

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

14. The Book on the Miscellaneous

484. The Explanation of the Sālikedāra Jātaka

"The accomplished rice field" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a monk who supported his mother. The present story will become manifest in the Sāma Jātaka. The Teacher, however, having had that monk summoned, having asked "Is it true, monk, that you support lay people?" when it was said "True, venerable sir," having said "Who are they?" when it was said "My mother and father, venerable sir," having said "Good, monk, the wise ones of old, even having been animals, even having been born in the womb of a parrot, having laid their aged mother and father down in the nest, having brought food with their beaks, nourished them," he brought up the past.

In the past, in Rājagaha, a king named the King of Magadha exercised kingship. At that time, to the north-east of the city, there was a brahmin village named Sāliddiya. To its north-east there is a Magadhan field; there a brahmin named Kosiya by clan, a resident of Sāliddiya, having taken a field measuring a thousand karīsas, had rice sown. And when the crop had grown up, having had a firm fence made, having given to some a field measuring fifty karīsas, to some measuring sixty karīsas, thus a field measuring five hundred karīsas to his own men just for the purpose of safeguarding, having made the remaining field measuring five hundred karīsas into hired work, he gave it to one hired servant. He, having made a hut there, dwells night and day. But on the north-eastern side of the field, on a certain mountain with a plateau, there is a great silk-cotton tree forest; there many hundreds of parrots dwell. At that time the Bodhisatta was reborn in that flock of parrots as the son of the king of parrots. He, having come of age, was handsome, endowed with strength, with a body the measure of a cart-hub. Then his father, in old age, handed over the flock to him, saying "I am now unable to go far; you look after this flock." He, from the following day onwards, did not allow his mother and father to go for the purpose of foraging, and looking after the flock of parrots, having gone to the Himalayas, having eaten rice as much as he wished in a forest of naturally grown rice, at the time of returning, having brought sufficient food for his mother and father, he nourished his mother and father.

Then one day the parrots reported to him "Formerly at this time rice ripens in the Magadhan fields; now what has happened?" "If so, find out" - he sent two parrots. They, having gone, descending into the Magadhan fields, having descended into the field of that hired guarding man, having eaten rice, having taken one ear of rice, having gone to the silk-cotton tree forest, having placed the ear of rice at the feet of the Great Being, they said "There is rice of such a form." He, on the following day, surrounded by the flock of parrots, having gone there, descended into that hired servant's field. But that man, having seen the parrots eating the rice, although running here and there trying to prevent them, was unable to prevent them. The

remaining parrots, having eaten rice as much as they wished, go with empty mouths. But the king of parrots, having gathered many ears of rice together, surrounded by them, having brought them, gives them to his mother and father. The parrots, from the following day onwards, ate rice right there. Then that man, thinking "If these eat thus for another few days, there will be nothing left; the brahmin, having valued the rice, will make it a debt for me; having gone, I shall inform him," having taken a suitable present together with a handful of rice, having gone to the village of Sāliddiya, having seen the brahmin, having paid homage, having given the present, standing to one side, when asked "Well, my good man, is the rice field accomplished?" having said "Yes, brahmin, accomplished," he spoke two verses -

1. "Parrots consume the accomplished rice field, Kosiya;
I announce to you, brahmin, I am not able to prevent them.
2. And there is one bird, who is the most beautiful of them all;
Having eaten rice as he wishes, he takes it in his beak and goes."

1-2. Therein, "accomplished" means complete, without deficiency. "Rice field" means a rice field. "Beautiful in every way" means beautiful in all parts, with a red beak, with eyes resembling wild liquorice, with red feet, with a neck encircled by three red streaks, of the size of a great peacock; he, having eaten rice as much as he wished, taking another portion in his beak, goes.

The brahmin, having heard his talk, having developed affection for the king of parrots, asked the field-keeper "Hey, man, do you know how to lay a snare?" "Yes, I know." Then he addressed him in verse -

3. "Let them set hair-snares, so that the bird may be caught;
And having seized him alive, bring him near me."

Therein, "let them set" means let them lay out. "Hair-snares" means snares made of ropes of horse-tail hair and so on. "And him alive" means him while still living. "Bring" means fetch.

Having heard that, the field-keeper, having valued the rice, pleased by the fact that the debt had not been incurred, having gone, having twisted horse-tail hairs, having observed the place of descent of the king of parrots thinking "Today he will descend at this place," on the following day, right early, having made a cage the size of a pot, and having laid snares, sat in the hut looking out for the coming of the parrots. The king of parrots too, surrounded by the flock of parrots, having come, through his conduct of non-greediness, while placing his foot in the snare laid at the place where he had eaten yesterday, he descended into it. He, having known his state of being caught, thought "If I cry the cry of the trapped right now, my relatives, frightened by fear, will flee without even taking food; until they have taken their food, I shall endure." He, having known their state of being satisfied, having become frightened by the fear of death, cried the cry of the trapped three times. Then all those parrots fled. The king of parrots, lamenting "Among so many of my relatives, having turned back and looking, there is not even one; what evil indeed was done by me?" spoke a verse -

4. "These birds, having eaten and drunk, depart;

I alone am bound by a snare, what evil was done by me?"

The field-keeper, having heard the cry of the trapped of the king of parrots and the sound of the parrots leaping into the sky, thinking "What is this indeed?" having descended from the hut, having gone to the place of the snare, having seen the king of parrots, with a satisfied mind thinking "The very one for whom my snare was laid, that very one is caught," having released the king of parrots from the snare, having tied his two feet together, having firmly taken him, having gone to the village of Sālididiya, gave the king of parrots to the brahmin. The brahmin, with strong affection, having firmly grasped the Great Being with both hands, having caused him to sit on his lap, conversing with him, spoke two verses -

5. "The belly of others is surely just a belly, parrot, but yours is an excessive belly;
Having eaten rice as you wished, you take it in your beak and go.
6. "Did you fill your belly there, parrot, is there enmity between you and me?
Being asked by me, my dear, tell me, where did you store the rice?"

5-6. Therein, "the belly surely" means the belly of others is just a belly, I think, but your belly is an excessive belly. "There" means in that silk-cotton tree forest. "You fill" means you filled for the purpose of the rainy season. "You store away" means having made a deposit, he placed it; "nidhīyaśī" is also a reading.

Having heard that, the king of parrots spoke the seventh verse in sweet human speech -

- 7.** "There is no enmity between me and you, no store-room exists for me;
I release debt, I give debt, having arrived at the Koṭa silk-cotton tree;
I also deposit treasure there, know this thus, Kosiya."

Therein, "I release debt, I give debt" means he says: having taken away your rice, I release debt and also give. "Treasure also" means I also deposit one accompanying treasure there in the silk-cotton tree forest.

Then the brahmin asked him -

- 8.** "What kind is your giving of debt, and what kind is your release from debt;
Declare the depositing of your treasure, then you will be freed from the snare."

Therein, "giving of debt" means the giving of a debt. "Depositing of treasure" means the depositing of a treasure.

Thus asked by the brahmin, the king of parrots, answering him, spoke four verses -

9. "My little sons are young, with wings not yet grown, Kosiya;
They, when maintained, will support me, therefore I give them a debt.
10. "My mother and father are old, aged ones with youth gone;
Having carried to them with my beak, I would release the debt formerly made.
11. "And other birds there too, with broken wings, very weak;

Desirous of merit, I give to them, that treasure the wise have said.

12. "Such is my giving of debt, and such is my release from debt;
I declare the depositing of treasure, know this thus, Kosiya."

9-12. Therein, "hātūnā" means having carried away. "That treasure" means that meritorious deed; the wise call it a treasure that follows one. "Depositing of treasure" means the depositing of a treasure; "nidhānanidhi" is also a reading; the meaning is the same.

The brahmin, having heard the talk on the Teaching of the Great Being, with a confident mind spoke two verses.

13. "Good indeed is this bird, a twice-born one, supremely righteous;
Among some human beings, this principle is not found.
14. "Eat rice as you wish, together with all your relatives;
May we see you again, parrot, your sight is dear to me."

13-14. Therein, "enjoy rice" means henceforth, having become fearless, "enjoy" - he said thus while handing over even a thousand acres to him alone. "Let us see" means one who has come according to one's own preference - "we shall see him on other days too."

Thus the brahmin, having entreated the Great Being, looking at him with a tender mind like a dear son, having freed the bond from his feet, having anointed his feet with oil medicated a hundred times, having caused him to sit on a plaited chair, having had him eat honey-parched corn on a golden tray, gave him sugar-water to drink. Then the king of parrots, having said "Be diligent, brahmin," giving exhortation to him, said -

- 15.** "Eaten and drunk in your hermitage, and delight for us, Kosiya, in your presence;
Give gifts to those who have laid down the rod, and support your aged mother and father."

Therein, "in your hermitage" means in your dwelling. "Delight" means contentment.

Having heard that, the brahmin, with a satisfied mind, uttering an inspired utterance, spoke a verse -

- 16.** "Good fortune indeed has arisen for me today, in that I have seen the most excellent of birds;
Having heard the well-spoken words of the parrot, I will make merit not trifling."

Therein, "lakkhī" means glory, merit, and also wisdom.

The Great Being, having refused the extent of about a thousand karīśas given to him by the brahmin, took only eight karīśas. The brahmin, having planted boundary posts, having handed over the field to him, having venerated with scents, garlands, and so on, having asked forgiveness, having said "Go, master, comfort your mother and

father who are with tearful faces, weeping," dismissed him. He, with a satisfied mind, having taken the ear of rice, having gone and placed it before his mother and father, said "Mother and father, arise." They arose with tearful faces, weeping; at that very instant the flock of parrots, having assembled, asked "How were you released, Sire?" He related everything to them in detail. Kosiya too, having heard the exhortation of the king of parrots, from then onwards established a great giving for righteous ascetics and brahmins. Making known that meaning, the Teacher spoke the concluding verse -

- 17.** "That Kosiya, delighted and elated, having prepared food and drink;
With a gladdened mind through food and drink, he satisfied ascetics and
brahmins."

Therein, "satisfied" means he satisfied them by filling the vessels each time they were taken up.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monk, the nourishing of mother and father is the lineage of the wise," having made known the truths, connected the Jātaka; at the conclusion of the truths, that monk became established in the fruition of stream-entry. At that time the flock of parrots was the Buddha's assembly, the mother and father were the great royal families, the field-keeper was Channa, the brahmin was Ānanda, but the king of parrots was myself.

The Commentary on the Sālikedāra Jātaka is the first.

485. The Commentary on the Candakinnarī Jātaka

"This is being carried away, methinks" - this the Teacher spoke while dwelling near the city of Kapilavatthu at the Nigrodha Monastery, referring to Rāhula's mother at the king's dwelling. This Jātaka, however, should be told beginning from the distant origin. This origin story has been told in the Apaṇṇaka Jātaka up to the lion's roar of Uruvelakassapa at the Palm Grove; beyond that, up to the going to Kapilavatthu, it will become evident in the Vessantara Jātaka. The Teacher, however, having sat down at his father's dwelling, having told the Mahādharmapāla Jātaka at the mid-morning meal time, having finished the meal, thinking "Having sat down at Rāhula's mother's dwelling, praising her virtues, I shall tell the Candakinnarī Jātaka," having made the king take the bowl, together with the two chief disciples, set forth to the dwelling place of Rāhula's mother. At that time forty thousand dancing women were living in her presence; among them, of warrior-caste maidens alone there were one thousand and ninety. She, having known of the Truth-finder's coming, had them informed "Let all wear only ochre robes." They did so. The Teacher, having come, sat down on the prepared seat. Then all of them cried out all at once; there was a great sound of lamentation. Rāhula's mother too, having lamented, having dispelled her sorrow, having paid homage to the Teacher, sat down with the respect and reverence befitting a king. The king began the talk of her virtues: "Venerable sir, my daughter-in-law, having heard 'Ochre robes have been worn by you,' wore only ochre robes; having heard 'Garlands and so on have been given up,' she gave up garlands and so on; having heard 'He sleeps on the ground,' she became one sleeping on the ground; at the time of your going forth, having become a widow, she did not accept presents

sent by other kings; thus she is one of unshakeable mind towards you" - in various ways he spoke the talk of her virtues. The Teacher said "It is not wonderful, great king, that she now, in my last individual existence, should be affectionate towards me, of unshakeable mind, not to be guided by another. Even though born in the animal realm, she was of unshakeable mind towards me, not to be guided by another," and having said this, being requested by him, brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Great Being was reborn in the realm of kinnaras in the Himalayan region; his wife was named Candā. Both of them dwelt on a silver mountain named Canda. At that time the king of Bārāṇasī, having handed over the kingdom to the ministers, having put on two ochre robes, armed with five weapons, entered the Himalayas all alone. He, eating deer meat, wandering along a small river, ascended upstream. The kinnaras dwelling on the Canda mountain, at the time of the rainy season, without descending, dwell on the mountain itself; at the time of the hot season they descend. And at that time that Canda kinnara, having descended together with his own wife, anointing himself with scents at those various places, eating flower pollen, wearing and putting on flower garments, playing on creeper swings, singing with a sweet voice, having reached that small river, having descended at a certain turning place, having scattered flowers in the water, having played water-sport, having put on and wrapped himself in flower garments, having prepared a flower seat on sand of the colour of a silver plate, having taken a bamboo stick, he sat down on the bed. Then the Canda kinnara, playing the bamboo, sang with a sweet sound. The Candā kinnarī, having bent her soft hands, standing not far from him, both danced and sang. That king, having heard their sound, without making a sound of footsteps, having gone quietly, having stood in a concealed place, having seen those kinnaras, having become enamoured of the kinnarī, having stood thinking "Having shot that kinnara, having brought about the destruction of his life, I shall live together with her," shot the Canda kinnara. He, overcome by pain, lamenting, spoke four verses -

18. "This is being carried away, methinks, O Candā, crusher of blood;
Today I give up life, my life ceases, O Candā.
19. "My suffering heart sinks, it burns, I am exhausted;
Because of you, Candī, grieving, not by other sorrows.
20. "Like grass, like a forest, I wither; like an unfilled river, I dry up;
Because of you, Candī, grieving, not by other sorrows.
21. "Like rain at the foot of a mountain, these tears of mine flow;
Because of you, Candī, grieving, not by other sorrows."

18-21. Therein, "is carried away" means is carried away to the severance of continuity. "This" means life. "My life" means dear lady, Candā, my life ceases. "Sinks for me" means my life sinks. "I am exhausted" means I am exceedingly wearied. "Because of you, Candī" means this is my suffering, not by other sorrows, but because of you, Candī, grieving - the cause of sorrow - because you will grieve at separation from me, therefore - this is the meaning. "Like grass, like a forest, I wither"

means he says I wither like grass thrown upon a heated stone, like a forest whose roots are cut. "Flows at the foot" means just as rain fallen at the foot of a mountain, having flowed, continues in an unbroken stream.

The Great Being, having lamented with these four verses, while lying on the flower-bed, giving up mindfulness, rolled over. The king remained just where he was established. The other, while the Great Being was lamenting, being intoxicated by her own delight, did not know his state of being pierced; but having seen him unconscious, having turned over and lying down, considering "What indeed is the suffering of my dear husband?" having seen blood flowing from the wound-opening, being unable to hold back the intense sorrow arisen for her dear husband, she lamented with a loud voice. The king, thinking "The kinnara must be dead," came out and showed himself. Candā, having seen him, trembling, thinking "My dear husband must have been pierced by this thief," having fled, having stood on the mountain top, abusing the king, spoke five verses -

22. "You are evil, prince, who shot my desired husband of a wretched woman;
You pierced him at the forest's edge, he now lies wounded on the ground.
23. "May your mother, prince, receive this sorrow of my heart;
Which is the sorrow of my heart, while gazing upon the kimpurisa.
24. "May your wife, prince, receive this sorrow of my heart;
Which is the sorrow of my heart, while gazing upon the kimpurisa.
25. "May your mother, prince, not see her son nor her husband;
Who killed the kimpurisa, the blameless one, because of my desire.
26. "May your wife, prince, not see her son nor her husband;
Who killed the kimpurisa, the blameless one, because of my desire."

22-26. Therein, "of a wretched woman" means of a poor woman. "May she receive" means may she obtain, may she experience, may she attain. "Because of my desire" means by my wish.

The king, having scolded her with five verses, consoling her while she stood right on the mountain top, spoke a verse -

- 27.** "Do not weep, Candā, do not grieve, you whose eyes are like the darkness of the forest;
You will be my wife, venerated by women in the royal family."

Therein, "Candā" - he spoke thus because of having heard her name at the time of the Great Being's lamenting. "Whose eyes are like the darkness of the forest" means whose eyes are similar to the vanatimira flower. "Venerated by women" means you will be the foremost of the sixteen thousand women, the queen-consort.

