hundred belong to the courtesan, and five hundred are for the cost of garments, perfumes, and garlands. Men who have come, having dressed in garments obtained in that house, having stayed the night, when going on the following day, go having dressed in the very garments they brought. Therefore that merchant's son, having dressed in the garments given by her, had his own cloaks given to Tuṇḍila. He, having dressed, roaring and thundering, having gone, entered the liquor house. Kālī too commanded the maidservants "Tomorrow, at the time of his departure, you should seize the garments." They, at the time of his departure, having

run up from here and there, snatching, having seized the cloaks, having made him naked, saying "Now go, young man," released him. He went out naked. The people make mockery. He, being ashamed, lamented "This was done by me myself; I myself was not able to guard my own mouth." In order to show this, he spoke the third verse -

- 106.** "Why indeed did I inquire of Tuṇḍila, that he might make his own brother in Kāḷikā;
Naked indeed am I, having lost even a pair of clothes, this meaning too is just like many others."

Therein, "just like many others" means the merchant's son, having arrived at suffering through what was done by himself; you too, therefore this attainment of suffering is your meaning too. By many reasons it is just like that.

Furthermore, in Bārāṇasī, through the negligence of goatherds, when two rams were fighting in the feeding ground, one kuliṅga bird, thinking "These will now die with broken heads; I shall prevent them," having prevented them saying "Uncles, do not fight," they not heeding his words, while they were still fighting, having sat down on their backs and on their heads, having entreated, being unable to prevent them, saying "Then kill me and fight," entered between the heads of both. They fought each other indeed. He, as if crushed on a grinding stone, reached destruction by his own deed alone. To show this too as another reason, he spoke the fourth verse -

- 107.** "A quail, not fighting, flew down between the fighting rams;
It was crushed there by the rams' heads, this meaning too is just like many others."

Therein, "between the rams" means in between the rams. "Flew down" means having gone beyond, it flew up; the meaning is that it stood in the sky in the middle between the heads. "Crushed" means oppressed.

Furthermore, cowherds dwelling in Bārāṇasī, having seen a palmyra tree bearing fruit, sent one up the tree for the purpose of palmyra fruits. While he was making the fruits fall, a black snake, having come out from an ant-hill, climbed the palmyra tree. Those established below, striking with sticks, were not able to prevent it. They told the other "A snake is climbing the palmyra tree." He, frightened, cried out with a great uproar. Those standing below, having taken a firm cloth by the four corners, said "Fall on this cloth." He, falling, fell in the middle of the cloth, in between the four of them. But being unable to hold him up due to the force of his falling, having struck each other with their heads, they reached the destruction of life with broken heads. Showing this reason too, he spoke the fifth verse -

- 108.** "Four people grabbed a canvas, while guarding one man;
All of them lay with broken heads, this meaning too is just like many others."

Therein, "canvas" means a hempen cloak. "All of them" means those four people too lay with broken heads by their own deed alone.

Furthermore, goat-thieves dwelling in Bārāṇasī, having stolen one she-goat at night, thinking "We shall eat it in the forest by day," having tied her mouth for the purpose of preventing her crying out, placed her in a bamboo thicket. On the following day, going to eat it, having forgotten their weapons, they went. They, not seeing a weapon in even one person's hand, thinking "Having killed the goat and having cooked the meat, we shall eat it; bring the weapons," thinking "Without a weapon, even having killed this one, it is not possible to take the meat; release her, she has merit," released her. At that time a certain basket-maker, having taken bamboo, thinking "Having come again, I shall take it," having placed his basket-maker's knife in the interior of the bamboo thicket, departed. The she-goat, having rejoiced thinking "I am freed," playing at the base of the bamboo, having struck with her hind feet, knocked down that knife. The thieves, having heard the sound of the knife, investigating, having seen it, with satisfied minds, having killed the goat, ate the meat. Thus, in order to show "That she-goat too died by her own deed alone," he spoke the sixth verse -

- 109.** "Just as a goat bound in a bamboo thicket, while throwing down her hind legs, went into the middle of a sword;
By that very thing her throat was cut, this meaning too is just like many others."

Therein, "while throwing down" means playing, casting about her hind feet.

And having said thus, having shown that "Those who speak moderately, having guarded their own speech, are freed from the suffering of death," he brought up the story of the kinnaras.

A certain hunter dwelling in Bārāṇasī, it is said, having gone to the Himalayas, by a single means, having seized and brought a husband and wife pair of two kinnaras, gave them to the king. The king, having seen the kinnaras not seen before, being pleased, asked "Huntsman, what virtue do these have?" "Sire, they sing with a sweet voice, they dance delightfully; human beings do not know how to sing and dance thus." The king, having given much wealth to the hunter, said to the kinnaras "Sing and dance." The kinnaras, thinking "If while singing we are unable to make the phrasing complete, it becomes a bad song; they will censure us and kill us; and moreover, in speaking much there is also lying," out of fear of lying, even though told again and again by the king, did not sing and did not dance. The king, having become angry, commanding "Having killed these, having cooked the meat, bring it," spoke the seventh verse -

- 110.** "These are not gods nor sons of gandhabbas, these beasts have come under my control;
Let them cook one for the evening meal, and let them cook one again for the morning meal."

Therein, "these beasts" means if these were gods or gandhabbas, they would dance and sing, but these are beasts, animals. "Have come under my control" means because they were brought by the hunter who was expecting a purpose, they have come into my hands by way of his purpose. Let them cook one of these for the evening meal, and one for the morning meal.

The kinnarī thought "The king is angry, he will without doubt kill them; now is the time to speak," and spoke the eighth verse -

- 111.** "A hundred thousand insulting speeches are not worth even a fraction of a well-spoken word;
Insulting speech passing over is a defilement, therefore the kinnara women remain silent, not through folly."