Candā, having heard his words, roaring a lion's roar saying "What are you saying to me?" spoke the next verse -

- 28.** "Surely I shall die, I shall not be yours, prince;
Who killed the kimpurisa, the blameless one, because of my desire."

Therein, "api nūnaḥaṃ" means definitively I shall die.

He, having heard her words, having become free from desire and lust, spoke the other verse -

- 29.** "Even though timid, even though desiring life, kimpurisa, go to the Himalaya; Feeding on tālīsa and tagara leaves, other deer will delight in you."

Therein, "even though timid" means of a timid nature. "Feeding on tālīsa and tagara leaves" means you are a hind feeding on tālīsa leaves and tagara leaves, therefore other deer will delight in you, you are not worthy of a royal family, go - thus he said to her, and having said this, however, having become indifferent, he departed.

She, having known the fact of his having gone, having descended, having embraced the Great Being, having placed him on the mountain top, having laid him down at the foot of the mountain, having placed his head on her own thighs, lamenting with intense lamentation, spoke twelve verses -

30. "Those mountains and those grottoes, and those mountain caves remain just so;
Not seeing you there, O kimpurisa, what shall I do?
31. "Those delightful leaf-strewn places, frequented by beasts of prey;
Not seeing you there, O kimpurisa, what shall I do?
32. "Those delightful flower-strewn places, frequented by beasts of prey;
Not seeing you there, O kimpurisa, what shall I do?
33. "Clear flow the rivers of the mountain forest, with streams strewn over with flowers;
Not seeing you there, O kimpurisa, what shall I do?
34. "The blue peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
35. "The golden peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
36. "The copper-coloured peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
37. "The high peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
38. The white peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
39. The variegated peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
40. On Mount Gandhamādana, frequented by groups of demons, covered with medicinal herbs;

Not seeing you there, O kimpurisa, what shall I do?

41. On Mount Gandhamādana, frequented by kimpurisas, covered with medicinal herbs;
Not seeing you there, O kimpurisa, what shall I do?"

30-41. "Those mountains" means those mountains in which we delighted together, these are those mountains, and those grottoes, and those mountain caves, remaining just so. Among those, she laments: "Not seeing you there now, what shall I do, what shall I become? Among those, adorned with the beauty of flowers, fruits, sprouts, and so on, not seeing you, how shall I be able to endure?" "Spread with leaves" means coverings of fragrant leaves such as tālisa leaves and so on. "Clear" means with very clear water. "Blue" means made of sapphire. "Yellow" means made of gold. "Copper-coloured" means made of red arsenic. "Lofty" means high and with sharp peaks. "White" means made of silver. "Variegated" means mixed with the seven kinds of precious things. "Frequented by hosts of yakkhas" means frequented by earth deities.

Thus she, having lamented with twelve verses, having placed her hand on the Great Being's chest, having known the state of warmth, having thought "Canda is still alive; having made an act of reproaching the gods, I shall give him his life," she made an act of reproaching the gods, saying "Are there indeed no world-guardians, or are they away from home, or are they dead, that they do not protect my beloved husband?" Through the force of her sorrow, Sakka's seat became hot. Sakka, reflecting, having known that reason, having come swiftly in the appearance of a brahmin, having taken water from a water-jug, sprinkled the Great Being. At that very instant the poison disappeared, the wound healed, and it could not even be discerned that he had been pierced in that place. The Great Being arose in comfort. Candā, having seen her beloved husband healthy, filled with pleasure, paying homage at Sakka's feet, spoke the next verse -

- 42.** "I pay homage to you, noble Brahmā, who shot my desired husband of a wretched woman;
He sprinkled me with the deathless, I have come together with my most dear one."

Therein, "with the deathless" means thinking the water to be "the deathless," she said thus. "Piyatamenā" means with one more dear, or this itself is the reading.

Sakka gave them exhortation: "Henceforth, having descended from Canda Mountain, do not go to the path of humans; dwell right here." And having said thus, having exhorted them, he went to his own place. Candā too, having said "What use is this place of danger to us, husband? Come, let us go to Canda Mountain itself," spoke the concluding verse -

- 43.** "Now we wander among the rivers of the mountain forest, with streams strewn over with flowers;
Dwelling among various trees, speaking sweetly to one another."

The Teacher, having brought this proclamation of the Teaching, having said "Not only now; in the past too she was of unshakeable mind towards me, not to be guided by another indeed," connected the Jātaka - "At that time the king was Devadatta, Sakka was Anuruddha, Candā was Rāhula's mother, but the Canda kinnara was myself."

The Commentary on the Candakinnarī Jātaka is the second.

486. Commentary on the Mahāukkusa Jātaka

"Torches the villagers bind" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the lay follower Mittabandhaka. He, it is said, was the son of a decayed family in Sāvattihī, and having sent a companion, having had a certain daughter of good family asked for in marriage, when it was said "But does he have any friend or companion able to overcome a difficulty that has arisen?" having said "There is not," when it was said "Then let him first make friends," standing firm in that exhortation, first he made friendship with four doorkeepers, then gradually, having made friendship with the mayor, the accountant, the great ministers, and so on, he made friendship with the general too and with the viceroy too. But having joined together with them, he made friendship with the king. Then, together with the eighty great elders, together also with the Elder Ānanda, having joined together, he made friendship with the Truth-finder. Then the Teacher established him in the refuges and in the precepts, and the king too gave him authority. He became well-known as "Mittabandhaka" indeed. Then the king, having given him a great house, had the wedding ceremony performed. Beginning with the king, the public sent presents. Then his wife gave the present sent by the king to the viceroy, and the present sent by the viceroy to the general - by this method, having bound all the inhabitants of the entire city, she won them over. On the seventh day, having made a great honour, having invited the One of Ten Powers, having given a great gift to the community of monks of five hundred headed by the Buddha, at the conclusion of the meal duty, having heard the thanksgiving spoken by the Teacher, both husband and wife became established in the fruition of stream-entry.

The monks raised up a discussion in the Teaching hall: "Friends, the lay follower Mittabandhaka, in dependence on his own wife, having followed her words, having made friendship with all, obtained great honour from the king's presence; but having made friendship with the Truth-finder, both husband and wife became established in the fruition of stream-entry." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has he, in dependence on this woman, attained great fame; formerly too, even when born in the animal realm, by her words, having made friendship with many, he was freed from sorrow for his sons indeed," being requested by them, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, certain borderland-dwellers, wherever they obtained much meat, there they settled their village, and having roamed in the forest, having killed deer and so on, having brought the meat, they nourished their children and wives. Not far from their village there was a great natural lake. On its southern side dwelt a male hawk, on the western side a female hawk, on the northern side a lion, the king of beasts, and on the eastern side the osprey, the king of birds. But in the middle of the natural lake, on a raised spot, a

tortoise dwelt. At that time the male hawk said to the female hawk "Be my wife." Then she said to her - "But do you have any friend?" "There is not, dear lady." It is proper to obtain a friend or companion able to remove any fear or suffering that has arisen for us; first make friends. "With whom shall I make friendship, dear lady?" Make friendship with the osprey king dwelling on the eastern side, with the lion on the northern side, and with the tortoise in the middle of the natural lake. He, having accepted her words, did accordingly. Then both of them, having arranged their communal life, in that very lake on a certain small island there was a kadamba tree surrounded all around by water; having made a nest in it, they took up residence.

In their later period, two bird chicks were born. While their wings had not yet grown, one day those country-folk, having roamed in the forest during the day and not having obtained anything, saying "It is not possible to go home empty-handed; we shall catch fish or tortoises," having descended into the lake, having gone to that small island, having lain down at the root of that kadamba tree, being bitten by mosquitoes and the like, for the purpose of driving them away, having churned a fire-stick, having produced fire, they made smoke. The smoke, having risen up, struck the birds; the bird chicks cried aloud. The country-folk, having heard that, having said "Hey, the sound of bird chicks is heard; get up, bind torches; we are hungry and cannot sleep; having eaten bird meat, we shall sleep," having kindled a fire, bound torches. The she-bird, having heard their sound, having thought "These wish to eat our young ones; we took friends for the purpose of removing such danger; I shall send my husband to the presence of the osprey king," having said "Go, husband, inform the osprey king of the danger that has arisen for our sons," spoke the first verse -

44. "Torches and firebrands they bind on the island, the generation desires to eat me;
Tell of friend and companion, Senaka, explain the disaster regarding relatives of the birds."

Therein, "firebrands" means country-folk. "On the island" means on the small island. "The generation me" means my little ones. "Senaka" - he addressed the hawk bird by name. "Disaster regarding relatives" means the disaster of the sons. "Of the birds" means having gone to the presence of the osprey king, tell of this disaster of our relatives, the birds - thus he says.

He, having gone swiftly to his dwelling place, having cried out, having made known his own arrival, having been given permission, having approached, having paid homage, when asked "For what reason have you come?" showing the reason for his coming, spoke the second verse -

45. "O bird, you are the most excellent of birds, O winged one, O king of ospreys, we go to you for refuge;
The generation desires to eat me, fierce ones with firebrands, be for my happiness."

Therein, "bird" means you are a bird and also the most excellent of birds.

The osprey king, having consoled him saying "Senaka, do not fear," spoke the third verse -

46. "The wise make friend and companion, seeking happiness at the proper time and improper time;
I do this matter for you, Senaka, for a noble one does the function for a noble one."

Therein, "at the proper time and improper time" means by day and by night. "Noble" means here one noble by good conduct is intended. For one accomplished in good conduct indeed does the function for one accomplished in good conduct; what need be said here about what is to be done - thus he says.

Then he asked him "Have the country-folk climbed the tree, my dear?" They have not yet climbed; they are just binding torches. Then you, having gone quickly, having consoled my companion, tell her of my coming. He did so. The osprey king too, having gone, looking out for the climbing of the country-folk not far from the kadamba tree, having sat down on a treetop, at the time of one country-folk's climbing, when he had climbed near the nest, having dived into the lake, having brought water with his wings and beak, he poured it over the torch; it was extinguished. The country-folk, having descended, saying "We shall eat both this one and the hawk bird's chicks," having lit the torch again, climbed up. Again he extinguished the torch. By this method, as he kept extinguishing each one that was bound, midnight arrived. He was exceedingly wearied; the pleura on his lower belly had become thin; his eyes had become red. Having seen that, the she-bird said to her husband - "Husband, the osprey king is exceedingly wearied; having gone for the purpose of his resting a little, tell the tortoise king about this." He, having heard her words, having approached the osprey, addressed him in verse -

47. "What should be done by one who is compassionate, this has been done by a noble one for a noble one by you;
Be one who protects oneself, do not be careless, we shall obtain our sons while you are living."

Therein, "tayīdan" means "by you this" (tayā idaṃ), or this itself is the reading.

He, having heard his words, roaring a lion's roar, spoke the fifth verse -

48. "Making protection and shelter for you alone, I do not tremble even at the breaking up of the body;
Some friends do this for friends, giving up their lives - this is the principle of the virtuous."

But the sixth verse the Teacher spoke having fully awakened, praising his virtues -

49. "Very difficult to do was the deed done by this egg-born bird;
For the sake of his young, the osprey, when midnight had not yet come."

Therein, "kuraro" means the osprey king. "Putte" means protecting the sons of Senaka, for their sake, making effort up to one and a half watches when midnight had not yet come, he did what was difficult to do.

The hawk too, having said to the osprey "Rest a little, my dear," having gone to the presence of the tortoise, having roused him, when asked "Why, my dear, have you come?" having said "Such a danger has arisen; the osprey king, striving from the first watch onwards, became wearied; therefore I have come to your presence," spoke the seventh verse -

50. "Even some who have fallen away, having stumbled by their own action, find support through compassion for a friend;
My sons are afflicted, I have come to this destination; work for my welfare, O water-dweller."

Its meaning is - Master, indeed some, even having fallen from fame or from wealth, even having stumbled by their own action, find support through compassion for friends; and my sons are afflicted and distressed; therefore I, having made you my destination and refuge, have come; giving the gift of life to my sons, work for my welfare, O water-dweller.

Having heard that, the tortoise spoke the other verse -

51. "With wealth and grain and with oneself, the wise make friend and companion;
I do this matter for you, Senaka, for a noble one does the function for a noble one."

Then his son, lying down nearby, having heard his father's words, having thought "Let not my father be wearied; I shall do my father's function," spoke the ninth verse -

52. "Living at ease, dear father, sit down, a son performs beneficent conduct for his father;
I shall perform this good for you, protecting the sons of the hawk."

Then his father addressed him in verse -

53. "Surely indeed, dear father, this is the principle of the virtuous, that a son should perform beneficent conduct for his father;
It is well if, having seen me with a grown body, the countryfolk would not harass the sons of the hawk."

Therein, "the principle of the virtuous" means this is the principle of the wise. "Sons" means the countryfolk should not harass the sons of the hawk.

Having said thus, the great tortoise, having dismissed him saying "My dear, do not fear, you go ahead, I shall come now," having plunged into the water, having collected mud and moss, having taken them, having gone to the small island, having put out the fire, lay down. The countryfolk, saying "What use are the hawk's young to us? Having turned over this black tortoise, we shall kill it; this will suffice for all of us," having pulled up creepers, having taken bowstrings, having even released the rags they were wearing, having tied them at those various places, were unable to turn the tortoise over. The tortoise, dragging them along, having gone, fell into the water at a deep place. They too, having fallen in together with him out of greed for the tortoise, having come out exhausted with bellies full of water, saying "Friends, by a single osprey our torches were extinguished until midnight; now by this tortoise, having

been thrown into the water, having been made to drink water, we have been made big-bellied; having made a fire again, even when dawn breaks, we shall eat these hawk's young," began to make a fire. The she-bird, having heard their talk, said "Husband, these ones will eat our little ones at whatever time and go away; go to the presence of our friend the lion." He, at that very moment, having gone to the presence of the lion, when it was said "Why have you come at an improper time?" having reported that incident from the beginning, spoke the eleventh verse -

54. "Beasts and humans, O best of deer-heroes, afflicted by fear, go to the best for refuge;
My sons are afflicted, I have come to you as my refuge; you are indeed our king, be for my happiness."

Therein, "beasts" refers to all animals. This is what is meant - "Master, O foremost among beasts by energy, in the whole world indeed all animals and humans too, having become afflicted by fear, approach the best; and my sons are afflicted and distressed. Therefore I, having made you my refuge, have come; you are our king, be for my happiness."

Having heard that, the lion spoke a verse -

55. "I do this matter for you, Senaka, I am coming for the slaughter of that enemy of yours;
For how indeed would a wise one, able and fully aware, not strive for the protection of his own offspring?"

Therein, "that enemy" means that multitude of enemies, that group of your adversaries - this is the meaning. "Able" means capable of killing enemies. "Fully aware" means knowing the arising of fear for his friend. "Of his own offspring" means of a person equal to oneself, similar to one's own limbs, of a friend - this is the meaning.

And having said thus, having dismissed him saying "Go, you reassure the young ones," trampling the crystal-coloured water, he set forth. The countryfolk, having seen him approaching, saying "First by the osprey our torches were extinguished, likewise by the tortoise we were made without even the rags we were wearing; now we are ruined, the lion will bring us to the very destruction of life," frightened by the fear of death, fled in every direction. The lion, having come, did not see anything at the tree-root. Then the osprey and the tortoise and the hawk, having approached him, paid homage. He, having told them the benefit of friendship, having exhorted them saying "From now on, without breaking the duty of friendship, be diligent," departed; and they too went to their own places. The she-hawk, having looked at her own young, at a time of comfortable sitting, conversing with the hawk, saying "In dependence on friends, the children have been obtained by us," making known the duty of friendship, spoke six verses -

56. "One should make a friend and a good-hearted companion, and one should make a master for the coming of happiness;
Like one clothed in armour, having struck down with arrows, we rejoice endowed with sons.

57. "By the action of one's own friend, the ally who does not flee;
The hairy ones chirp back at the one chirping, pleasant to the heart.
58. "Having found a friend, a companion, the wise one, he enjoys sons, cattle, or
wealth;
And I and my sons and my husband, through compassion for a friend, are
endowed together.
59. "Benefit comes through having a king and having heroes, these exist for one
accomplished in friendship;
He, having friends, having fame, of lofty nature, rejoices in this world, one who
possesses sensual pleasures as desired.
60. "Friends are to be served, Senaka, even by the poor;
See, through compassion for a friend, we are united with relatives.
61. "A twice-born who makes friends with one valiant and powerful;
Thus he becomes happy, just as I and you, Senaka."

56-61. Therein, "and a friend" means one should indeed make whatever friend and good-hearted companion and good-hearted ally and master, that is to say, a lord of one's own. "Like one clothed in armour, having struck down with arrows" - here "koca" means armour. Just as one clothed in armour strikes down and wards off arrows, so we too, having struck down enemies by the power of friendship, rejoice together with our sons - thus she says. "By the action of one's own friend" means by the effort of one's own friend. "Of the ally who does not flee" means of the ally, the king of beasts, who does not flee. "The hairy ones" means the birds, our little sons, having uttered a sweet voice, pleasant to the heart, chirping here and there, chirp back. "Endowed with" means established in one place.

"Benefit comes through having a king and having heroes" means for one whose king is like a lion and whose friends are heroes like the osprey and the tortoise, by having a king and having heroes, benefit is able to be attained. "These exist for" means whoever is accomplished in friendship and perfect in the quality of friendship, for him these allies exist. "Of lofty nature" means one whose intrinsic nature is exalted by the splendour and glory of fortune. "In this world" means he rejoices in this world, which is termed "this world here." "O lover of sensual pleasures" - she addresses her husband. For he is called "lover of sensual pleasures" because of desiring sensual pleasures. "We are united" means we have become united. "Together with relatives" means together with sons who are relatives.

Thus she spoke the praise of the virtues of the quality of friendship with six verses. All those allies too, without breaking the quality of friendship, having remained as long as life lasted, went according to their actions.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too he attained happiness in dependence on his wife; in the past too he attained happiness indeed," connected the Jātaka - "At that time the hawk and the hen-hawk were the husband and wife, the son the tortoise was Rāhula, the father was Mahāmoggallāna, the osprey was Sāriputta, but the lion was myself."

487. Commentary on the Uddālaka Jātaka

"With rough hides, matted-hair ascetics, with stained teeth" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain deceitful monk. For he, even having gone forth in the Dispensation leading to liberation, fulfilled the threefold basis of scheming for the sake of the four requisites. Then the monks, making known his demerit, raised up a discussion in the Teaching hall: "Friends, the monk named so-and-so, having gone forth in such a Dispensation leading to liberation, earns his livelihood in dependence on scheming." 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 this one was deceitful indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his chaplain, wise and experienced. He, one day, having gone for amusement in the park, having seen a certain beautiful courtesan, having become enamoured, lived together with her. She conceived an embryo dependent on him. Having known the established state of the embryo, she said to him - "Husband, an embryo has been established in me; when giving a name at the time of birth, what name should I give it?" He, having thought "Because of being born in the womb of a courtesan, it is not possible to give a family name," having said "Dear lady, this wind-blown tree is called an uddāla; because of being obtained here, you should give it the name 'Uddālaka,'" gave her a signet ring. "If it is a daughter, you should raise her with this; if it is a son, then when he has come of age, you should show him to me," he said. She, afterwards, having given birth to a son, gave him the name "Uddālaka."

He, having come of age, asked his mother - "Mother, who is my father?" "The chaplain, dear son." "If so, I shall learn the Vedas" - having taken the signet ring and the teacher's fee from his mother's hand, having gone to Takkaṣilā, while learning the craft in the presence of the world-famed teacher, having seen a certain group of hermits, thinking "There will be an excellent craft in their presence; I shall learn that," having gone forth out of desire for the craft, having performed all kinds of duties for them, he said "Teachers, teach me the knowledge and craft that you know." They taught him according to their own respective ways of knowing. Among the five hundred hermits, not even one was superior in wisdom to him; he himself was the foremost among them in wisdom. Then they, having assembled, gave him the position of teacher. Then he said to them - "Sirs, you constantly dwell in the forest itself, subsisting on forest roots and fruits as food; why do you not go to the path of humans?" "Sir, people, having given a great gift, have thanksgiving given, have a talk on the Teaching recited, and ask questions; we do not go there out of that fear." "Sirs, even if it be a wheel-turning monarch, having understood his mind, speaking is indeed my burden; do not be afraid" - having said this, wandering on a journey together with them, gradually having reached Bārāṇasī, having dwelt in the royal garden, on the following day, he walked for almsfood in the village outside the gates together with all of them; the people gave a great gift. On the following day the hermits entered the city; the people gave a great gift. The hermit Uddālaka gave the thanksgiving for the gift, spoke blessings, and answered questions; the people,

having gained confidence, gave many requisites. The whole city was stirred, saying "A wise leader of a group, a righteous hermit, has come"; they told the king too about him.

The king, having asked "Where does he dwell?" having heard "In the park," said "Good, today I shall go to see them." One man, having gone, told Uddālaka "The king, it seems, will come to see you." He too, having addressed the group of sages, said "Sirs, the king, it seems, will come; having pleased a lord for just one day, it is sufficient for as long as life lasts." "But what should be done, teacher?" He speaks thus: "Let some of you practise the bat-observance, let some engage in the striving of squatting, let some be those who recline on thorns, let some heat themselves with the five-fire asceticism, let some perform the practice of immersion in water, let some recite the sacred verses here and there." They did so. But he himself, having taken eight or ten who spoke wisely, having placed a delightful book on a charming stand, surrounded by pupils, sat down on a well-prepared seat with a bolster. At that moment the king, having taken the chaplain, having gone to the park with a great retinue, having seen them practising wrong asceticism, having gained confidence thinking "They are freed from the fear of the realms of misery," having gone to the presence of Uddālaka, having exchanged friendly welcome, seated to one side, with a satisfied mind, conversing together with the chaplain, spoke the first verse -

62. "With rough hides, matted-hair ascetics with stained teeth, of contemptible appearance, those who mutter charms;
Are they perhaps, in human endeavours, knowing this, released from the realms of misery?"

Therein, "with rough hides" means endowed with antelope hides with razors. "With stained teeth" means teeth seized by stain due to not chewing a wooden toothbrush. "Of contemptible appearance" means with unanointed eyes, unadorned appearance, wearing coarse double robes. "In human endeavours" means in the energy to be exerted by human beings. "Knowing this" means knowing this austere conduct and recitation of charms. "From the realms of misery" - he asks "Teacher, are these released from the four realms of misery?"

Having heard that, the chaplain, having thought "This king is devoted to an impossibility; it is not proper to remain silent," spoke the second verse -

63. "Evil actions would be done, O king, if one very learned would not practise the Teaching;
Even one knowing a thousand Vedas, dependent on that, would not be released from suffering, not having attained good conduct."

Therein, "if one very learned" means if, great king, even one with the Vedas well learnt, thinking "I am very learned," would not practise the Teaching of the ten wholesome courses of action, would do only evil through the three doors, let the three Vedas stand, even one knowing a thousand Vedas, dependent on that great learning, not having attained good conduct reckoned as the eight attainments, would not be freed from the suffering of the realms of misery.

Having heard his words, Uddālaka thought: "The king, in one way or another, was pleased with the group of sages, but this brahmin spoke as if striking a walking bull

with a stick, as if throwing rubbish into prepared food; I shall speak together with him." He, speaking together with him, spoke the third verse -

- 64.** "Even one knowing a thousand Vedas, dependent on that, would not be released from suffering, not having attained good conduct;
I consider the Vedas are fruitless, good conduct with self-control alone is the truth."

Therein, "fruitless" means according to your doctrine, the Vedas and the remaining crafts become fruitless; why do they learn them? Good conduct together with the self-control of morality alone becomes the one truth.

Then the chaplain spoke the fourth verse -

- 65.** "The Vedas are indeed not fruitless, good conduct with self-control alone is the truth;
For one attains fame having learnt the Vedas, one tamed by conduct reaches peace."

Therein, "indeed not" means I do not say "the Vedas are fruitless," but rather good conduct with self-control is truth itself, of intrinsic nature, the highest. For by that it is possible to be freed from suffering. "Reaches peace" means one tamed by conduct reckoned as meditative attainment attains Nibbāna, which makes peace from fear.

Having heard that, Uddālaka, having thought "It is not possible to stand in opposition together with him; when it is said 'He is your son,' there is no one who does not develop affection; I shall tell him of his sonship," spoke the fifth verse -

- 66.** Mother, father, and relatives are to be supported, by whom one is born, he himself is that;
I am Uddālaka, sir, of a family lineage of those learned in the Vedas.

Therein, "to be supported" means mother and father and the remaining relatives are indeed to be maintained. But by whom one is born, he himself is that. For oneself is indeed born of oneself, and I was generated by you at the foot of an uddālaka tree, the name given was just as spoken by you; I am Uddālaka, sir.

He, when it was said "You are certainly Uddālaka," having said "Yes," when it was said "I gave a token of recognition to your mother; where is it?" saying "Here it is, brahmin," placed the signet ring in his hand. The brahmin, having recognised the signet ring, with certainty having said "You understand the brahmin practices," asking about the brahmin practices, spoke the sixth verse -

- 67.** "How, friend, does one become a brahmin, how does one become a consummate one;
And how does one attain final nibbāna, and how is one called established in the Teaching?"

Uddālaka too, telling him, spoke the seventh verse -

- 68.** "Having rejected, having taken up fire, the brahmin, sprinkling water, sacrificing, raises the sacrificial post;

Acting thus, the brahmin enjoys security, established in the rule - by that they declared."

Therein, "having rejected, having taken up fire" means having made it continuous, having taken the fire, he attends to it. "Sprinkling water, sacrificing, raises the sacrificial post" means performing the act of consecration, sacrificing the sammāpāsa or the vājapeyya or the niraggaḷa, he raises the golden sacrificial post. "One who enjoys security" means one who has attained security. "They declared" means for that very reason they spoke of it as established in the rule.

Having heard that, the chaplain, censuring the brahmin practice spoken by him, spoke the eighth verse -

69. "There is no purity by sprinkling, nor is one a consummate brahmin;
Nor patience nor meekness, nor is he one who has attained final Nibbāna."

Therein, "by sprinkling" means having shown one among the brahmin practices stated by him, he rejects all. This is what is meant - "By tending the fire, or by sprinkling water, or by sacrifice of animal slaughter, there is no such thing as purity, nor by this much is a brahmin complete in its entirety, nor endurance-patience, nor meekness of morality, nor is one called one who has attained final Nibbāna through the final extinguishment of the mental defilements."

Thereupon Uddālaka, asking him "If thus one is not a brahmin, then how does one become one?" spoke the ninth verse -

70. "How does one become a brahmin, how does one become a consummate one;
And how does one attain final nibbāna, and how is one called established in the Teaching?"

The king's religious adviser, explaining to him, spoke the other verse -

71. "Without field or kin, unselfish, desireless, free from evil greed, with craving for existence eliminated;
Acting thus, the brahmin enjoys security, established in the rule - by that they declared."

Therein, "without field or kin" means without field and without kin, devoid of the possession of fields, sites, villages and market towns, and also devoid of the possession of relatives by blood, relatives by clan, relatives by friendship, relatives by companionship, and relatives by craft. "Unselfish" means devoid of selfish attachment through craving and wrong view with regard to beings and activities. "Desireless" means devoid of hope for material gain, wealth, sons and life. "Free from evil greed" means devoid of evil greed and unrighteous greed. "With craving for existence eliminated" means one whose lust for existence has been eliminated.

Thereupon Uddālaka spoke a verse -

72. "Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
All indeed meek, tamed, all indeed attained final Nibbāna;
Among all who have become cooled, is there one better or one worse?"

Therein, "is there one better or one worse" means these warriors and others are all endowed with meekness and so on; but among them who have become thus, is there or is there not such distinction of inferior and superior as "this one is better, this one is worse?" - thus he asks.

Then, in order to show to him that "from the arising of arahantship onwards, there is no such thing as distinction of inferior and superior," the brahmin spoke a verse -

- 73.** "Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
All indeed meek, tamed, all indeed attained final Nibbāna;
Among all who have become cooled, there is not one better or one worse."

Then Uddālaka, censuring him, spoke a pair of verses -

74. "Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
All indeed meek, tamed, all indeed attained final Nibbāna.
75. "Among all who have become cooled, there is not one better or one worse;
You practise what is ruinous to the commitment to holy life, to the lineage of
learned families."

74-75. Its meaning is - if there is no distinction among those endowed with these virtues, there is only one appearance, this being so, you, destroying the state of being well-born on both sides, practise what is ruinous to the commitment to holy life, you are equal to an outcast, you have destroyed the lineage of learned families.

Then the chaplain, convincing him by means of a simile, spoke a pair of verses -

76. "With cloths of various colours, the mansion is covered;
The shadow of those cloths, that colour does not follow.
77. "Just so among human beings, when young men become pure;
They release their birth, having understood the Teaching, those of good
conduct."

76-77. Therein, "mansion" means a house or a pavilion. "Shadow" means the shadow of those cloths - that various colour does not follow; all shadows are of one colour only. "Just so" means among human beings too, just so, certain ignorant brahmins, without reason, declare purity among the four castes; do not take this as existing. When young men become pure by the noble path, then, having known the Nibbāna-teaching penetrated by them, those of good conduct, virtuous, wise persons release their birth. For from the attainment of Nibbāna onwards, birth is indeed useless.

But Uddālaka, being unable to counter it, sat down as if bewildered. Then the brahmin said to the king - "All these, great king, are cheats; they destroy the whole of Jambudīpa by deceit alone. Having expelled Uddālaka from the Order, make him assistant chaplain; having expelled the rest from the Order, having given them shield-weapons, make them servants." "Very well, teacher," the king had it done so. They, while attending upon the king, went according to their actions.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too this one was deceitful indeed," connected the Jātaka - "At that time Uddālaka was the fraudulent monk, the king was Ānanda, but the chaplain was myself."

The Commentary on the Uddālaka Jātaka is the fourth.

488. The Commentary on the Bhisā Jātaka

"A horse, cattle, silver, gold" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a dissatisfied monk. The story, however, will become evident in the Kusa Jātaka. Then the Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "True, venerable sir," having said "Dependent on what?" when it was said "On mental defilement, venerable sir," having said "Monk, having gone forth in such a Dispensation leading to liberation, why are you dissatisfied dependent on mental defilement? The wise ones of old, when a Buddha had not arisen, having gone forth into the ascetic life of another faith, referring to objective sensual pleasures and defilement sensual pleasures, having made an oath with the perception of arising, dwelt thus," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born as the son of a wealthy brahmin family with wealth of eighty ten millions; they gave him the name "Mahākañcanakumāra." Then, at the time of his walking on foot, yet another son was born; they gave him the name "Upakañcanakumāra." Thus in succession there were seven sons. But the youngest of all was one daughter; they gave her the name "Kañcanadevī." Mahākañcanakumāra, having come of age, having learnt all the crafts from Takkaśilā, came back. Then his mother and father, wishing to bind him with the household life, said "We shall bring a girl for you from a family of equal birth; establish the household life." "Mother and father, I have no need of the household life; for me the three existences appear as fearful like a blazing fire, as obstructing like a prison, as loathsome like a dung-heap; even in a dream sexual intercourse has never been seen before by me; you have other sons, invite them to the household life." Having said this, though entreated again and again, even having sent companions and being entreated by them, he did not wish it.

Then his companions asked him "My dear, what then do you desire that you do not wish to enjoy sensual pleasures?" He informed them of his disposition towards renunciation. Having heard that, the mother and father invited the remaining sons; they too did not wish it. Kañcanadevī too simply did not wish it. Afterwards the mother and father died. The wise Mahākañcana, having performed the funeral duties for the mother and father, having given a great gift to the destitute and travellers with the wealth of eighty ten millions, having taken the six brothers, the sister, one male slave, one female slave, and one companion, having gone forth in the great renunciation, entered the Himalayas. They there, in dependence on a certain lotus lake, having made a hermitage in a delightful piece of ground, having gone forth, sustained themselves on forest roots and fruits as food. They, when going to the forest, went together as one; wherever one saw a fruit or a leaf, there, having summoned the others too, speaking of things seen and heard and so on, they gathered; it was like a village workplace. Then the teacher, the ascetic Mahākañcana, thought "For us who have abandoned wealth of eighty ten millions and gone forth,

this wandering about for the purpose of gathering fruits by way of greedy conduct is indeed unbefitting; henceforth I myself shall bring the various kinds of fruit." He, having reached the hermitage, having assembled all of them in the evening time, having reported that matter, said "You stay right here practising the ascetic duty; I shall bring the various kinds of fruit." Then Upakañcana and the others, having said "We, teacher, have gone forth in dependence on you; you practise the ascetic duty right here; let our sister too remain right here; let the female slave too stay near her; we eight persons shall bring the various kinds of fruit by turns; but you three be freed from the turn," obtained his acknowledgment.