Therein, "passing over is a defilement" means sometimes I, while speaking, might speak insulting speech; thus one passing over insulting speech becomes defiled and is wearied. "Therefore" means for that reason I did not sing for you, not through foolishness.

The king, being pleased with the kinnarī, spoke the next verse -

- 112.** "She who spoke this to me, release her, and let them take her to the Himalaya mountain;
And let them give this one to the kitchen, right early let them cook her for the morning meal."

Therein, "yā mesā" means "she who is this to me." "Dentū" means let them give for the purpose of the kitchen.

The kinnara, having heard the king's word, thinking "This one will inevitably kill me if I do not speak; now it is proper to speak," spoke the other verse -

- 113.** "Cattle have the rain-cloud as protector, this generation has cattle as protector;
You are my protector, great king, I am the protector of my wife;
Having known one of the two, freed one would go to the mountain."

Therein, "cattle have the rain-cloud as protector" means the cattle that feed on grass are called those having the rain-cloud as protector. "This generation has cattle as protector" means but this human generation, subsisting on the five dairy products, has cattle as protector, has cattle as support. "You are my protector" means you are my support. "I am the protector" means I am the protector of my wife, I am her support. "Having known one of the two, freed one would go to the mountain" means between us two, one, having known the other to be dead, oneself freed from death, would go to the Himalayas; but while living we do not give up each other; therefore even if you wish to send her to the Himalayas, having killed me first, send her afterwards.

And having said thus, making clear "Great king, we were not silent out of unwillingness to do your bidding; but having seen the fault in the talk, we did not speak" - he spoke this pair of verses -

114. "Indeed, blame cannot be easily avoided, various people should be cultivated,
O lord of men;
By whatever one obtains praise, by that very thing another obtains a blamer.
115. "The whole world is encompassed by mind, surpassed by mind, the whole world is possessed of mind in its own mind;

All beings separately have their own minds, far and wide, who here does not come under the control of mind?"

114-115. Therein, "can be easily avoided" means great king, blame cannot be easily avoided. "Various people" means people with various desires. "By whatever" means by whatever virtue beginning with morality one obtains praise, by that very thing another obtains a blamer. For among us kinnaras, one obtains praise by speaking, but among humans, blame; thus blame is difficult to avoid; how then shall I obtain praise from your presence?

"The whole world is encompassed by mind" means great king, a bad person by consciousness beginning with killing living beings, a good person by consciousness beginning with abstention from killing living beings, surpassed by mind; thus the whole world is encompassed by mind, surpassed by mind - this is the meaning. "Possessed of mind in its own mind" means the whole world is called possessed of mind by its own inferior or superior consciousness. "Of separate minds" means all beings of separate minds, of many varieties. Among them, by the mind of any one, whether yours or another's, a kinnara woman or one like me or another might act; therefore, "this one does not act under the control of my mind" - do not be angry with me. For all beings go according to the control of their own minds, Sire. The kinnara expounded the Teaching to the king.

The king, having become filled with pleasure thinking "The wise kinnara speaks only of intrinsic nature," spoke the concluding verse -

116. The kinnara with his wife was silent, who now spoke out, frightened of fear; He is now released, happy, healthy, speech indeed is beneficial for people.

Therein, "speech indeed is beneficial for people" means speech alone is beneficial, conducive to welfare for these beings - this is the meaning.

The king, having caused the kinnaras to sit in a golden cage, having had that very huntsman summoned, had him released saying "Go, my good man, release them at the very place where they were captured." The Great Being too, having shown this example saying "Teacher, thus the kinnaras, having guarded their speech, were released by what was well spoken at the proper time; but you, through ill-spoken speech, have reached great suffering," consoled him saying "Teacher, do not fear, I shall give you your life." When it was said "But you should protect me," having spent the day saying "The conjunction of the stars is not yet obtained," immediately after the middle watch, having had a dead goat brought, having made someone known as the reason and dismissed him saying "Brahmin, having gone anywhere, live," having made an offering with goat meat, he installed the gate.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Kokālika was destroyed by speech indeed," connected the Jātaka - "At that time the tawny one was Kokālika, but the wise craftsman was myself."

The Commentary on the Takkāriya Jātaka is the eighth.

482. Commentary on the Ruru Deer King Jātaka

"To him I give an excellent village" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. It is said that he, when told by the monks "The Teacher has been very helpful to you, friend Devadatta; in dependence on the Truth-finder you obtained the going forth, you learnt the three Canons, you attained material gain and honour," said "Friends, not even a blade of grass tip's worth of help has been done for me by the Teacher; I myself went forth, I myself learnt the three Canons, I myself attained material gain and honour." The monks raised up a discussion in the Teaching hall: "Ungrateful, friends, is Devadatta, unthankful." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, is Devadatta ungrateful; in the past too he was ungrateful indeed; in the past too, even when life was given by me, he does not know even the measure of my virtue," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, a certain millionaire possessing wealth of eighty ten millions, having obtained a son, having given him the name "Mahādhana," thinking "My son will become weary while learning a craft," did not have him learn any craft. He knew nothing beyond singing, dancing, music, eating and food. Having united him, when he had come of age, with a suitable wife, the mother and father died. He, upon their passing, surrounded by those who indulge in women, drunkards and so on, having taken debts through various avenues of disaster, being unable to repay them, being accused by debtors, thought "What use is my life? With this one individual existence I have become as if another; death is better for me." He said to the debtors - "Having taken your promissory notes, come; there is wealth belonging to my family deposited by me on the bank of the Ganges; I shall give it to you." They went together with him. He, as if pointing out the place of the treasure saying "Here is the wealth," having fled thinking "Having fallen into the Ganges, I shall die," fell into the Ganges. He, being carried along by the violent stream, cried out a piteous cry.