Thenceforth, among the eight persons too, each one by turn brought various kinds of fruit. The rest remained in their own respective hermitages; without reason they were not permitted to be together. The one whose turn had come, having brought various kinds of fruit - there is one pavilion, there, having made eleven portions on a stone-slab, having given a bell signal, having taken his own portion, entered his dwelling place. The rest, by the bell signal, having come out, without greed, having gone with respectful care, having taken their own allotted portion, having gone to their dwelling place, having consumed it, practised the duties of an ascetic. At a later time, having brought lotus roots, eating them, of burning austere asceticism, of severe austere asceticism, with supremely controlled faculties, they dwelt practising the preliminary work on circular meditation objects. Then by the power of their morality, Sakka's dwelling trembled. Sakka too, reflecting, having known that reason, harboured the suspicion "Are these sages inclined to sensual pleasures or not?" He, having thought "For now I shall investigate these sages," by his own power caused the Great Being's portion to disappear for three days. He, not seeing his portion on the first day, thought "My portion must have been forgotten." On the second day he thought "There must be some fault of mine; by way of dismissal, my portion was not set aside, I think." On the third day, thinking "For what reason indeed do they not set aside my portion? If there is any fault of mine, I shall ask forgiveness," in the evening time he gave the bell signal.

All, having assembled together, said "By whom was the bell signal given?" "By me, dear sons." "For what reason, teacher?" "Dear sons, on the third day, by whom were the various kinds of fruit brought?" Among them, one, having risen, having paid homage saying "By me, teacher," stood there. "When making the portions, was my portion made by you?" "Yes, teacher, the chief portion was made for you." "Yesterday, by whom were they brought?" "By me," another, having risen, having paid homage, stood there. "When making the portions, did you remember me?" "The chief portion was set aside for you." "Today, by whom were they brought?" "By me," another, having risen, having paid homage, stood there. "When making the portions, did you remember me?" "The chief portion was made for you." "Dear sons, today is the third day of my not obtaining my portion. On the first day, not seeing my portion, I thought 'The one making the portions must have forgotten me.' On the second day I thought 'There must be some fault of mine.' But today, having thought 'If there is any fault of mine, I shall ask forgiveness,' by the bell signal I assembled you. These lotus root portions you say 'We made them,' yet I do not obtain them. It is proper to know who stole and ate them. For those who have gone forth having abandoned sensual pleasures, stealing even as much as a lotus root is indeed unbefitting." They, having heard his talk, exclaiming "Oh, what a reckless deed!" were all struck with alarm.

The deity too, reborn in the chief tree of the forest in that hermitage site, having descended, having come, sat down in their very presence. One elephant, being made to undergo the training of standing still, being unable to endure the suffering, having broken the post, having fled, having entered the forest, from time to time paid homage to the group of sages. He too, having come, stood to one side. One monkey, a snake-charmer's performer, having freed itself from the hands of a snake-catcher, having fled, having entered the forest, dwelt right there at the hermitage. He too, on that day, having paid homage to the group of sages, sat down to one side. Sakka, thinking "I shall investigate the group of sages," with invisible body, stood in their presence. At that very moment, the Bodhisatta's youngest brother, the ascetic Upakañcana, having risen from his seat, having paid homage to the Bodhisatta, having shown esteem to the rest, asked "Teacher, may I, without setting aside others, be permitted to clear myself alone?" "Yes, you may." He, standing in the midst of the group of sages, making an oath "If lotus roots were eaten by me, may I become such and such," spoke the first verse -

- 78.** "May he obtain here a horse, cattle, silver, gold, and a beloved wife;
May he be endowed with sons and wives, he who took your lotus roots,
brahmin."

Therein, "a horse, cattle" - this should be understood as "he said this censuring objective sensual pleasures thus: 'However many dear objects there are, upon separation from them, that many sorrows and sufferings arise.'"

Having heard that, the group of sages, saying "Sir, do not speak thus, your oath is too heavy," covered their ears. The Bodhisatta too said to him: "Dear son, your oath is too heavy; you do not eat; sit down on your own bowl-seat." When he had taken the first oath and sat down, the second brother too, suddenly rising, having paid homage to the Great Being, purifying himself by an oath, spoke the second verse -

- 79.** "May he wear garlands and Kāsi sandalwood, may there be many for his son;
May he have intense longing for sensual pleasures, he who took your lotus
roots, brahmin."

Therein, "intense" means let him have thick longing for sensual pleasures as objects and sensual pleasures as defilements. This he said by way of rejecting suffering thus: "For whoever has intense longing for these, upon separation from them he reaches great suffering."

When he was seated, the rest too, each according to their own disposition, spoke their respective verses -

80. "Abundant in grain from farming, famous, may he have sons, be a
householder, wealthy, with all sensual pleasures;
Not seeing his decline, may he dwell at home, he who took your lotus roots,
brahmin.
81. "May he be a warrior acting forcibly, a king of kings, powerful and famous;
May he rule the four quarters with greatness, he who took your lotus roots,
brahmin.

82. "Let him be a brahmin not free from lust, engaged in the paths of momentary constellations;
Let the famous lord of the country venerate him, he who took your lotus roots, brahmin.
83. "Let the whole world consider him a teacher, versed in all the Vedas, an austere ascetic;
Let the country-folk, having come together, venerate him, he who took your lotus roots, brahmin.
84. "May he enjoy the prosperous excellent village, abounding in four things, given by Vāsava;
May he who is not free from lust go to death, he who took your lotus roots, brahmin.
85. "May he be a village headman among companions, rejoicing with dancing and singing;
May he not obtain any disaster from the king, he who took your lotus roots, brahmin.
86. "May the sole king, having conquered the earth, place her at the head of a thousand women;
May she be the noble one among women, she who took your lotus roots, brahmin.
87. "For she, unwavering, should eat the sweet food among all the sages assembled;
Let her go about boasting of her gain, she who took your lotus roots, brahmin.
88. "May he be a resident in the great monastery, may he be a building work supervisor at Gajāṅgalā;
May he make a window in a day, he who took your lotus roots, brahmin.
89. "Let him be bound with six hundred snares, let him be led from the delightful forest to the royal city;
Let him be struck with pikes and goads, he who took your lotus roots, brahmin.
90. "With a rabid dog's garland, with lead-pierced ears, beaten with a stick, may he approach a snake's mouth;
Bound by his own skin, let him wander the streets, he who took your lotus roots, brahmin."

80-90. Therein, in the verse spoken by the third, "from farming" means accomplished in the work of agriculture. "May he have sons, be a householder, wealthy, with all sensual pleasures" means let him obtain sons, let him be a householder, let him be wealthy with the sevenfold jewel-wealth, let him obtain all sensual pleasures in the division of form and so on. "Not seeing his decline" means in old age, not seeing his own decline even suitable for going forth, let him dwell in the very home prosperous

with the five types of sensual pleasure. This he said in order to show that "one greedy for the five types of sensual pleasure, through separation from the types of sensual pleasure, reaches great destruction."

In the verse spoken by the fourth, "king of kings" means a king above kings among kings. This he said showing the fault in kingship, that "for lords, when sovereignty has slipped away, great suffering arises." In the verse spoken by the fifth, "not free from lust" means with craving for the position of royal chaplain, full of craving. This he said in order to show that "when the royal chaplain's position has slipped away from the royal chaplain, great displeasure arises." In the verse spoken by the sixth, "an austere ascetic" means let him consider him as one accomplished in the practice of austere asceticism. This he said by way of censuring material gain and honour, that "through the departure of material gain and honour, great displeasure arises."

In the verse spoken by the companion ascetic, "abounding in four things" means abundant in four things: with people due to being crowded with people, with grain due to abundance of grain, with timber due to easy availability of timber, and with water due to being well-supplied with water; the meaning is endowed with the four abundances. "By Vāsava" means unshakeable as if given by Vāsava; the meaning is also that, by the power of a boon obtained from Vāsava, having pleased a king, it was given by him. "Not free from lust" means like a pig in mud, as if submerged in the mire of sensual pleasures. Thus he too, speaking of the danger of sensual pleasures, said thus.

In the verse spoken by the slave, "headman" means the village chief. This one too, censuring sensual pleasures, said thus. In the verse spoken by Kañcanadevī, "ya" means "whatever woman" - this is the meaning. "The sole king" means the foremost king. "Of a thousand women" is said for the purpose of the expression; the meaning is: let him place her in the foremost position among the sixteen thousand women. "Of women with parted hair" means of those bearing a parting in the hair; the meaning is of women. Thus she, even while standing in the state of womanhood, censuring sensual pleasures as if they were a heap of foul-smelling dung, said thus. In the verse spoken by the female slave, "of all assembled" means having sat down in the midst of all who had gathered together, without wavering, without shrinking back, let her eat the sweet flavour - this is the meaning. For female slaves, it is said, sitting down and eating near the master is something disagreeable. Thus she said thus because of her own disagreeableness. "Carātū" means let her go about. "Boasting of her gain" means let her go about performing acts of scheming for the sake of gain, producing material gain and honour - this is the meaning. By this, she, even while standing in the state of a female slave, censures sensual pleasures as defilement and as objects of sensuality.

In the verse spoken by the deity, "resident" means one who looks after the residence. "At Gajāṅgalā" means in the town so named. There, it is said, building materials were easily obtainable. "A window in a day" means let him make a window in just a single day. That young god, it is said, in the time of the Buddha Kassapa, in dependence on the town of Gajāṅgalā, having been a resident senior monk of the Community in a great monastery of one yojana that was dilapidated, experienced great suffering while doing new construction work in the dilapidated monastery. Therefore, referring to that very suffering, he said thus. In the verse spoken by the elephant, "with

hundreds of snares" means with many snares. "In six" means in six places, namely on the four feet, on the neck, and on the waist. "With goads" means with long sticks having double prongs. "With driving sticks" means with ten driving sticks, or with hooks. He, it is said, referring to the very suffering experienced by himself, said thus.

In the verse spoken by the monkey, "wearing a garland of alakkā" means endowed with a garland of alakkā placed around the neck by a snake-catcher. "With lead-pierced ears" means one whose ears are adorned with a lead ornament. "Struck with a stick" means having been struck with a stick while being trained to perform snake tricks. This one too said thus with reference to the very suffering experienced by himself at the hands of the snake-catcher.

Thus, when the oath was made by those thirteen persons, the Great Being thought "Sometimes these might harbour suspicion towards me thinking 'This one says what is not lost is lost'; I too shall make an oath." Then, making it, he spoke the fourteenth verse -

- 91.** "He who indeed says what is not lost is lost, may he obtain and enjoy sensual pleasures;
May he meet death in the midst of a house, or whoever, sirs, suspects anyone at all."

Therein, "sirs" is a vocative. This is what is meant - Venerable sirs, whoever says of a portion that is not lost "It is lost by me," or whoever suspects any one of you, may he obtain and enjoy the five types of sensual pleasure, and not obtaining the delightful going forth, may he die right in the midst of a house.

Thus, when the oath was made by the sages, Sakka, having become afraid, thinking "I, testing these ones, caused the lotus roots to disappear. And these ones, censuring sensual pleasures as if they were a lump of discarded spittle, take an oath; I shall ask them the reason for censuring sensual pleasures" - having thought thus, in visible form, having paid homage to the Bodhisatta, asking, he spoke the next verse -

- 92.** "Seeking which they wander in the world, desirable and pleasant is this for many;
Dear and delightful here in the world of the living, why do the sages not praise sensual pleasures?"

Therein, "seeking which" means beings seeking which objective sensual pleasure and defilement-sensual pleasure through righteous and unrighteous actions such as farming, cow-keeping, and so on, wander in the world; this is desirable and pleasant and dear and delightful for many gods and humans - why do the sages not praise sensual pleasures? This is the meaning. By this word "sensual pleasures," he shows that matter in its own nature.

Then the Great Being, answering his question, spoke two verses -

- 93.** "In sensual pleasures indeed they are killed and bound, in sensual pleasures suffering and fear are born;
In sensual pleasures, O Lord of Beings, the heedless do evil actions through delusion.

94. "Those of bad character, having produced evil, upon the body's collapse, go to hell;
Having seen the danger in the types of sensual pleasure, therefore the sages do not praise sensual pleasures."

93-94. Therein, "in sensual pleasures" means because of sensual pleasures; the meaning is that in dependence on sensual pleasures they commit bodily misconduct and so on. "They are killed" means they are killed by sticks and so on. "They are bound" means they are bound by rope-binding and so on. "Suffering" means bodily and mental uncomfortable suffering. "Fear" means all fear beginning with self-reproach and so on. "O Lord of Beings" means he addresses Sakka. "Danger" means such a fault. And this danger should be explained by discourses such as the Mass of Suffering and so on.

Sakka, having heard the words of the Great Being, with an agitated mind, spoke the next verse -

- 95.** "Investigating the sages' lotus roots, having taken them from the bank, I deposited them on dry ground;
Pure, without evil, the sages dwell, these are your lotus roots, practitioner of the holy life."

Therein, "investigating" means venerable sir, I, investigating "Are these sages inclined to sensual pleasures or not?" "Of the sage" means the lotus roots belonging to you, the great sage. "Having taken from the bank" means having taken those laid down on the bank, I deposited them on dry ground to one side. "Pure" means now it has been known by me through your act of oath-taking: "These sages dwell having become pure, without evil."

Having heard that, the Bodhisatta spoke a verse -

- 96.** "We are not your dancers, nor indeed your playthings, not your kinsmen, nor indeed your companions;
On what support, Thousand-eyed One, do you sport with sages, king of gods?"

Therein, "we are not your dancers, no" means: king of gods, we are neither your dancers nor those fit to be played with nor anyone at all, nor are we your relatives, nor companions; then you, having made what support, in dependence on what do you sport with sages - this is the meaning.

Then Sakka, asking his forgiveness, spoke the twentieth verse -

- 97.** "You are my teacher and my father, this is the support for one who has stumbled, O Brahmā;
Forgive this one offence, O one of extensive wisdom, the wise do not have wrath as their power."

Therein, "this is the support" means: let this shade of your feet today be the support for me who has stumbled, who has offended. "Having wrath as their power" means: those called wise have patience as their power, not wrath as their power.

Then the Great Being, having forgiven Sakka, the king of gods, himself asking forgiveness of the group of sages, spoke the other verse -

- 98.** "Well-dwelt was the one night for the sages, in that we saw Vāsava, the lord of beings;
May all the venerable sirs be glad-minded, since the brahmin obtained lotus roots."

Therein, "well-dwelt was the one night for the sages" means even for one night the dwelling of the venerable sages in this forest was well-dwelt indeed. Why? Because we saw Vāsava, the lord of beings; for if we had dwelt in the city, we would not have seen him. "Sirs" means venerable ones; may all too be glad-minded, may they be satisfied, may they forgive Sakka, the king of gods. Why? Because the brahmin obtained lotus roots, since your teacher obtained lotus roots.

Sakka, having paid homage to the group of sages, went to the heavenly world itself. The group of sages too, having produced the meditative absorptions and direct knowledges, were reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monk, the wise ones of old, having made an oath, abandoned the mental defilements," made known the truths; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. Connecting the Jātaka, again the Teacher spoke three verses -

99. "I and Sāriputta, Moggallāna and Kassapa;
Anuruddha, Puṇṇa, Ānanda - these were the seven brothers then.
100. Uppalavaṇṇā was the sister, and Khujjuttarā was then the female slave;
The householder Citta was a slave, and the demon Sātāgira was then.
101. Pālīleyya was then the elephant, Madhuda the chief monkey;
Kāḷudāyī was then Sakka, thus remember the Jātaka."

The Commentary on the Bhisa Jātaka is the fifth.

489. Commentary on the Suruci Jātaka

"The chief queen, wife of Suruci" - this the Teacher, while dwelling in dependence on Sāvattthī at Migāramātā's mansion, spoke referring to the eight boons obtained by Visākhā the great female lay follower. For she, one day, having heard a talk on the Teaching at Jeta's Grove, having invited the Blessed One together with the community of monks for the morrow, departed. But after that night had passed, a great rain cloud covering the four continents rained. The Blessed One, having addressed the monks, having said "Just as, monks, it rains in Jeta's Grove, so it rains in the four continents; let the rain fall on your bodies, monks, this is the last great rain cloud covering the four continents," together with the monks whose bodies had been rained upon, by the power of supernormal power, having vanished from Jeta's Grove, appeared at Visākhā's porch. The female lay follower, saying "Wonderful indeed, friend, marvellous indeed, friend, is the great supernormal power and great majesty of the Truth-finder, in that even when floods reaching up to the knees are flowing,

even when floods reaching up to the waist are flowing, not even one monk's feet or robes will be wet," joyful and elated, having served the community of monks headed by the Buddha with food, said this to the Blessed One when the meal duty was done: "I request eight boons from the Blessed One, venerable sir." "Truth-finders have gone beyond boons, Visākhā." "Those which are allowable and blameless, venerable sir." "Speak, Visākhā." "I wish, venerable sir, to give cloth for the rains to the community of monks for as long as I live, to give meals for visitors, to give meals for travellers, to give meals for the sick, to give meals for attendants of the sick, to give medicine for the sick, to give regular rice gruel, to give bathing cloths to the community of nuns for as long as I live."

The Teacher, having asked "But what reason do you see, Visākhā, that you request eight boons from the Truth-finder?" when the benefits of the boons were spoken of by her, having said "Good, good, Visākhā, good indeed that you, Visākhā, seeing this benefit, request eight boons from the Truth-finder," having said "I allow you, Visākhā, eight boons," having given eight boons, having given thanksgiving, departed. Then one day, while the Teacher was dwelling in the Eastern Park, the monks raised up a discussion in the Teaching hall: "Friends, Visākhā the great female lay follower, even while standing in the state of womanhood, obtained eight boons in the presence of the Possessor of the Ten Powers. Oh, what 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, does Visākhā obtain boons from my presence; in the past too she obtained them indeed," brought up the past.

In the past, in Mithilā, a king named Suruci, while exercising kingship, having obtained a son, gave him the name "Prince Suruci." He, having come of age, having gone thinking "I shall learn a craft at Takkasilā," sat down in a hall at the city gate. The son of the king of Bārāṇasī too, a prince named Brahmadatta, having gone in just the same way, sat down on the very same plank where Prince Suruci was seated. They, having asked each other and having become intimate, having gone together to the teacher's presence, having given the teacher's share, having begun the craft, before long, having completed the craft, having asked permission of the teacher, having gone together a short distance along the road, standing at a crossroads, having embraced each other, made an agreement for the purpose of preserving the duty of friendship: "If a son is born to me and a daughter to you, or a son to you and a daughter to me, we shall arrange their marriage." While they were exercising kingship, a son was born to the great King Suruci; they gave him the name "Prince Suruci." A daughter was born to Brahmadatta; they gave her the name "Sumedhā."

Prince Suruci, having come of age, having gone to Takkasilā, having learnt the craft, came back. Then his father, wishing to consecrate him in the kingdom, thinking "My friend the king of Bārāṇasī, it is said, has a daughter; I shall make her his queen-consort," having given many presents for her sake, sent ministers. Even before they had arrived, the king of Bārāṇasī asked the queen: "Dear lady, what indeed is the greatest suffering for a woman?" "The suffering of anger from a co-wife, Sire." "If so, dear lady, having freed our one daughter, Queen Sumedhā, from that suffering, whoever will take her as his only wife, to him we shall give her," he said. When those ministers came and her name was mentioned, he said: "Dear sirs, certainly a promise

was made by me formerly to my friend; but we do not wish to throw her into the midst of a group of women. Whoever takes her as his only wife, to him we wish to give her." They sent word to the king. But the king, having said "Our kingdom is great, the city of Mithilā is seven yojanas in extent, the boundary of the country is three hundred yojanas; at the very least it is fitting to obtain sixteen thousand women," did not approve.

But Prince Suruci, having heard of Sumedhā's accomplishment of beauty, being captivated through the association of hearing, sent word to his mother and father: "I shall take her as my only wife; I have no need of a group of women; let them bring her." They, having yielded to his wish, having sent much wealth, having brought her with a great retinue, having made her the queen-consort of the prince, consecrated them together. He, having become the great King Suruci, exercising kingship righteously, dwelt in dear companionship with her. But she, dwelling in his house for ten thousand years, obtained neither a son nor a daughter. Then the citizens, having assembled, having complained in the royal courtyard, when it was asked "What is this?" having said "There is no fault in the king, but a son to preserve the lineage is not found for you; you have only one queen, and in a royal family, at the very least, there should be sixteen thousand women. Take a group of women, Sire; surely among them a meritorious one will obtain a son," when the king said "Dear sirs, what are you saying? Having given the promise 'I shall not take another,' this one was brought by me; it is not possible to speak a lie; I have no need of a group of women," having been rejected by the king, they departed.

Sumedhā, having heard that talk, thinking "The king, out of truthfulness, has not brought other women; but I myself shall bring them for him," standing in the position of a wife equal to a mother to the king, by her own preference, brought four thousand women: a thousand maidens of the warrior caste, a thousand daughters of ministers, a thousand daughters of householders, and a thousand women who were dancers for all occasions. They too, having dwelt in the royal family for ten thousand years, obtained neither a son nor a daughter. By this same method, she brought four thousand more on three further occasions. They too obtained neither a son nor a daughter. By this much there were sixteen thousand women. Forty thousand years had passed; those, together with the ten thousand during which she alone had dwelt, make fifty thousand years. Then the citizens, having assembled, having complained again, when it was asked "What is this?" said "Sire, command your women to aspire for a son." The king, having accepted saying "Good," said "You aspire for a son." They, from that time onwards, desiring a son, paid homage to various deities, practised various ascetic rites; but a son was not born at all. Then the king said to Sumedhā: "Dear lady, you too aspire for a son." She, saying "Very well," on the fifteenth-day Observance day, having undertaken the Observance endowed with eight factors, reflecting upon her morality in the royal bedchamber, sat down on an allowable small bed. The rest, having taken up the goat-practice and the cow-practice, not having obtained a son, went to the park.

By the power of Sumedhā's morality, Sakka's dwelling trembled. Then Sakka, reflecting "Sumedhā desires a son, I shall give her a son, but it is not possible to give just any one; I shall consider a son suitable for her," considering, saw the young god Naḷakāra. For that being, accomplished in merit, in a former existence, dwelling in

Bārāṇasī, going to the field at sowing time, having seen a certain Individually Enlightened One, sent the slaves and workmen saying "Sow!" Having himself turned back, having led the Individually Enlightened One to his house, having fed him, again having brought him to the bank of the Ganges, together with his son, having joined together, having made a hermitage with fig-wood wall-foundations and reed walls, having fitted a door, having made a walking path, having caused the Individually Enlightened One to dwell right there for three months, when the rains retreat was finished, the two, father and son, having clothed him with the three robes, sent him off. By this very same procedure, having caused seven or eight Individually Enlightened Ones to dwell in that hermitage, they gave the three robes. Some say "The two, father and son, having been reed-workers, gathering bamboo on the bank of the Ganges, having seen an Individually Enlightened One, did thus."

They, having died, having been reborn in the realm of the Thirty-three, go about experiencing great divine supremacy in the six sensual-sphere heavens in forward and reverse order. They, having passed away from there, wish to be reborn in a higher heavenly world. Sakka, having known the fact of their having thus gone, having gone to the door of the mansion of one among them, said to him who had come, paid homage, and was standing - "Sir, it is fitting for you to go to the human world." "Great king, the human world is loathsome and repulsive; those dwelling there, having performed meritorious deeds such as giving and so on, desire the heavenly world; having gone there, what shall I do?" "Sir, you will enjoy in the human world success that should be enjoyed in the heavenly world; you will dwell in a jewel mansion twenty-five yojanas in height, nine yojanas in length, and eight yojanas in breadth; please consent." He consented. Sakka, having obtained his acknowledgment, having gone to the royal garden in the guise of a sage, walking above those women in the sky, having shown himself, said "To whom shall I give the boon of a son? Who will receive the boon of a son?" "Venerable sir, give to me, give to me!" - sixteen thousand women raised their hands. Then Sakka said - "I give a son to those who are moral; what is your morality, what is your good conduct?" They, having lowered their raised hands, said "If you wish to give to one who is moral, go to the presence of Sumedhā." He, having gone through space itself, stood at the latticed window of her dwelling.

Then those women reported to her "Come, queen, Sakka the king of gods, having come through the sky, saying 'I shall give you the boon of a son,' stands at the latticed window." She, having come with dignified bearing, having opened the latticed window, said "Is it true, venerable sir, that you give the boon of a son to one who is moral?" "Yes, queen." "Then give to me." "But what is your morality? Tell me; if it pleases me, I shall give you the boon of a son." She, having heard his word, having said "If so, listen," relating her own virtue of morality, spoke fifteen verses -

102. "The chief queen, wife of Suruci, I was brought first;
Ten thousand years, since Suruci honoured me.

103. "I, brahmin, do not know of the king, the Videhan, dwelling in Mithilā;
By body, by speech, or by mind;
Despising Suruci, whether openly or in secret.

104. By this speaking of truth, may a son be born to me, O seer;

If I am speaking falsely, may my head split into seven pieces.

105. My husband's mother was my mother-in-law, and his father too was my father-in-law;
They were my trainers, O Brahmā, as long as they lived.
106. I, delighting in non-violence, willingly a practiser of the teaching;
I attended on you attentively, unwearied night and day.
107. By this speaking of truth, may a son be born to me, O seer;
If I am speaking falsely, may my head split into seven pieces.
108. Sixteen thousand women, wives together with me, brahmin;
Jealousy or anger towards them, was never mine at any time.
109. I rejoice in their welfare, and none of them is disagreeable to me;
I have compassion for all co-wives always as for myself.
110. By this speaking of truth, may a son be born to me, O seer;
If I am speaking falsely, may my head split into seven pieces.
111. Slaves, labourers, servants, and whatever other dependents;
I employ with reason, always with delighted faculties.
112. By this speaking of truth, may a son be born to me, O seer;
If I am speaking falsely, may my head split into seven pieces.
113. "Towards ascetics and brahmins too, and also other paupers;
I satisfy them with food and drink, always with purified hands.
114. By this speaking of truth, may a son be born to me, O seer;
If I am speaking falsely, may my head split into seven pieces.
115. "The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors;
I observe the Observance, always restrained in morality.
116. By this speaking of truth, may a son be born to me, O seer;
If I am speaking falsely, may my head split into seven pieces."

102-116. Therein, "chief queen" means the queen-consort. "Of Suruci" means of King Suruci. "First" means the very first of the sixteen thousand women. "Since me" means at whatever time Suruci brought me, from that time onwards I dwelt alone in this house for ten thousand years. "Despised" means I do not know, I do not remember any despising, whether even for a moment, face to face or in one's absence, that goes beyond this imagining. "O seer" - she addresses him thus.

"They, me" means father-in-law and mother-in-law - those two were both my trainers; I was disciplined by them; as long as they lived, they gave me exhortation.

"Delighting in non-harming" means endowed with the delight termed non-harming. For by me not even a small ant had ever been harmed before. "Willingly" means

absolutely. "Practising righteousness" means I fulfil the ten wholesome courses of action. "I attended" means I attended performing duties such as attending to the feet and so on.

"Co-wives" means those who had become wives of one husband together with me. "There was not" means in dependence on mental defilement, neither the quality of jealousy nor the quality of wrath had ever existed in me before. "With welfare" means whatever is their welfare, with that very thing I rejoice; having seen them like daughters raised at my breast, I am satisfied. "Any" means among them not even one is disagreeable to me; all are only dear. "I have compassion" means with a tender mind I have compassion for all those sixteen thousand as for myself.

"With reason" means by method, by cause, whoever is able to do whatever, I employ that one in that work - this is the meaning. "With delighted faculties" means when sending, I always send having been with delighted faculties; having become angry thus, "Hey, wicked slave, do such and such a thing!" - no one had ever been sent by me anywhere in such a manner. "With purified hands" means having been with washed hands and with outstretched hands. "And the extra holiday" means four days by way of going out to meet and following on from the eighth, fourteenth, and fifteenth days. "Always" means constantly restrained in the five precepts, as if my individuality were closed and guarded by them.

Thus, even if her virtues were to be described with a hundred or a thousand verses, there is indeed no measure of those virtues. While she was praising her own virtues with those fifteen verses, Sakka, due to his own having much to do, without interrupting her talk, praising her saying "Your virtues are abundant and truly wonderful," spoke a pair of verses -

117. "All those qualities of righteousness, O glorious king's daughter;
Are found in you, dear lady, which you praised in yourself.

118. "A warrior accomplished in birth, well-born, possessed of fame;
A righteous king of the Videhas, a son will arise for you."

117-118. Therein, "qualities of nature" means qualities of intrinsic nature, factual qualities. "Are found" means those that were spoken of by you, all those are found in you. "Well-born" means of surpassing birth, of pure birth. "Glorious" means endowed with one accomplished in fame, accomplished in retinue. "Will arise" means a son of such a form will arise to you, do not worry.

She, having heard his words, being joyful, asking him, spoke two verses -

119. "O unkempt one, wearer of dust and dirt, standing in the sky in mid-air;
You speak delightful speech, which is pleasant to my heart.

120. "You have come from heaven as a deity, a sage you are, of great supernormal power;
Who are you that has arrived, declare yourself to me."

119-120. Therein, "O unkempt one" means Sakka, coming unanointed and unadorned, came in the delightful guise of a hermit, but because he came in the guise of one gone forth, she said thus. "Aghe" means in a non-impinging place. "Which to me" means which this delightful speech you speak to me, speaking thus you are a deity come here from heaven. "A sage you are, of great supernormal power" means among demons and so on, who are you that has arrived here, declare yourself to me, tell me as it really is - thus she says.

Sakka, speaking to her, spoke six verses -

121. "Whom the hosts of gods venerate, assembled in Sudhammā;
I am that Sakka, the thousand-eyed, I have come into your presence.
122. A woman in the world of the living, who is righteous in conduct;
Wise, virtuous, revering her mother-in-law as a god, devoted to her husband.
123. To such a wise woman, of pure action;
Gods come for a sight of her, non-humans to the human woman.
124. And you, dear lady, by well-practised deeds, by good conduct in the past;
Here born in a royal family, endowed with all sensual pleasures.
125. And this, O king's daughter, is a winning throw in both respects;
Both rebirth in the heavenly world, and fame here in this life.
126. For a long time, O wise one, may you be happy, protect the Teaching in
yourself;
I go to the celestial abode, your sight is dear to me."

121-126. Therein, "the thousand-eyed" means the thousand-eyed one by means of seeing a thousand matters at that very moment. "Of a woman" means a woman. "Of righteous conduct" means endowed with righteous conduct through the three doors. "Of such a one" means of one of such nature. "Of the wise one" means of one with great wisdom. "A winning throw in both respects" means this is your winning throw in both this individual existence and in the future. Among those, rebirth in the heavenly world in the future and fame while life continues here - this is called a winning throw in both respects. "The Teaching" means protect such intrinsic quality in yourself for a long time. "I" means this I. "Dear to me" means the seeing of you is dear to me.

Having given her the exhortation "But I have duties to be done in the heavenly world, therefore I go; be diligent," he departed. But the young god Naḷakāra, having passed away towards the break of dawn, took conception in her womb. She, having known the established state of the embryo, informed the king; the king gave care for the embryo. She, after the elapse of ten months, gave birth to a son; they gave him the name "Mahāpanāda." The inhabitants of both countries, saying "This is our milk-money for the master's son," threw one coin each in the royal courtyard; there was a great heap of wealth. Even though refused by the king, saying "This will be expenditure for the master's son when he has grown up," without taking it back, they departed. But the prince, having grown up with a great retinue, having come of age, at the very age of sixteen years attained accomplishment in all crafts. The king,

having observed his son's maturity, said to the queen - "Dear lady, it is the time for the consecration of my son's kingship; having had a delightful mansion built for him, I shall perform the consecration." She accepted, saying "Very well, Sire." The king, having had the experts in the science of building-sites summoned, said "Dear sirs, having taken a carpenter, build a mansion for my son not far from our dwelling; we shall consecrate him with the kingship." They, saying "Very well, Sire," investigate the piece of land.

At that moment, Sakka's dwelling showed signs of heat. He, having known that reason, having addressed Vissakamma, sent him saying "Go, dear son, build a jewelled mansion for Prince Mahāpanāda, nine yojanas in length, eight yojanas in width, and twenty-five yojanas in height." He, in the guise of a carpenter, having gone to the presence of the carpenters, having sent them off saying "You, having eaten your morning meal, come," struck the ground with a stick; at that very moment a seven-storeyed mansion of the kind described arose. For Mahāpanāda, the mansion blessing, the umbrella blessing, and the marriage blessing - three blessings took place all at once. The inhabitants of both countries, having assembled at the place of the blessing, spent seven years in the blessing festival. The king did not dismiss them at all; their clothing, ornaments, solid food, soft food, and everything else was the property of the royal family itself. They, after the elapse of seven years, having complained, when asked by the great King Suruci "What is this?" said "Great king, seven years have passed while we have been enjoying the blessing; when will there be an end to the blessing?" Thereupon the king said "Dear sirs, my son has never laughed for this length of time; when he laughs, then you may go." Then the public, having had a drum circulated, assembled the dancers. Six thousand dancers, having assembled, having formed seven groups, dancing, were not able to make the king laugh. For him, it is said, because of having seen divine dancers for a long time, their dancing was not pleasing.