At that time the Great Being, having been born in the realm of the Ruru deer, having left his retinue, dwelt alone at a delightful bend of the Ganges in a fully blossoming mango grove mixed with Sāla trees, having observed the Observance. His bodily skin was the colour of a well-polished gold plate, his hands and feet were as if treated with lac-colouring, his tail was like a yak's tail, his horns were like silver garlands, his eyes were like well-polished gem balls, his face was like a red woollen ball placed down and set there. Such was his form. He, at the time of midnight, having heard the piteous sound of that one, having thought "A human sound is heard; let him not die while I am living; I shall give him his life," having risen from the sleeping thicket, having gone to the riverbank, having consoled him saying "Hey, man, do not fear; I shall give you your life," cutting through the stream, having gone, having placed him on his back, having brought him to the shore, having led him to his own dwelling place, having given him various kinds of fruit, after two or three days had passed, said "My dear man, I shall take you out from this forest and place you on the road to Bārāṇasī; you will go safely. But you should not tell the king or the king's chief minister that 'at such and such a place a golden deer dwells,' for the sake of wealth." He accepted saying "Good, my lord."

The Great Being, having obtained his acknowledgment, having placed him on his own back, having brought him down on the road to Bārāṇasī, turned back. On the very day of his entering Bārāṇasī, the queen-consort of the king named Khemā, towards the break of dawn, in a dream, having seen a golden-coloured deer expounding the Teaching to her, thought "If such a deer did not exist, I would not see it in a dream; surely it will exist; I shall inform the king." She, having approached the king, said "Great king, I wish to see a golden-coloured deer; I desire to hear the Teaching of the golden-coloured deer; if I obtain it, I shall live; if not, there is no life for me." The king, having consoled her, having said "If it exists in the human world, you shall obtain it," having had brahmins summoned, having asked "Are there indeed golden-coloured deer?" having heard "Yes, Sire, there are," having placed a bag of a thousand coins in a golden casket on a decorated elephant's back, wishing to give to whoever would tell of the golden-coloured deer, together with the golden casket containing the bag of a thousand coins, that elephant, and even more besides, having had a verse inscribed on a golden slab, having had a certain minister summoned, saying "Come, dear son, in my name tell this verse to the citizens," in this Jātaka he spoke the first verse -

117. "To him I give an excellent village, and adorned women;
Whoever tells me of this deer, the best of deer among deer."

The minister, having taken the golden slab, had it proclaimed throughout the entire city. Then that merchant's son, while entering Bārāṇasī, having heard that talk, having gone to the minister's presence, said "I shall tell the king of such a deer; show me to the king." The minister, having descended from the elephant's back, having led him to the king's presence, showed him saying "This one, it is said, Sire, will tell of that deer." The king asked "Is it true, my dear fellow?" He, saying "True, great king, give me this fame," spoke the second verse -

118. "Give me an excellent village, and adorned women;
I will tell you of the deer, the best of deer among deer."

Having heard that, the king, being pleased with that betrayer of friends, having asked "My dear, where does that deer dwell?" when it was said "At such and such a place, Sire," having made him the very guide, went to that place with a great retinue. Then that betrayer of friends, having said to him "Have the army settle down, Sire," when the army had settled down, stretching out his hand declaring "This, Sire, is the golden deer; he dwells in this forest," spoke the third verse -

119. "In this jungle thicket, mango trees and sal trees are in bloom;
Covered with red insects, here this deer stands."

Therein, "covered with red insects" means the ground of this jungle thicket is covered with a variety of grass of the colour of red insects, red, of pleasant contact, soft like the belly of a hare; it shows that here, in this delightful jungle thicket, this one stands.

The king, having heard his word, commanded the ministers "Without allowing that deer to flee, quickly surround the jungle thicket together with men with weapons in hand." They, having done so, shouted. The king stood to one side together with a few people, and he too stood not far from him. The Great Being, having heard that sound, thought "This is the sound of a great army; there must be fear arisen for me on

account of that man." He, having risen, having surveyed the entire assembly, having seen the place where the king was standing, having thought "There will be safety for me right at the place where the king is standing; it is fitting for me to go right there," set forth facing the king. The king, having seen him coming, having strung the bow thinking "A deer with the strength of an elephant comes as if overpowering; having fitted an arrow, having frightened this deer, if he flees, having shot and made him weak, I shall seize him," faced towards the Bodhisatta. Making known that meaning, the Teacher spoke this pair of verses -

120. "Having made the bow unerring, he armed himself with an arrow and approached;
And the deer, having seen the king, addressed him from afar.

121. "Wait, great king, do not shoot me, O bull among charioteers;
Who then told you this, that here this deer stands?"

120-121. Therein, "having made unerring" means having made the bowstring and the arrow together into just one. "Armed himself" means having armed oneself. "Wait" means he spoke in sweet human speech: "Stop, great king, do not shoot me, take me alive only."

The king, being captivated by his sweet speech, having lowered the bow, stood with respect. The Great Being too, having approached the king, having made a sweet friendly welcome, stood to one side. The public too, having thrown aside all weapons, having come, surrounded the king. At that moment the Great Being, as if shaking a golden bell, asked the king with a sweet voice: "Who then told you this, that here this deer stands?" At that moment the evil man, having stepped back a little, stood just within earshot. The king, saying "You were shown to me by this one," spoke the sixth verse -

122. "This man of evil conduct, my dear, stands far away;
He told me this, that here this deer stands."

Therein, "of evil conduct" means of abandoned conduct.

Having heard that, the Great Being, having reproached that betrayer of friends, conversing with the king, spoke the seventh verse -

123. "Truly indeed thus they said, some men here;
A piece of wood rescued is better, but not indeed some men."