At that time two chief dancers named Bhaṇḍukaṇḍa and Paṇḍukaṇḍa entered the royal courtyard, saying "We shall make the king laugh." Among them, Bhaṇḍukaṇḍa first, having created a great mango tree named Atula at the king's gate, having thrown a ball of string, having made it catch on its branch, climbed the Atula mango by the string. "Atulamba" means, it is said, Vessavaṇa's mango tree. Then Vessavaṇa's slaves, having seized him too, having cut off his limbs and minor limbs, threw them down; the remaining dancers, having fitted them together, sprinkled him with water. He, having put on and wrapped himself in a cloth embroidered with flowers, arose while just dancing. Mahāpanāda, having seen that too, indeed did not laugh. The dancer Paṇḍukaṇḍa, having had a wooden funeral pyre built in the royal courtyard, entered the fire together with his own assembly. When that was quenched, they sprinkled the funeral pyre with water. He, together with his retinue, having put on and wrapped himself in a cloth embroidered with flowers, arose while just dancing. Having seen that too, the king indeed did not laugh. Thus, being unable to make him laugh, the people were troubled.

Sakka, having known that reason, sent a divine dancer, saying "Go, dear fellow, having made Mahāpanāda laugh, come back." He, having come, standing in the sky in the royal courtyard, showed what is called the half-body performance: only one hand, only one foot, one eye, one fang dances, moves, and trembles; the rest was

motionless. Having seen that, Mahāpanāda gave a slight laugh. The public, however, laughing and laughing, being unable to hold back the laughter, being unable to establish mindfulness, having let go of their limbs, fell right there in the royal courtyard; at that time the celebration was concluded. The remainder here should be described by the Mahāpanāda Jātaka: "Panāda was the name of that king, whose sacrificial post was of gold." King Mahāpanāda, having performed meritorious deeds such as giving and so on, at the end of his life span went to the heavenly world itself.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, Visākhā obtained a boon from my presence in the past too indeed," connected the Jātaka - "At that time Mahāpanāda was Bhaddaji, Queen Sumedhā was Visākhā, Vissakamma was Ānanda, but Sakka was myself."

The Commentary on the Suruci Jātaka is the sixth.

490. Commentary on the Pañcuposatha Jātaka

"Living at ease now are you, dove" - this the Teacher spoke while dwelling at Jeta's Grove, referring to five hundred lay followers who were observers of the Observance. For then the Teacher, having sat down on the decorated Buddha-seat in the midst of the fourfold assembly in the Teaching hall, having surveyed the assembly with a tender mind, having known "Today a teaching will arise in connection with a discussion about the lay followers," having addressed the lay followers, having asked "Are you observers of the Observance, lay followers?" when it was said "Yes, venerable sir," having said "Well done by you; the Observance is the lineage of the wise of old; for the wise of old dwelt in the Observance dwelling for the purpose of restraining mental defilements such as lust and so on," being requested by them, he brought up the past.

In the past, between three countries beginning with the country of Magadha, there was a forest. The Bodhisatta, having been reborn in a wealthy brahmin family in the country of Magadha, having come of age, having abandoned sensual pleasures, having gone forth, having entered that forest, having made a hermitage, having gone forth in the going forth of sages, made his dwelling. Now, not far from that hermitage, in a certain bamboo thicket, a pigeon bird dwelt together with his own wife; in a certain ant-hill, a snake; in a certain cluster of trees, a jackal; in a certain cluster of trees, a bear. All four of them, from time to time, having approached the sage, listened to the Teaching.

Then one day the pigeon, having come out from the nest together with his wife, departed for his food resort. A hawk, having seized the female pigeon going behind him, fled. Having heard her cry of distress, the pigeon, having turned back and looking, saw her being carried away by him. The hawk too, having killed her even as she was crying out, devoured her. The pigeon, being burnt by the fever of lust through separation from her, thought "This lust wearies me exceedingly; I shall not now depart for my food resort without restraining it." He, having cut off his foraging path, having gone to the presence of the hermit, having taken upon himself the Observance for the restraint of lust, lay down to one side.

The snake too, thinking "I shall seek for food," having gone out from his dwelling place, seeks for food at the place where cows wander about in a borderland village. At that time the village headman's all-white auspicious bull, having taken his food, at the foot of a certain ant-hill, having planted his knee firmly, was playing, scooping up clay with his horns; the snake, frightened by the sound of the cows' footsteps, had set out to enter that ant-hill. Then the bull stepped on him with his foot. He, having become angry at that, bit him; the bull met with the destruction of life right there. The villagers, having heard "The bull has died, it is said," all having come together, having wept and wailed, having venerated him with scents, garlands, and so on, having buried him in a pit, departed. The snake, when they had gone, having come out, having thought "I, in dependence on wrath, having deprived this one of life, have caused sorrow to enter the hearts of the public; now I shall not set out for food without having restrained this wrath," having turned back, having gone to that hermitage, having taken upon himself the Observance for the restraint of wrath, lay down to one side.

The jackal too, while seeking for food, having seen a dead elephant, pleased thinking "A great food resort has been obtained by me," having gone, bit the trunk; it was as if he had bitten a pillar. Not finding gratification there, he bit the tusks; it was as if he had bitten a rock. He bit the belly; it was as if he had bitten a granary. He bit the tail; it was as if he had bitten an iron rod. He bit the anus; it was as if he had bitten a ghee cake. He, eating through the influence of greed, entered the interior of the belly; there, when hungry, he eats flesh; when thirsty, he drinks blood; when wishing to lie down, having spread out the intestines and the lungs, he lay down. He, having thought "Right here food and drink and a bed have been produced for me; what shall I do elsewhere?" delighting right there, not going outside, dwelt in the interior of the belly itself. Afterwards, as the elephant carcass dried up through wind and sun, the anus became closed; the jackal, lying in the interior of the belly, with little flesh and blood, having become pale-bodied, did not see a way of escape. Then one day an untimely cloud rained; the anus, becoming moist, having become soft, showed an opening. The jackal, having seen the hole, thinking "I have been wearied for too long a time; by this hole I shall escape," struck the anus with his head. As he came out with force through the narrow place, all the hairs of his wet body stuck in the anus; having become hairless-bodied like a palmyra sprout, he came out. He, having thought "In dependence on greed this suffering has been undergone by me; now I shall not take food without having restrained this," having gone to that hermitage, having taken upon himself the Observance for the purpose of restraining greed, lay down to one side.

The bear too, having gone out from the forest, overcome by excessive greed, went to a borderland village in the Mallan country. The villagers, having heard "A bear has come, it is said," having gone out with bows, sticks, and so on in their hands, surrounded the thicket entered by him. He, having known the state of being surrounded by the public, having gone out, fled; even as he was fleeing, they struck him with bows and sticks and so on. He, with his head split and blood flowing, having gone to his own dwelling place, having thought "This suffering has arisen for me through the influence of excessive greed; now I shall not take food without having restrained this," having gone to that hermitage, having taken upon himself the Observance for the restraint of excessive greed, lay down to one side.

The hermit too, in dependence on his birth, having become conceited, was unable to produce meditative absorption. Then a certain Individually Enlightened One, having known his state of being dependent on conceit, thinking "This is no inferior being; this is a sprout of a Buddha; in this very fortunate cosmic cycle he will attain omniscience; having subdued his conceit, I shall bring about the manner of producing the meditative attainments," while he was seated right there in the hermitage, having come from the northern Himalayas, sat down on his stone slab. He, having gone out, having seen him seated on his own seat, having become displeased through his state of being dependent on conceit, having approached him, having snapped his fingers, said "Away with you, outcast, wretch, shaveling, petty ascetic! For what purpose are you seated on the slab where I sit?" Then he said to him "Good person, why are you dependent on conceit? I am one who has penetrated the knowledge of individual enlightenment. You, in this very fortunate cosmic cycle, will become an omniscient Buddha; you are a sprout of a Buddha; having fulfilled the perfections, you have come; having passed beyond such and such a period of time, you will become a Buddha; established in the state of Buddhahood, you will be named Siddhattha" - having told him the name, the clan, the family, the chief disciples, and so on, all of them, he gave the exhortation "For what purpose, being dependent on conceit, are you harsh? This is not befitting for you." He, even though spoken to thus by him, neither paid homage to him, nor asked such things as "When shall I become a Buddha?" Then the Individually Enlightened One, having said to him "By your birth, know the greatness of my virtues; if you are able, wander in the sky as I do," having flown up into the sky, scattering the dust of his own feet upon his circle of matted hair, went to the northern Himalayas itself.

The hermit, when he had gone, having been struck with religious emotion, having thought "This ascetic, with such a heavy body, plunges through the sky like a tuft of cotton thrown into the face of the wind; I, through pride of birth, neither paid homage at the feet of such an Individually Enlightened One, nor asked 'When shall I become a Buddha?' What indeed will this birth accomplish? In this world, morality and good conduct alone are great. But this conceit of mine, growing, will lead me to hell. Now I shall not go for the purpose of gathering fruits without having restrained this conceit," having entered the hermitage, having undertaken the Observance for the restraint of conceit, the son of good family of great knowledge, seated on the wooden bed-spread, having restrained conceit, having developed the circular meditation object, having produced the direct knowledges and the meditative attainments, having come out, sat down on the stone slab at the end of the walking path. Then the pigeon and the others, having approached him, having paid homage, sat down to one side. The Great Being asked the pigeon "On other days you do not come at this time; you seek for food. Have you indeed become an observer of the Observance today?" "Yes, venerable sir." Then, asking him "For what reason?" he spoke the first verse -

127. "Living at ease now are you, dove, bird, there is no need for food for you;
Enduring hunger and thirst, why are you one who observes fasting, dove?"

Therein, "living at ease" means free from desire. "There is no need for food for you" means is there today no need for you of food?

Having heard that, the dove spoke two verses -

128. "I formerly, attached with greed to a female dove, in this region we both delighted;
Then a fowler caught the female dove, unwillingly I was without her.
129. "Through separation from her in different existences, I experience mind-made feeling;
Therefore I observe the Observance, may lust not come to me again."

128-129. Therein, "we delighted" means we delighted in this piece of ground with the delight of sensual pleasure. "Fowler" means a hawk.

When the dove had praised his own Observance practice, the Great Being asked each one among the snake and the others. They too declared as it really is -

130. "Not going straight, a serpent, two-tongued, with fangs as weapons, you are a snake with terrible poison;
Enduring hunger and thirst, why are you one who observes fasting, Long One?
131. "There was a powerful bull belonging to a villager, with a trembling hump, endowed with beauty and strength;
He trampled me, and angered I bit him, overwhelmed by suffering he went to death.
132. "Then the people, having gone out from the village, crying and lamenting, departed;
Therefore I observe the Observance, may wrath not come to me again.
133. "Much meat of the dead in the cemetery, that is delightful food for you;
Enduring hunger and thirst, why are you one who observes fasting, jackal?
134. "He entered the belly of a great elephant, delighted in the carcass, greedy for elephant-meat;
Hot wind and sharp rays, they dried up his anus.
135. "I was lean and pale, venerable sir, there was no path for me to go out;
And a great cloud suddenly shed rain, it moistened his anus.
136. "From there I went out, venerable sir, like the moon released from Rāhu's mouth;
Therefore I observe the Observance, may greed not come to me again.
137. "At the ant-hill mound, devouring ants, you formerly wandered;
Enduring hunger and thirst, why are you one who observes fasting, Bear?
138. "Despising my own abode, through excessive greed I went to a Malla village;
Then the people, having gone out from the village, beat me with bows.
139. "With broken head and limbs smeared with blood, I returned to my own abode;
Therefore I observe the Observance, may excessive greed not come to me again."

130-139. Therein, he addresses him with the words beginning with "not going straight." "With a trembling hump" means with a trembling hump. "Overwhelmed by suffering" means that bull, having been overwhelmed by suffering, became afflicted. "Many" means many. "Entered" means I entered. "Rays" means the rays of the sun. "Went forth" means I went forth. "Ants" means termites. "Crushing" means eating. "Despising" means looking down upon, disparaging, censuring. "With bows" means with bow-sticks and also with clubs.

Thus all four of them, having praised their own Observance practice, having risen and paid homage to the Great Being, asking "Venerable sir, on other days at this time you go for the purpose of gathering fruits; today, not having gone, why are you one who observes the Observance?" spoke a verse -

140. "What you asked us, venerable sir, all that we answered as ones who understand;
We too ask you, venerable sir, why are you one who observes fasting,
Brahmā?"

He too answered them -

141. "Untainted, in my hermitage, the Individually Enlightened One sat for a moment;
He made known to me both destination and origin, and name and clan and all conduct.

142. "Thus I did not pay homage at his feet, nor did I ask him with conceit;
Therefore I observe the Observance, may conceit not come to me again."

141-142. Therein, "what we" means what meaning you asked us. "As we understand" means according to our own procedure of understanding, that we answered. "Untainted" means not tainted by all mental defilements. "He made known to me" means he made known to me, informed me, spoke to me of both the place where I am now to go and the place where I have gone, thus: "In the future you will be a Buddha of such a name, of such a clan, such will be your morality and conduct" - thus name and clan and conduct and all he made known to me, informed me, spoke to me. This is the meaning. "Thus I did not pay homage" means even though he was speaking thus, I, in dependence on my own conceit, did not pay homage at his feet.

Thus the Great Being, having spoken of his own reason for the Observance, having exhorted them, having dismissed them, entered the leaf-hut; the others too went to their respective places. The Great Being, with his meditative absorption not fallen away, was one heading for the Brahma world; and the others, standing firm in his exhortation, were destined for heaven.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, lay followers, the Observance is the lineage of the wise of old; the Observance dwelling should be observed," connected the Jātaka - "At that time the pigeon was Anuruddha, the bear was Kassapa, the jackal was Moggallāna, the snake was Sāriputta, but the hermit was myself."

The Commentary on the Pañcuposatha Jātaka is the seventh.

491. The Commentary on the Great Peacock Jātaka

"If indeed I have been seized by you for the sake of wealth" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. For the Teacher, having asked that monk "Is it true that you are dissatisfied?" when it was said "It is true, venerable sir," having said "Monk, what indeed will this passionate delight not disturb in such a one? For indeed the wind that uproots Sineru is not ashamed of an old leaf in the vicinity. In the past too, even pure beings who, having prevented the occurrence of mental defilements within for seven hundred years, were dwelling - even them it disturbed indeed," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta took conception in the womb of a peahen in a borderland region. When the embryo had reached maturity, the mother, having laid the egg in the feeding ground, departed. An egg, when the mother is healthy and when there is no other danger such as from snakes and so on, does not perish. Therefore that egg, having become golden-coloured like a kaṇikāra bud, at the time of ripening, by its own nature, broke open; a golden-coloured peacock chick came forth. Its two eyes were like wild liquorice berries, its beak was coral-coloured, three red stripes, having encircled the neck, went along the middle of the back. He, having come of age, with a body the size of a merchandise cart, was handsome. All the blue peacocks, having assembled, having made him king, surrounded him.

He, one day, drinking water at a natural rock pool, having seen his own beauty of form, thought "I am of surpassing beauty among all peacocks; if I dwell together with these on the path of humans, danger will arise for me; having gone to the Himalayas, I shall dwell alone in a comfortable place." He, in the night-time, when the peacocks had retired to seclusion, without informing anyone, having flown up, having entered the Himalayas, having passed beyond three mountain ranges, in the fourth mountain range, in a certain forest there is a natural lake covered with lotuses; not far from that, leaning against a certain mountain, there stands a great banyan tree; on its branch he hid. Now, in the middle of that mountain there is an agreeable cave. He, wishing to dwell there, hid at the foot of the mountain in front of it. That place, however, could neither be ascended from the lower part nor descended from the upper part; it was free from the dangers of cats, snakes, and humans. He, thinking "This is a comfortable place for me," having dwelt right there that day, on the following day, having risen from the mountain cave, seated on the mountain top facing east, having seen the rising orb of the sun, for the purpose of protection and safeguarding during the day, having made the protection "This one with vision rises, the sole king," having descended to the feeding ground, having taken his food, having come in the evening, seated on the mountain top facing west, having seen the setting orb of the sun, for the purpose of protection and safeguarding during the night, having made the protection "This one with vision departs, the sole king," he dwelt by this method.

Then one day a certain hunter's son, wandering in the forest, having seen the peacock seated on the mountain top, having come to his own dwelling, at the time near death said to his son - "Dear son, in the fourth mountain range, in the forest, there is a gold-coloured peacock; if the king asks, you should inform him." Then on a certain day, the queen-consort of the king of Bārāṇasī, named Khemā, towards the

break of dawn, saw a dream. The dream was of such a form - "A gold-coloured peacock expounds the Teaching; she, having given applause, listens to the Teaching; the peacock, having expounded the Teaching, having risen, departed." She, while saying "The peacock king is going, seize him!" awoke; and having awoken, having known the state of being a dream, having thought "If it is said 'a dream,' the king will not pay regard; if it is said 'a craving has arisen in me,' he will," having become as if she were a woman with a pregnancy craving, lay down. Then the king, having approached her, asked "Dear lady, what is your ailment?" "A craving has arisen in me." "What do you wish, dear lady?" "To hear the Teaching of the gold-coloured peacock, Sire." "Dear lady, from where shall I obtain such a peacock?" "Sire, if I do not obtain it, there is no life for me." "Dear lady, do not worry; if it exists anywhere, you shall obtain it" - the king, having consoled her, having gone, seated on the royal throne, asked the ministers "Hey, the queen wishes to hear the Teaching of a gold-coloured peacock; are there indeed gold-coloured peacocks?" "The brahmins will know, Sire."