Therein, "rescued" (niplavitam) means pulled out. "Some" (ekacciyoti) means a certain betrayer of friends, an evil person, even though pulled out when falling into the water, is not at all better. For a piece of wood leads to help in various ways, but a betrayer of friends, an evil person, leads to destruction; therefore, a piece of wood itself is more excellent than that - thus the wise ones of old said, but their word was not heeded by me.

Having heard that, the king spoke the other verse -

124. "What now, Ruru, do you censure among beasts, what among birds, or what among humans?"

For fear, not small, finds me, having heard you speaking human speech."

Therein, "among beasts" means: do you censure a certain one among beasts, or among birds, or among humans? - he asked. "For fear finds me" means fear obtains me; I become as if without power over myself, as if belonging to fear. "Not small" means great.

Then the Great Being, showing "Great king, I do not censure a beast nor a bird, but I censure a human being," spoke the ninth verse -

125. "Whom I rescued while being carried along in the torrent, in the great water, the stream with swift current;
On that account fear has come to me, painful indeed, O king, is the meeting with the unvirtuous."

Therein, "in the torrent" (vāhane) means in the flow of the Ganges, capable of carrying those who have fallen in. "In the great water, the stream" (mahodake salile) means in the great water, in the great stream - this is the meaning. By both he shows the abundance of water of the flow of the Ganges itself. "On that account" (tattonidānaṃ) means: great king, the man who was shown to me by you, he, being carried along in the Ganges, crying out a piteous cry at the time of midnight, was rescued by me; on that account this fear has come to me today; meeting with bad persons is indeed suffering, great king.

Having heard that, the king, having become angry with him, thinking "He does not know the virtue of one who is so very helpful; having shot him, I shall bring him to the destruction of life," spoke the tenth verse -

126. I release this four-winged bird, the body-cutter, into the heart;
I kill that betrayer of friends, the wrongdoer, who does not know such a deed done.

Therein, "four-winged" means endowed with four feathered wings. "Bird" means one that goes through space. "Body-cutter" means the cutting of the body. "I release" means I let loose into this one's heart.

Then the Great Being, having thought "Let not this one be ruined on account of me," spoke the eleventh verse -

127. "O lord of men, the peaceful do not ever praise the murder of the wise or the fool;
Let the one of bad character go freely to his home, and whatever was promised to him, give that to him;
And I will be one who does your will."

Therein, "freely" means let him go to his own house freely, according to his liking. "And whatever was promised to him, give that to him" means whatever was said by you to him "I shall give you such and such," give that to him. "One who does your will" means one who does what is wished; whatever you wish, do that; either eat my flesh or make me a pet animal; I shall be one acting favourably towards you in every way - this is the meaning.

Having heard that, the king, with a satisfied mind, offering praise to the Great Being, spoke the next verse -

- 128.** "Surely, Ruru, you are one among the good, who did not betray the man who betrayed;
Let the one of bad character go freely to his home, and whatever was
promised to him, that I give to him;
And I grant you freedom to roam as you wish."

Therein, "one among the good" means surely you are one among the good, the wise. "Freedom to roam" means I, having gained confidence through your talk on the Teaching, give you freedom to roam, safety; henceforth you may dwell fearlessly according to your liking - thus he gave a boon to the Great Being.

Then the Great Being, discerning him, saying "Great king, human beings indeed speak one thing by mouth and do another by body," spoke two verses -

129. "Easily understood is the cry of jackals and of birds;
The cry of humans, O king, is more difficult to understand than that.
130. Even if a man imagines, 'A relative, a friend, or a companion';
He who formerly was glad, afterwards becomes an enemy."

129-130. Having heard that, the king gave a boon saying "King of beasts, do not think of me thus; for even while giving up the kingdom, I shall not give up the boon granted to you; believe me." The Great Being, taking a boon in his presence, making himself the foremost, took the boon of the gift of fearlessness for all beings. The king too, having given that boon, having led the Bodhisatta to the city, having had both the Great Being and the city adorned, had the Teaching taught to the queen. The Great Being, having made the queen the foremost, having expounded the Teaching to the king and the royal assembly in sweet human speech, having exhorted the king with the ten duties of a king, having instructed the public, having entered the forest, surrounded by a herd of deer, made his dwelling. The king had a drum beaten in the city saying "I give safety to all beings." Thenceforth there was no one able to raise a hand against the deer and birds. The herd of deer eats the crops of the people; no one is able to prevent them. The public, having gone to the royal courtyard, reproached. Making known that meaning, the Teacher spoke this verse -

- 131.** "The country-folk have assembled, and the townspeople have assembled;
The beasts are eating the crops, may Your Majesty ward them off."

Therein, "may Your Majesty ward them off" means may Your Majesty ward off that herd of deer.

Having heard that, the king spoke a pair of verses -

132. "Let the country be lost, and let the kingdom also perish;
But I would never betray the ruru deer, having given the gift of safety.
133. "Let the country be lost, and let the kingdom also perish;
But I would never speak falsely, having given a boon to the king of beasts."

132-133. Therein, "let it be lost" means let my country certainly not exist. "The ruru deer" means I would never, having given the gift of safety to the gold-coloured ruru deer king, be treacherous.

The public, having heard the king's word, unable to say anything, withdrew. That talk became widespread. Having heard that, the Great Being, having assembled the herd of deer, having exhorted "From now on do not eat the crops of the people," had the people proclaimed "Let them tie leaf-markers in their own fields." They tied them accordingly; by that sign the deer do not eat the crops to this very day.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Devadatta was ungrateful indeed," connected the Jātaka: "At that time the merchant's son was Devadatta, the king was Ānanda, but the ruru deer king was myself."

The Commentary on the Rurumigarāja Jātaka is the ninth.

483. The Commentary on the Sarabha Deer Jātaka

"A person should indeed hope" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the detailed explanation by the General of the Teaching of a question asked in brief by himself. But when did the Teacher ask the elder a question in brief? At the descent from the heavens. Herein this is the progressive discourse in brief. For when the sandalwood bowl belonging to the Rājagaha millionaire was taken by supernormal power by the Venerable Piṇḍolabhāradvāja, the Teacher rejected the performing of the wonder of supernormal power for monks. Then the sectarians, having thought "The performing of the wonder of supernormal power has been rejected by the ascetic Gotama; now he himself too will not perform it," being told by their own disciples who were downcast "Why, venerable sir, do you not take the bowl by supernormal power?" said "This, friend, is not difficult for us; but for the sake of a miserable wooden bowl, who would make known one's own smooth and subtle virtues to laypeople? Therefore we did not take it. But the ascetics, the disciples of the Sakyan, through greed, having displayed supernormal power, took it. Do not think 'the performing of supernormal power is a burden for us'; let the disciples of the ascetic Gotama stand aside; but when we wish, we shall display supernormal power together with the ascetic Gotama. For if the ascetic Gotama performs one wonder, we shall perform it twofold."

Having heard that, the monks reported to the Blessed One: "Venerable sir, the sectarians, it is said, will perform a wonder." The Teacher said: "Monks, let them do it; I too shall do it." Having heard that, Bimbisāra, having come, asked the Blessed One: "Venerable sir, will you really perform a wonder?" "Yes, great king." "But, venerable sir, has not a training rule been laid down?" "Great king, that was laid down by me for disciples; but for Buddhas there is no such thing as a training rule. Just as, great king, in your park the flowers and fruits are forbidden to others, not to you; this should be seen in the same way." "But where, venerable sir, will you perform the wonder?" "At the gate of the city of Sāvattthī, at the foot of the Kaṇḍamba tree." "What should be done there by us?" "There is nothing, great king." On the following day the Teacher, having finished the meal, set out on a journey. The people ask: "Where, venerable sir, is the Teacher going?" "To perform the Twin Miracle for the crushing of the sectarians

at the gate of the city of Sāvattthī, at the foot of the Kaṇḍamba tree" - the monks tell them. The public, thinking "A marvellous wonder, it is said, will occur; shall we see it or not?" having abandoned their house doors, went together with the Teacher.

The heterodox, saying "We too shall perform a wonder at the place where the ascetic Gotama performs his wonder," together with their attendants, followed the Teacher himself. The Teacher, having gone gradually to Sāvattthī, when asked by the king "Will you perform a wonder, it is said, venerable sir?" having said "I shall," when it was said "When, venerable sir?" said "On the seventh day from now, on the full moon of Āsāḷha." "Shall I make a pavilion, venerable sir?" "Enough, great king; at the place where I perform the wonder, Sakka, the king of gods, will make a jewelled pavilion twelve yojanas in extent." "Shall I have this matter proclaimed in the city, venerable sir?" "Have it proclaimed, great king." The king, having placed the proclaimer of the Teaching upon a decorated elephant's back, had a proclamation made daily until the sixth day: "The Blessed One, it is said, will perform a wonder for the crushing of the sectarians at the gate of the city of Sāvattthī, at the foot of the Kaṇḍamba tree, on the seventh day from now." The sectarians, hearing "He will perform it at the foot of the Kaṇḍamba tree, it is said," having given wealth to the owners, had the mango trees in the vicinity of Sāvattthī cut down. The proclaimer of the Teaching, right early on the full moon day, proclaimed: "Today there will be the Blessed One's wonder." By the power of the deities, it was as if he had stood at the door and proclaimed throughout the entire Indian subcontinent. Whoever generated the intention to go, they saw themselves as having already arrived at Sāvattthī; the assembly was twelve yojanas in extent.

The Teacher, right early, went out to enter Sāvattthī for almsfood. A park keeper named Kaṇḍa, while carrying a large ripe mango the size of a water-pot to the king, right on his alms round, having seen the Teacher at the city gate, gave it thinking "This is befitting for the Truth-finder alone." The Teacher, having accepted it, seated to one side right there, having consumed it, said: "Ānanda, give this mango seed to the park keeper for planting in this place; it will be called the Kaṇḍamba." The Elder did so. The park keeper, having cleared away the soil, planted it. At that very moment, having split the seed, the roots descended; a red sprout the size of a ploughshare tip arose; while the public was looking on, a mango tree with a trunk of fifty cubits, branches of fifty cubits, and a height of a hundred cubits came into being; at that very instant its flowers and fruits arose. It, surrounded by bees, laden with golden-coloured fruits, having filled the sky, stood there; when the wind struck, sweet ripe fruits fell. The monks coming later, having consumed them, came along.

In the evening period, Sakka, the king of gods, reflecting, having known "The making of the jewelled pavilion for the Teacher is our burden," having sent the young god Vissakamma, had a pavilion of the seven precious things made, twelve yojanas in extent, covered with blue water-lilies. Thus the deities of the ten-thousand world-systems assembled. The Teacher, having performed the Twin Miracle for the crushing of the sectarians, not shared with disciples, having known the state of confidence of the multitude, having descended, seated on the Buddha-seat, expounded the Teaching. Twenty crores of living beings drank the deathless drink. Then, reflecting "But where do the former Buddhas go after performing the wonder?" having known "The Tāvatiṃsa realm," having risen from the Buddha-seat, having placed his right

foot on the summit of Yugandhara, having stepped with his left foot upon the top of Sineru, having entered the rains retreat on the Paṇḍukambala stone at the foot of the Pāricchattaka tree, he expounded the Canon of the Higher Teaching to the gods within the three months. The assembly, not knowing the place where the Teacher had gone, thinking "We shall go only after seeing him," dwelt right there for three months. When the invitation ceremony to admonish was approaching, the Elder Mahāmoggallāna, having gone, reported to the Blessed One. Then the Teacher asked him: "But where is Sāriputta at present?" "He, venerable sir, having gained confidence in the wonder, is dwelling at the gate of the city of Saṅkassa together with five hundred monks who have gone forth." "Moggallāna, on the seventh day from now I shall descend at the gate of the city of Saṅkassa; let those wishing to see the Truth-finder assemble together in the city of Saṅkassa." The Elder, having assented "Very well," having come, having announced to the assembly, brought the entire assembly from Sāvattthī to the city of Saṅkassa, thirty yojanas away, in just a single moment.