The king, having had the brahmins summoned, asked. The brahmins said thus: "Great king, among water-born creatures, fish, turtles, and crabs; among land-born creatures, deer, swans, peacocks, and partridges - these animals and humans are gold-coloured - thus it has come down in our texts on the marks." The king, having convoked the hunter's sons in his own realm, asked "Has a gold-coloured peacock been seen by you before?" The rest said "Not seen before." But the one to whom it had been told by his father, he said - "By me too it has not been seen before, but my father told me 'At such and such a place there is a gold-coloured peacock.'" Then the king, having given much wealth, sent him off saying "My dear, it will be as if life has been given to both me and the queen; having gone, having caught it, bring it here." He, having given the wealth to his children and wife, having gone there, having seen the Great Being, having laid snares, thinking "Today it will be caught, today it will be caught," without catching it, died; the queen too, not obtaining her longing, died. The king, having become angry thinking "On account of that peacock my dear wife has died," having become one under the control of wrath, having had inscribed on a golden slab "In the Himalayas, in the fourth mountain range, a gold-coloured peacock roams; having eaten its flesh, one becomes ageless and deathless," having placed that slab in a casket of heartwood, died.

Then there was another king. He, having seen the letters on the golden slab, thinking "I shall become ageless and deathless," sent a hunter's son for the purpose of catching it. He too died right there. Thus six successions of kings passed; six hunter's sons died right in the Himalayas. But the seventh hunter, sent by the seventh king, being unable to catch it for seven years thinking "Today, today itself," thought "What indeed is the reason for the snare not closing on the foot of this peacock king?" Then, observing him, having seen him making the protection morning and evening, having ascertained by the method "In this place there is no other peacock; this must be a practitioner of the holy life; by the power of the holy life and by the power of the protection, his foot is not caught in the snare," having gone to a borderland province, having caught a peahen, having trained her so that she cried out when snapped at with the fingers, and danced when clapped with the hand, having taken her and gone, even before the Bodhisatta's making of the protection, having laid the snare, having snapped the fingers, he made the peahen cry out. The peacock heard her sound; at

that very moment, the defilement that had been settled for seven hundred years, having spread its hood like a venomous snake struck with a stick, arose. He, having become afflicted by defilements, being unable to make the protection, with speed having gone to her presence, even while placing his foot in the snare, descended from the sky. The snare that had not closed for seven hundred years, at that very moment having closed, bound his foot.

Then the hunter's son, having seen him hanging from the top of the stick, thought "Six hunter's sons were not able to catch this peacock king, and I too was not able for seven years; but today this one, on account of this peahen, having become afflicted by defilements, being unable to make the protection, having come, caught in the snare, hangs head downward; such a virtuous one has been wearied by me; it is inappropriate to take such a one to the king for the purpose of a present; what use is the honour given by the king to me? I shall release him." He thought again "This one, with the strength of an elephant, endowed with power, when I approach, frightened by the fear of death, thinking 'This one is coming to kill me,' trembling, might break a foot or a wing; but without approaching, having stood in a concealed place, I shall cut his snare with a hoof-tipped arrow; then he himself will go according to his own liking." He, having stood in a concealed place, having strung the bow, having fastened a hoof-tipped arrow, drew it. The peacock too, having thought "This hunter, having made me afflicted by defilements, having known my state of being caught, will come without suspicion; where indeed is he?" having looked here and there, having seen him standing with the bow strung, imagining "He will wish to kill me and take me away," having become frightened by the fear of death, entreating for his life, spoke the first verse -

143. "If indeed I have been seized by you for the sake of wealth, do not kill me,
having taken me alive;
And take me to the presence of the king, my dear, methinks you will obtain no
small amount of wealth."

Therein, "if indeed to you I" means if indeed I by you. "To the presence take" means take to the vicinity. "You will obtain no small amount" means you will obtain not a trifling amount.

Having heard that, the hunter's son thought - "The peacock king imagines 'This one has fastened a hoof-tipped arrow out of desire to shoot me'; I shall console him." He, consoling him, spoke the second verse -

144. "This razor-tipped arrow set on the bow's front is not for your murder today;
And I will cut the snare for you, let the peacock king go as he pleases."

Therein, "I will cut" means I will sever.

Then the peacock king spoke two verses -

145. "For seven years you followed me, enduring hunger and thirst night and day;
Then why do you wish to release me, brought under the power of the snare,
from bondage?

146. "Abstaining from killing living beings today, was safety given by you to all

beings?

Why do you wish to release me, brought under the power of the snare, from bondage?"

145-146. Therein, "that" means because you followed me for so long a time, therefore I ask you, then why do you wish to release me, brought under the power of the snare, from bondage - this is the meaning. "Abstaining today" means "are you abstaining today?" "Among all beings" means of all beings.

From here onwards -

147. "Tell me of one who abstains from killing living beings, and who gives safety to all beings;
I ask you, O king of peacocks, about this matter, passed away from here, what happiness does he obtain?

148. "I speak of one who abstains from killing living beings, and who gives safety to all beings;
He obtains praise in this very life, and he goes to heaven at the breaking up of the body.

149. "There are no gods," thus some say, "right here the soul goes to non-existence;
Likewise the fruit of good and bad deeds, and they say giving is laid down by fools;
Believing the word of those worthy ones, therefore I kill birds."

These verses, being clear in meaning and connection, should be understood according to the method of the Pāṇi text.

147-149. Therein, "thus they say, some" means certain ascetics and brahmins speak thus. "Believing the word of those worthy ones" means his family attendants, it is said, were naked ascetics who held the doctrine of annihilationism. They caused that being, even though endowed with the decisive support for the knowledge of individual enlightenment, to adopt the doctrine of annihilationism. He, through association with them, having adopted the view that "there is no wholesome or unwholesome," kills birds. Thus this association with bad persons is of great fault indeed. Imagining those very ones to be "Worthy Ones," he spoke thus.

Having heard that, the Great Being, thinking "I shall speak of the existence of that very world beyond," while hanging head downward on the snare-stick, spoke this verse -

150. "Both the moon and the sun, beautiful to see, go illuminating the sky;
Are they of this world or of the other, how do they speak of them in the human world?"

Therein, "of this" means are they of this world, or of the world beyond? Or this is the genitive case used in the locative sense. "How do they of them" means regarding the moon and sun gods in those mansions, how do they speak of them - do they speak of them as existing, or as not existing, or as gods, or as human beings?

The hunter's son spoke a verse -

- 151.** "Both the moon and the sun, beautiful to see, go illuminating the sky;
They are not of the other world nor of this, they call them gods in the human world."

Then the Great Being said to him -

- 152.** "Here indeed those of inferior doctrine are destroyed, the rootless ones who do not speak of action;
Likewise the fruit of good and bad deeds, and who say giving is laid down by fools."

Therein, "here indeed those of inferior doctrine are destroyed" means if the moon and sun are established in the heavenly world, not in the human world, and if they are gods, not human beings, here indeed, in this much explanation, those of inferior doctrine who are dependent on your family are destroyed. "Rootless" means those of such doctrine as "there is no action that is the cause of purification or of defilement." "Laid down by fools" means those who say giving is "laid down by fools."

He, having observed the Great Being speaking, spoke a pair of verses -

153. "Surely indeed this word of yours is true, for how could giving be fruitless;
Likewise the fruit of good and bad deeds, and how could what is laid down by fools come to be?
154. "How acting, for what reason acting, what conduct, associating with what, by what virtue of austerity;
Tell me, O king of peacocks, this matter, so that I might not fall into hell."

153-154. Therein, "and what is laid down by fools" means how could giving and what is laid down by fools come to be. This is the meaning. "How acting" means doing which action. "Whether acting" means for what reason acting I would not go to hell. The others are synonyms for that very same thing.

Having heard that, the Great Being, having thought "If I do not speak on this question, the human world will be as if made hollow; in the same way I shall speak of the existence of righteous ascetics and brahmins," spoke two verses -

155. "Whatever ascetics there are on earth, wearing ochre robes, homeless ones;
They go for almsfood right early at the proper time, for the peaceful are abstaining from wandering at improper times.
156. "Having approached them there at the proper time, ask whatever would be dear to your mind;
They will tell you according to their understanding, the welfare of this world and the next."

155-156. Therein, "the peaceful" means those whose evil is stilled, the wise ones, the Individually Enlightened Ones. "As they understand" means they will speak to you according to their own procedure of understanding; having cut off your uncertainty, they will explain. "The welfare of this world and the other" means they will explain the

welfare of this world and the other thus: "By this particular action one is reborn in the human world, by this in the heavenly world, by this in hell and so on." "Ask them" means thus.

And having said thus, he threatened with the fear of hell. But he, the aspirant for individual enlightenment who had fulfilled the perfections, goes about with knowledge that had reached maturity, like a fully bloomed lotus that stood having looked upon the touch of the sun's rays. He, while listening to his talk on the Teaching, standing right where he stood, having comprehended the activities, meditating on the three characteristics, penetrated the knowledge of individual enlightenment. His penetration and the Great Being's release from the snare occurred at the very same moment. The Individually Enlightened One, having burst open all mental defilements, standing right at the limit of becoming, uttering an inspired utterance, spoke a verse -

157. "As a snake its worn-out old skin, as a green tree its withered leaf;
This cruel nature of mine is abandoned, today I give up the hunter's nature."

Its meaning is - just as a snake gives up its worn-out old skin, and just as a green tree with developing blue leaves gives up a withered leaf standing somewhere, so I too, having today abandoned the cruel nature, the harsh nature, stand firm; that now, this cruel nature of mine is abandoned; good indeed, today I give up the hunter's nature. "Jahāmahaṃ" means "I abandoned" - this is the meaning.

He, having uttered this inspired utterance, having thought "I for my part am freed from all the bonds of mental defilements, but in my dwelling there are many birds kept bound; how shall I set them free?" asked the Great Being - "King of peacocks, in my dwelling there are many birds bound; how shall I set them free?" Even more than for an Individually Enlightened One, the knowledge of discernment of means is greater for an omniscient Bodhisatta; therefore he said to him "Referring to that by which you, having destroyed the mental defilements by the path, have penetrated the knowledge of individual enlightenment, make a declaration of truth; in the whole of Jambudīpa there will be no being gone into bondage." He, standing at the gateway of the method given by the Bodhisatta, making a declaration of truth, spoke a verse -

158. "And whatever birds of mine are bound, many hundreds in my dwelling;
To them I give life today, and having attained freedom, may they go to their own abode."

Therein, "and having attained freedom" means I, having attained freedom, having penetrated the knowledge of individual enlightenment and standing firm, have compassion for those beings by the gift of life, by this truth. "To their own abode" means he says let all those beings go to their own respective dwelling places.

Then, at the very same time as his declaration of truth, all, having become free from bondage, crying out cries of joy, went to their own places. At that moment, in those various houses, beginning with cats, in the whole of Jambudīpa there was no being gone into bondage. The Individually Enlightened One, having raised his hand, touched his head. At that very moment the layman's outward sign disappeared, and the outward sign of one gone forth became manifest. He, having become endowed with good conduct like an elder of sixty years, bearing the eight requisites, having raised joined palms to the peacock king saying "You yourself were my support,"

having circumambulated him keeping him on his right, having flown up into the sky, went to the Nandamūlaka cave. The peacock king too, having flown up from the top of the stick, having taken his food, went to his own dwelling place. Now, making known the state of being freed from suffering in dependence on the peacock king, even though the hunter had wandered for seven years with snare in hand, the Teacher spoke the concluding verse -

159. A fierce hunter roamed with snare in hand in the forest, to ensnare the famous king of peacocks;
Having bound the famous king of peacocks, he was freed from suffering just as I am freed.

Therein, "to ensnare" means to kill, or this itself is the reading. "Having bound" means having heard the talk on the Teaching from the one who stood having been bound, having gained a sense of urgency - this is the meaning. "Just as I" means just as I am freed by self-born knowledge, just so he too is freed.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the dissatisfied monk attained arahantship. At that time the peacock king was myself.

The Commentary on the Mahāmora Jātaka is the eighth.

492. The Commentary on the Carpenter-Boar Jātaka

"Seeking which we wandered" - this the Teacher spoke while dwelling at Jeta's Grove, referring to two senior elder monks. Mahākosala, it is said, while giving his daughter to King Bimbisāra, gave the village of Kāsi as his daughter's bathing-revenue. King Pasenadi, when the father was killed by Ajātasattu, took that village by force. While they were fighting for that purpose, at first there was victory for Ajātasattu. The King of Kosala, having met with defeat, asked the ministers: "By what means indeed might we capture Ajātasattu?" Great king, monks are skilled in counsel; having sent spies, it is fitting to ascertain the talk of the monks at the monastery. The king, having assented "Very well," dispatched the spies: "Come, having gone to the monastery, having become concealed, ascertain the talk of the venerable ones." At Jeta's Grove too many king's men had gone forth. Among them two senior elder monks lived in a hermitage at the edge of the monastery, one named the Elder Dhanuggahatissa, one named the Elder Mantidatta. They, having slept the whole night, awoke towards the break of dawn.

Among them the Elder Dhanuggahatissa, having kindled a fire, said: "Venerable sir, Elder Mantidatta." "What, venerable sir?" "Were you sleeping?" "I am not sleeping; what should be done?" "Venerable sir, foolish indeed is this King of Kosala; he only knows how to eat a mere potful of food." "Then what, venerable sir?" "The king has been defeated by Ajātasattu, a mere insect in his own belly." "But what then, venerable sir, is fitting to be done?" "Venerable sir, Elder Mantidatta, war is of three kinds by way of the cart array, the wheel array, and the lotus array. Among these, by one wishing to capture his nephew Ajātasattu, it is fitting to capture him by making the cart array; having stationed brave men on both sides at a certain mountain

corner, having displayed a force in front, having known that he has entered inside, having roared, having shouted, like a fish that has entered a fish-trap, having made him within the fist, it is possible to capture him."

The dispatched men, having heard that talk, reported to the king. The king, having gone with a great army, having done accordingly, having captured Ajātasattu, having bound him with bondage of chains, having subdued his pride for a few days, having comforted him "Do not do such a thing again," having released him, having given his daughter named Princess Vajirā to him, dispatched him with a great retinue.

"Ajātasattu has been captured by the arrangement of the Elder Dhanuggahatissa of the King of Kosala" - a discussion arose among the monks, and in the Teaching hall too they raised up that very discussion. 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 Dhanuggahatissa was skilled in battle arrangement indeed," brought up the past.

In the past, a certain carpenter, a resident of a village outside the city-gates of the city of Bārāṇasī, having gone to the forest for the purpose of timber, having seen a young pig fallen into a pit, having brought it back, having given it the name "Tacchasūkara," nourished it. It was helpful to him. With its snout it turned over logs and gave them, with its tusk it twisted round and pulled the carpenter's measuring line, with its mouth it gripped and brought axes, chisels, and mallets. It came of age, was of great power and of large body. Then the carpenter, having established love as for a son towards it, thinking "Someone might harm this one dwelling here," released it in the forest. It thought "I shall not be able to live alone in this forest; having sought out relatives, surrounded by them I shall dwell." It, seeking pigs in the forest thicket, having seen many pigs, being pleased, spoke three verses -

160. "Seeking which we wandered, mountains and forests;
Searching I wandered for relatives, these have been found by me.
161. "There is much root-fruit here, and this food is not trifling;
These mountain rivers are delightful, the dwelling will be comfortable.
162. "Right here I shall dwell, together with all my relatives;
Living at ease, unsuspecting, sorrowless, free from fear from any quarter."

160-162. Therein, "seeking which" means seeking which group of relatives we wandered. "Searching" means for a long time indeed searching I wandered. "Teme" means "they, these." "Food" means that very food reckoned as forest roots and fruits. "Living at ease" means having become without eagerness.

The pigs, having heard his word, spoke the fourth verse -

- 163.** "Seek another rock cell, an enemy exists for us here;
He, Taccha, kills the boars, having come here, the choicest of the choicest."

Therein, "Taccha" means they address him by that name. "The choicest of the choicest" means when killing the boars, he kills only the choicest of the choicest with fat meat.