The Teacher, having finished keeping the rains retreat, having performed the invitation to admonish, informed Sakka: "Great king, I shall go to the human world." Sakka, having addressed Vissakamma, said: "Make three staircases for the purpose of the One of Ten Powers' going to the human world." He, having made the top of the staircase on the summit of Sineru and the front of the staircase at the gate of the city of Saṅkassa, created three staircases - one made of precious stones in the middle, one made of silver on one side, and one made of gold on one side - with railings made of the seven precious things as enclosures. The Teacher, having performed the wonder of the unveiling of the universe, descended in the middle by the staircase made of precious stones. Sakka held the bowl and robes, Suyāma the yak-tail fan, Sahampati the Great Brahmā held the umbrella, and the deities of the ten-thousand world-systems venerated with divine scents, garlands, and so on. The Elder Sāriputta was the very first to pay homage to the Teacher established on the front steps; afterwards the rest of the assembly. At that assembly the Teacher thought: "Moggallāna is well-known as 'one possessing supernormal power,' Upāli as 'an expert in monastic discipline.' But the quality of great wisdom of Sāriputta is not well-known; apart from me, there is no other equal to him in wisdom; I shall make his quality of wisdom well-known." First of all he asked a question in the domain of worldlings; the worldlings themselves answered it. Then he asked a question in the domain of stream-enterers; the stream-enterers themselves answered it; the worldlings did not know. Thus he asked questions in the domain of once-returners, in the domain of non-returners, in the domain of those who have eliminated the mental corruptions, and in the domain of great disciples; those lower did not know, only those higher answered. The question asked in the domain of the chief disciples, only the chief disciples themselves answered; others did not know. Then he asked a question in the domain of the Elder Sāriputta; only the Elder himself answered it; others did not know.

People, having asked "What is the name of this elder who spoke with the Teacher?" having heard "He is named the Elder Sāriputta, the General of the Teaching," said "Oh, one of great wisdom!" From that time onwards, among gods and humans, the quality of great wisdom of the Elder became well-known. Then the Teacher said to him -

'Those who have comprehended the teachings, and the many trainees here;
Tell me, prudent one, when asked, their conduct, dear sir.'

Having asked a question in the domain of a Buddha, he said: "How, Sāriputta, should the meaning of what was spoken in brief be seen in detail?" The Elder, having examined the question, having become confident about the question, thinking "The Teacher asks me about the practice of arrival of learners and those beyond training among the monks," was uncertain about the disposition, thinking "The practice of arrival can be spoken of by many approaches, by way of the aggregates and so on; by which approach, when speaking, shall I be able to grasp the Teacher's disposition?" The Teacher, thinking "Sāriputta is confident about the question, but he is uncertain about my disposition; without the method being given by me, he will not be able to speak; I shall give him the method," giving the method, said: "Do you see this as what has come to be, Sāriputta?" For thus it occurred to him: "Sāriputta, having grasped my disposition, when speaking will speak by way of the aggregates." Together with the giving of the method to the Elder, that question presented itself by a hundred methods, by a thousand methods. He, standing on the method given by the Teacher, spoke on the question in the domain of a Buddha.

The Teacher expounded the Teaching to an assembly of twelve yojanas. Thirty crores of living beings drank the deathless drink. The Teacher, having dismissed the assembly, wandering on a journey, gradually having gone to Sāvattthī, on the following day, having walked for almsfood in Sāvattthī, having returned from his alms round, when the duties had been shown by the monks, entered the perfumed chamber. In the afternoon period, monks sat in the Teaching hall speaking of the Elder's virtues: "Of great wisdom, friends, is Sāriputta, of broad wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom; he explained in detail the question asked in brief by the One of Ten Powers." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too he explained in detail the meaning of what was spoken in brief indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the realm of the sarabha deer, dwelt in the forest. The king was fond of hunting, endowed with strength; he did not even reckon another man as a human being. He, one day, having gone hunting, said to the ministers - "On whichever side the deer flees, by that one a penalty should be given." They thought: "Sometimes they shoot a deer standing in the middle, sometimes one that has risen, sometimes even one that is fleeing; but today, by whatever means, we shall drive it right to the place where the king is standing." And having thought, having made an agreement, they gave the king the front path. They, having encircled a large thicket, beat the ground with mallets and so on. The sarabha deer, having risen up first of all, having gone around the thicket three times, looking for an opportunity to flee, having seen in the remaining directions people standing without gaps, arm to arm, bow to bow, saw an opening right at the place where the king was standing. He went towards the king as if throwing sand into open eyes. The king, having seen him arriving swiftly, having raised an arrow, shot. Sarabha deer are indeed clever at dodging arrows: when an arrow comes towards them, having reduced their speed, they stand still; when it comes from behind, they run forward with speed; when it comes from the

upper part, they lower their backs; when it comes from the side, they move away a little; when it comes aimed at the belly, having turned over, they fall; when the arrow has passed, they flee with the speed of a cloud severed by the wind.

That king too, when it had turned over and fallen, let out a roar: "The sarabha deer has been struck by me." The sarabha, having risen, fled with the speed of the wind. Having broken through the circle of forces, the ministers standing on both sides, having seen the sarabha fleeing, having come together, asked: "To whose standing place did the deer run up?" "To the king's standing place." "The king says 'It was struck by me,' by what was it struck? Our king is without a kingdom, friend; it was struck by the ground" - thus they made sport with the king in various ways. The king thought: "These are mocking me; they do not know my measure" - having dressed himself tightly, on foot, having taken a sword, thinking "I shall seize the sarabha," he plunged forward with speed. Then, having seen it, he pursued it for three yojanas. The sarabha entered the forest; the king too entered. There, on the sarabha deer's path of travel, there was a great foul-smelling hellish pit of about sixty cubits; it was filled with water to about thirty cubits and covered with grass. The sarabha, having just smelled the scent of water, having known the state of being a pit, having drawn back a little, went on. But the king, going straight ahead, fell into it.

The sarabha, not hearing the sound of his footsteps, having turned back, not seeing him, having known "He must have fallen into the hellish pit," having come and looking, having seen him struggling without a foothold in the deep water, not taking to heart the offence committed by him, compassion having arisen, thinking "Let not the king perish while I am looking on; I shall free him from this suffering," standing on the bank of the pit, having said "Do not fear, great king, I shall free you from great suffering," as if making an effort to lift up his own dear son, for the purpose of lifting him up, having made a contrivance with a stone, he lifted up from the sixty-cubit hell the king who had come thinking "I shall shoot him," and having comforted him, having placed him on his back, having taken him out from the forest, having set him down not far from the army, having given him exhortation, he established him in the five precepts. The king, being unable to live without the Great Being, said: "Master, king of sarabha deer, come with me to Bārāṇasī; I give you the kingdom of Bārāṇasī extending twelve yojanas; exercise it." "Great king, we are animals; I have no need of a kingdom. If you have affection for me, guarding the precepts given by me, cause the inhabitants of the country too to guard morality" - having thus exhorted him, he entered the forest itself.

He, with eyes full of tears, remembering his virtues, having reached the army, surrounded by the divisions of the army, having gone to the city, had the drum of the Teaching circulated: "Henceforth let all the inhabitants of the city guard the five precepts." But without having spoken to anyone of the virtue done by the Great Being, in the evening, having eaten food of various excellent flavours, having slept on a decorated bed, towards the break of dawn, having remembered the virtues of the Great Being, having risen, having sat down cross-legged on the back of the bed, with a heart full of joy, he uttered an inspired utterance with six verses -

134. "A person should indeed hope, a wise one should not become weary;
I see myself, as I wished, so it came to be.

135. "A person should indeed hope, a wise one should not become weary;
I see myself lifted from the water to dry land.
136. "A person should indeed strive, a wise one should not become weary;
I see myself, as I wished, so it came to be.
137. "A person should indeed strive, a wise one should not become weary;
I see myself lifted from the water to dry land.
138. Even a wise man brought to suffering should not cut off hope for the coming of
happiness;
For many contacts, harmful and beneficial, come upon a mortal unthought of.
139. "The unthought-of comes to be, the thought-out perishes;
For wealth is not made of thought, whether for woman or man."

134-139. Therein, "a person should indeed hope" means without performing the act of cutting off hope, one should indeed make hope in one's own deeds and should not become dissatisfied. "As I wished" explains: for I wished for rising up from the sixty-cubit hell, and I was born just so, having risen up from there indeed. "Harmful and beneficial" means painful contacts and pleasant contacts; the meaning is also "contacts of death and contacts of life"; for the contact of death is harmful to beings and the contact of life is beneficial; it shows that the contact of death comes to them unthought of and unconsidered. "That too was unthought of" means by me it was not thought "I shall fall into a pit"; it was thought "I shall kill the sarabha deer"; but now what was thought by me has been lost, and only the unthought-of has come to be. "Wealth" means fame and retinue. These are not made of thought; therefore by one possessed of knowledge, energy alone should be exerted. For one possessed of energy, even the unthought-of comes to be indeed.

While he was thus uttering the inspired utterance, dawn arose. And the chaplain, having come right early for the purpose of asking about a comfortable rest, standing at the king's gate, having heard the sound of his inspired utterance song, thought: "The king went hunting yesterday; there he must have missed the sarabha deer; then, being derided by the ministers, pursuing it with warrior-caste pride thinking 'Having killed it, I shall bring it back,' he must have fallen into the sixty-cubit hell; by the compassionate sarabha king, without considering the king's fault, the king must have been lifted out; on that account, methinks, he utters the inspired utterance." Thus, having heard the king's inspired utterance complete in phrasing, just as a reflection for one looking at one's face in a well-polished mirror, the matter done by the king and the sarabha became evident to the brahmin. He knocked on the door with his fingertip. The king asked "Who is this?" "I, Sire, am the chaplain." Then, having opened the door for him, he said "Come this way, teacher." He, having entered, having made the king victorious, standing to one side, having said "I, great king, know the matter done by you in the forest; you, pursuing a single sarabha deer, fell into the hell; then that sarabha, having made a contrivance with a stone, lifted you up from the hell; you, having recollected his virtues, uttered an inspired utterance," spoke two verses -

140. "The sarabha deer in the mountain fortress, which you followed before;

You live by the heroism of one whose mind is not sluggish.

141. "He who lifted you up from the difficult passage of hell, the sarabha deer having made a contrivance with a stone;
Released you from the mouth of death when brought to suffering, you speak of that deer of unshrunk mind."

140-141. Therein, "followed" means pursued. "Heroism" means the effort made for the purpose of lifting out. "You live by" means you subsist on; through his power life was obtained by you - this is the meaning. "Lifted up" means raised up. "You speak of that deer" means you, seated here on the royal couch, praise that golden sarabha deer.

Having heard that, the king, having thought "This one did not go hunting together with me, yet he knows the whole incident; how indeed does he know? Shall I ask him?" spoke the ninth verse -

- 142.** "Were you yourself there at that time, or did someone tell you this?
Are you one with the covering removed, all-seeing? Is your knowledge,
brahmin, of fearsome form?"

Therein, "of fearsome form" means is your knowledge of powerful nature, that you know this thereby?

The brahmin, making clear "I am not an omniscient Buddha, but without corrupting the phrasing, the meaning of the verses spoken by you appears to me," spoke the tenth verse -

- 143.** "I was not there at that time, nor did anyone tell me this;
The wise bring the meaning of well-spoken verses and stanzas, O lord of men."

Therein, "well-spoken" means spoken well without corrupting the phrasing. "Bring the meaning of that" means whatever is the meaning of those, that they bring and consider.

The king, being pleased with him, gave much wealth. From that time onwards he became devoted to meritorious deeds beginning with giving, and the people too, having become devoted to merit, dying again and again, filled heaven itself. Then one day the king, thinking "I shall shoot the target," taking the chaplain, went to the park. At that time Sakka, the king of gods, having seen many new gods and heavenly maidens, reflecting "What indeed is the reason?" having known the state of having been lifted up from hell by the sarabha deer and established in the precepts of the king, thinking "Through the king's power the public performs meritorious deeds; by that the heavenly world is being filled. But now the king has gone to the park to shoot the target. Having tested him, having caused him to roar a lion's roar, having had the virtues of the sarabha deer spoken of, having made known his own state as Sakka, standing in the sky, having expounded the Teaching, having spoken of the virtues of friendliness and of the five precepts, I shall return," went to the park. The king too, thinking "I shall shoot the target," having strung the bow, fitted an arrow. At that

moment Sakka, by his own power, showed a sarabha in between the king and the target. The king, having seen it, did not release the arrow. Then Sakka, having possessed the body of the chaplain, spoke a verse -

- 144.** "Having taken the arrow fitted with feathers, the destroyer of others' energy, on the bow, why do you doubt?
Let the released arrow quickly strike the deer, for this is food, O wise one, for the king."

Therein, "fitted with feathers" means endowed with feathered wings. "The destroyer of others' energy" means the destroyer of the energy of others. "The arrow on the bow" means having taken this arrow together with its feathers on the bow and having armed oneself, now why do you doubt? "Let it strike" means having been released by you, let this arrow quickly strike this deer. "For this is food" means O wise one, great king, the sarabha deer is indeed food and prey for the king - this is the meaning.

Thereupon the king spoke a verse -

- 145.** "Surely I too understand this, the deer is food for the warrior, brahmin;
And honouring what was done before, therefore I do not kill the deer, the sarabha."

Therein, "and honouring what was done before" means brahmin, I know this definitively that the deer is food for the warrior, but I venerate the virtue formerly done by this one for me, therefore I do not kill him.

Then Sakka spoke a pair of verses -

146. "This is not a deer, great king, this is a titan, a lord of the land;
Having killed him, O lord of men, may you become the lord of the immortals.
147. "And if you, O king, doubt whether to kill the deer, the sarabha, your friend;
Together with your sons and wife, O foremost hero among men, you will go to Yama's Vetaraṇī river."

146-147. Therein, "this is a titan" means he speaks with the intention that "this is a titan, this is Sakka, the chief of the titans." "The lord of the immortals" means he says "having killed this Sakka, you yourself will become Sakka, the king of gods." "The Vetaraṇī of Yama" - he frightened him thus: "If, having thought 'he is my companion,' you will not kill him, you will go, together with your sons and wife, to Yama's Vetaraṇī hell."

Then the king spoke two verses -

148. "Surely I, and all the country-folk, sons and wives and groups of friends;
Let us go to that Vetaraṇī of Yama, but he who is my life-preserver should not be killed.
149. "This deer, to me who had fallen into distress, alone, was a helper in the terrible waterless place;
Remembering such a former service, knowing it, Great Brahmā, how could I kill him?"

148-149. Therein, "he who is my life-preserver" - the brahmin, whoever is my life-preserver, by whom my dear life was given, by me even while entering purgatory, he should certainly not be killed, he is not to be killed, he is not to be executed - thus he says. "A helper for one alone in the terrible waterless place" means for me who had entered the harsh forest, being alone, without a companion, he was my helper, my doer, the giver of life; how then could I, remembering indeed such a former service done by him, knowing indeed that virtue, kill him?

Then Sakka, having departed from the body of the chaplain, having created his own form as Sakka, having stood in the sky, making known the virtue of the king, spoke a pair of verses -

150. "Delighting friends, may you live long, govern this kingdom with the qualities of the teaching;
Attended upon by groups of women, may you rejoice in the realm like Vāsava in heaven.
151. "Without wrath, with a mind constantly serene, having become ready to comply with all guests' requests;
Having given and enjoyed according to one's ability, blameless, go to the heavenly state."

150-151. Therein, "delighting friends" means pleasing friends, gratifying them, not being treacherous towards them. "All guests" means treating all righteous ascetics and brahmins as guests, as visitors indeed, looking after them, having become one fit to be asked. "Blameless" means greatly delighted by the doing of meritorious deeds such as giving and so on, rejoiced at by the heavenly world, having become thus, go to the heavenly state.

Having said thus, Sakka, having exhorted him "I have come to take possession of you, great king; you did not allow yourself to be taken possession of; be heedful," went to his own place.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Sāriputta understood in detail the meaning of what was spoken in brief indeed," connected the Jātaka - "At that time the king was Ānanda, the chaplain was Sāriputta, but the sarabha deer was myself."

The Commentary on the Sarabhamiga Jātaka is the tenth.

The Jātaka summary -

Amba, Phandana, Javana, Nārada, Dūta, Kaliṅga;
Akitti, Takkāriya, Ruru, Sarabha - ten in the thirteenth.

The Commentary on the Terasaka Nipāta is completed.



ABOUT THIS TRANSLATION

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

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