From here onwards, the verses, being clear in meaning and connection, should be understood according to the method of the Pāli text -

164. "Who here is our enemy, who is a relative among those well assembled?
He assaults the hard to assault; tell me this when asked.
165. "The king of beasts with upward-pointing stripes, the strong beast with fangs
as weapons;
He, Taccha, kills the boars, having come here, the choicest of the choicest.
166. "It is not that we have no fangs, strength is gathered in our bodies;
All being united, we shall bring the solitary one under our control.
167. "You speak speech pleasant to the heart, pleasant to the ear, carpenter;
Even one who would flee in battle, him too we shall kill afterwards."

164-167. Therein, "who here is our enemy" means I, upon seeing you, thought "These pigs have little flesh and blood; they must be afflicted by fear," therefore tell me, who indeed is our enemy here. "With upward-pointed stripes" means endowed with bodily stripes having upward-pointing tips. They said this with reference to the tiger. "Whoever indeed" means whoever even one among us will flee, him too we shall kill afterwards.

The carpenter's pig, having made all the pigs of one mind, asked "At what time will the tiger come?" Today right early, having taken one, he has gone; tomorrow right early he will come. He, skilled in warfare, understands the prime location thus "Standing in this place it is possible to conquer," therefore, having observed one spot, having had the pigs forage during the night itself, beginning from almost the break of dawn, having said "Battle is threefold by way of the cart array and so on," he arranges the lotus array. In the middle place he placed the milk-drinking piglets. Surrounding them, their mothers; surrounding those, the barren sows; next to those, the young piglets; next to those, the young boars with bud-like tusks; next to those, the great-tusked ones; next to those, the old boars; then here and there, having formed groups of ten, groups of twenty, and groups of thirty, he placed troops of soldiers. He had dug one pit for his own use, and one of good shape with an overhang for the purpose of the tiger's falling. Between the two pits he had a small chair made for his own dwelling place. He, having taken the warrior boars accomplished in strength, went about consoling the pigs in each and every place. While he was thus doing this, the sun rises.

Then the tiger king, having gone forth from the hermitage of the fraudulent ascetic, stood at the foot of the mountain. Having seen him, the pigs said "Our enemy has come, venerable sir." Do not be afraid; whatever he does, do all that likewise, having become similar. The tiger, having shaken his body, as if retreating, urinated; the pigs too did likewise. The tiger, having looked at the pigs, roared a great roar; they too did likewise. He, having seen their action, thought "These are not like before; today, having become my adversaries, they stand in groups; there is an organiser for them, an army commander too; today it is not fitting for me to go to their presence" - frightened by the fear of death, having turned back, he went to the presence of the fraudulent ascetic. Then he, having seen him empty-handed, spoke the ninth verse -

- 168.** "Abstaining from killing living beings today, was safety given by you to all beings?
Have you no fangs for killing deer, you who, having arrived at the herd, brood like a miserable wretch?"

Therein, "having arrived at the herd" means you who, having arrived at the herd of pigs, not having obtained any food, brood like a miserable wretch.

Then the tiger spoke three verses -

169. "It is not that I have no fangs, strength is gathered in my body;
And having seen relatives in concord together, therefore I meditate alone in the forest.
170. "These formerly went in every direction, afflicted by fear, seeking shelter far and wide;
They now, having assembled, dwell together, where standing they are hard to overcome by me.
171. "Endowed with a leader, united, speaking as one;
They, being in unity, would harm me, therefore I do not wish for them."

169-171. Therein, "in concord together" means having been united, standing together. "These formerly" means these, merely upon my opening my eyes and looking, formerly went in every direction. "Far and wide" means separately, individually. "Standing wherever" means standing in whatever piece of ground. "Endowed with a leader" means endowed with an army commander. "Therefore I do not wish for them" means for that reason I do not desire these.

Having heard that, the fraudulent ascetic, generating endeavour in him, spoke a verse -

- 172.** Inda alone conquers the titans, the hawk alone kills the birds by force;
The tiger alone, having reached the herd of deer, kills the choicest of the choicest, for such is its power.

Therein, "having reached the herd of deer" means having reached the group of deer, it kills the choicest of the choicest deer. "For such is its power" means for such indeed is its power.

Then the tiger spoke a verse -

- 173.** "Neither Inda nor a hawk, nor a tiger, lord of beasts;
When relatives are united, together, the tiger does not bring them under control."

Therein, "the tiger" means having become like a tiger, having done such things as shaking the body and standing there, it does not bring them under control; the meaning is that it is unable to make them proceed under its own control.

Again the matted-hair ascetic, encouraging him, spoke two verses -

174. "The kumbhīlaka birds, having followings, moving in groups;

Being joyful together, they fly up and soar.

175. "And as they are flying, one here moves aside;
And that one the hawk strikes down, that destination is just like that of tigers."

174-175. Therein, "kumbhīlaka" means small birds of that name. "They fly up" means they fly up while going about for food. "And soar" means having taken their food, they go through the sky. "One here moves aside" means one among them, having retreated or by one side, goes separately. "Strikes down" means having struck, it seizes. "That destination is just like that of tigers" means "of tigers" is veyyagghi; even for those going together, such a destination is indeed called the destination of tigers. For it is not possible for all to go together; therefore, whichever one thus goes alone there, it seizes that one.

And having said thus, he encouraged him: "Tiger king, you do not know your own strength; do not fear; only roar and charge forth; two going together will not exist." He did so. Making known that meaning, the Teacher said -

- 176.** "Incited by the matted-hair ascetic, the cruel one with eyes for material gains;
The tusked one sprang forward among the tusked ones, imagining as before."

Therein, "the tusked one" means he himself, having tusks as weapons, sprang forward among the others having tusks as weapons. "As before" means imagining just as he formerly imagines.

It is said that he, having gone, stood at the foot of the mountain. The pigs reported to the carpenter's pig: "The thief has come again, master." He, having reassured them saying "Do not be afraid," having risen, stood on a small bench between the two pits. The tiger, having generated speed, sprang forward aiming at the carpenter's pig. The carpenter's pig, having turned around, facing backwards, fell into the front pit. And the tiger, being unable to check his speed, having gone, having fallen into the pit at the inclining winnowing-basket, stood as if heaped up. The carpenter's pig, having risen with speed, having sunk his fang between its thighs, having split open as far as the heart, having eaten the meat, having gripped it with his mouth, having thrown it outside the pit, said "Take this, slaves." Those who came first obtained only a snout-dipping's worth once; those who came afterwards, not having obtained any, said "What is tiger meat like?" The carpenter's pig, having come out of the pit, having looked at the pigs, said "Why indeed are you not satisfied?" "Master, one tiger has been caught, but there is another one worth ten tigers." "What is his name?" "The fraudulent matted-hair ascetic who eats the meat brought again and again by the tiger." "If so, come, shall we seize him?" and he sprang forward with speed together with them.

The matted-hair ascetic, thinking "The tiger is tarrying," looking along his path of approach, having seen many pigs coming, having fled thinking "These, having killed the tiger, are coming for the purpose of killing me, I think," climbed a fig tree. The pigs said "He has climbed a tree." "What tree?" "A fig tree." "If so, do not worry; now we shall seize him" - having summoned the young pigs, he had them clear away the soil from the tree-root, had the sows bring mouthfuls of water, and had the great-tusked boars cut the roots all around. One straight deep-rooted one alone remained

standing. Then, having pushed aside the remaining pigs saying "You depart," having established himself on his knees, he struck the root with his tusk; it was severed and gone as if struck by a hatchet. The tree, having turned over, fell. Having received that fraudulent matted-hair ascetic even as he was falling, they ate his flesh. Having seen that marvel, the tree deity spoke a verse -

177. "Good are many relatives, even trees born in the forest;
By pigs in unity, the tiger was slain on the one-way path."

Therein, "slain on the one-way path" means slain on the one-way passage itself.

But making known the fact of being destroyed of both of them, the Teacher spoke the other verse -

178. "Having killed both the brahmin and the tiger, the pigs,
Joyful and greatly delighted, uttered a great roar."

Again the carpenter's pig asked them: "Are there also other enemies of yours?" The pigs, having said "There are not, master," seeking water thinking "We shall consecrate him and make him king," having seen the matted-hair ascetic's drinking water conch, having filled that right-winding conch-jewel, having brought the water, consecrated the carpenter's pig right at the foot of the fig tree. The consecration water was poured, and they made a sow his queen-consort. Thenceforth, having had them seated on a fig-wood plaited chair, the performance of consecration with a right-winding conch proceeded. Making known that meaning too, the Teacher spoke the concluding verse -

179. "Those pigs, well assembled at the foot of the fig tree;
Consecrated the carpenter, 'You are our king, the lord.'"

Therein, "te sū" means those pigs; the syllable "su" is merely a particle.
"Udumbaramūlasmiṃ" means at the root of the fig tree.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too the Elder Dhanuggahatissa was skilled in battle arrangement indeed," connected the Jātaka - "At that time the fraudulent matted-hair ascetic was Devadatta, the carpenter's pig was Dhanuggahatissa, but the tree-spirit was myself."

The Commentary on the Tacchasūkara Jātaka is the ninth.

493. Commentary on the Mahāvāṇija Jātaka

"Merchants having made an assembly" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to merchants dwelling in Sāvattthī. It is said that they, going for the purpose of trade, having given a great gift to the Teacher, having established themselves in the refuges and in the precepts, having said "Venerable sir, if we return in good health, we shall pay homage at your feet again," having departed with about five hundred carts, having reached the wilderness, not having observed the road, having lost their way, wandering in a waterless, foodless forest, having seen a certain banyan tree occupied by a serpent, having unyoked the carts, sat down at the tree-root. They, having seen its leaves that were blue and smooth as if soaked with water,

and branches as if full of water, thought: "Water appears to be flowing in this tree; let us cut its eastern branch, it will give us drinking water." Then one, having climbed the tree, cut a branch; thereupon a torrent of water the size of a palmyra trunk flowed forth. They, having bathed and drunk there, cut the southern branch; thereupon food of various excellent flavours came forth. Having eaten that, they cut the western branch; thereupon adorned women came forth. Having enjoyed themselves together with them, they cut the northern branch; thereupon the seven precious things came forth. Having taken those, having filled five hundred carts, having returned to Sāvattthī, having stored the wealth, with scents, garlands, and so on in their hands, having gone to Jeta's Grove, having paid homage to the Teacher and having venerated him, seated to one side, having heard a talk on the Teaching, having invited him, on the following day, having given a great gift, they gave a share of merit saying "Venerable sir, in this gift we give a share of merit to the tree-spirit who gave us wealth." The Teacher, having finished the meal duty, asked "To which tree-spirit do you give a share of merit?" The merchants reported to the Truth-finder the manner in which they had obtained wealth at the banyan tree. The Teacher, having said "You indeed, through moderation, not being subject to craving, obtained wealth; but formerly, through immoderation, being subject to craving, they lost both wealth and life," being requested by them, brought up the past.

In the past, in the city of Bārāṇasī, that very same wilderness and that very same banyan tree. The merchants, having lost their way, saw that very same banyan tree. The Teacher, having fully awakened to that matter, relating it, spoke these verses -

180. "Merchants having made an assembly, come from various countries;
Wealth-seekers departed, having made one the headman.
181. "Having come to that wilderness, with little food and no water;
They saw a great banyan tree, with cool shade, delightful.
182. And they, having sat down there, in the shade of that tree;
The merchants considered together, fools wrapped in delusion.
183. This tree appears moist, as if water flows from it;
Come, let us merchants cut its first branch.
184. And when it was cut, it flowed forth, clear water, undisturbed;
Having bathed and drunk there, the merchants took as much as they wished.
185. For the second time they considered together, fools wrapped in delusion;
"Come, let us merchants cut its southern branch."
186. And when it was cut, it flowed forth, abundant rice with meat;
Food made with flour resembling little water, ginger and split-pea soups.
187. Having eaten and chewed there, the merchants took as much as they wished;
For the third time they considered together, fools wrapped in delusion;
"Come, let us merchants cut its last branch."
188. And when it was cut, it flowed forth, women fully adorned;

With variegated clothes and ornaments, adorned with jewelled earrings.

189. And for each merchant, twenty-five women;
They surrounded him all around, in the shade of that tree;
Having enjoyed themselves with them, the merchants took as much as they wished.
190. They considered together a fourth time, fools wrapped in delusion;
"Come, let us merchants cut its northern branch."
191. And when it was cut, it flowed forth, many pearls and lapis lazuli;
Silver and gold, carpets and woollen covers.
192. And cloths from Kāsi, and woollen blankets from Uddiya;
Having bound them into loads there, the merchants took as much as they wished.
193. The fools, wrapped in delusion, considered together a fifth time:
"Come, let us cut at its root, perhaps we may obtain even more."
194. Then the caravan leader stood up, begging with joined palms;
"What harm does the banyan tree do? Merchants, may there be good fortune for you."
195. The eastern branch gave water, and the southern food and drink;
The western branch gave women, and the northern all sensual pleasures;
"What harm does the banyan tree do? Merchants, may there be good fortune for you."
196. "In the shade of whatever tree one might sit or lie down,
One should not break a branch of that tree, for a betrayer of friends is evil.
197. And they, the many, not heeding the word of that one;
With sharpened axes, they attacked it from the root."

180-197. Therein, "having made an assembly" means having made a gathering in Bārāṇasī, the meaning is many having become together. "Departed" means they departed with five hundred carts, having taken goods from Bārāṇasī. "Headman" means having made one wiser person the caravan leader. "Chāyayā" means by the shade. "Appears moist" means having become moist as if filled with water, it appears. "When cut, it flowed forth" shows that one skilled in climbing trees, having climbed up, cut it, and as soon as it was cut, it flowed forth. In the remaining cases too, the same method applies.

"Food made with flour resembling little water" means food made with flour resembling milk-rice with little water. "Ginger" means dainty bits such as ginger and so on. "Split-pea soups" means mung-bean soup and so on. "One merchant-woman each" means however many merchant-women each merchant had, among them each

one had one each, but in the presence of the caravan leader there were twenty-five - this is the meaning. "Surrounded" means they surrounded. And together with them indeed, by the power of the serpent, curtains, canopies, beds and so on flowed forth.

"Carpets" means elephant rugs and so on. "And coverlets" means woollen bed-coverings. Some say "white woollen blankets" indeed. "And woollen blankets from Uddiya" means there are woollen blankets called Uddiya. "Having bound loads there" means having taken as much as they wished, having filled five hundred carts - this is the meaning. "Merchants, may there be good fortune for you" - addressing each merchant, he said "May there be good fortune for you." "And food and drink" means he gave food and drink. "And all sensual pleasures" means he gave all sensual pleasures. "A betrayer of friends indeed" means a person who betrays friends is indeed evil and sinful. "Not heeding" means not accepting his word. "They attacked" means as if deluded, they began to cut.

Then the king of serpents, having seen them approach the tree for the purpose of cutting, thought "I had drinking water given to these thirsty ones, then divine food, then beds and so on as well as attendant women, then jewels filling five hundred carts; but now these say 'We shall cut the tree from the root.' These are exceedingly greedy. It is fitting to kill the rest, except for the caravan leader." He planned the army thus: "Let this many armed warriors go forth, this many archers, this many wearing armour." Making known that meaning, the Teacher spoke a verse -

198. "Then elephants came forth, twenty-five armoured;
Three hundred archers, and six thousand wearing armour."

Therein, "armoured" means wearing armour and coats of mail made of gold, silver, and so on. "Three hundred archers" means three hundred archers with ram-horn bows. "Wearing armour" means six thousand bearing shields and boards in hand.

199. "Kill them, bind them, let none of you release their life;
Except for the caravan leader, reduce them all to ashes." -This is the verse spoken by the king of the nāgas.

Therein, "let none of you release their life" means do not release the life of even a single one.

The nāgas, having done so, having loaded the coverings and other things onto five hundred carts, having taken the caravan leader, themselves driving those carts, having gone to Bārāṇasī, having stored away all the wealth in his house, having taken leave of him, went to their own nāga realm itself. Having understood that matter, the Teacher spoke a pair of verses by way of exhortation -

200. "Therefore a wise man, seeing his own welfare;
Should not come under the control of greed, should destroy the hostile mind.

201. "Having known thus the danger, craving as the origin of suffering;
Free from craving, without grasping, a mindful monk should wander forth."

200-201. Therein, "therefore" means because those under the control of greed reached great destruction, while the caravan leader reached the highest achievement, therefore. "Should destroy the hostile mind" means the mind belonging to the various enemies of greed arising within, the consciousness associated with greed should be destroyed - this is the meaning. "Having known thus the danger" means having known thus the danger in greed. "Craving is the origin of suffering" means craving is the origin of suffering beginning with birth; from that this suffering arises. Thus, having known that craving itself is the origin of suffering, free from craving, without grasping through the grasping of craving, with mindfulness that has come by way of the path, having become mindful, a monk should wander forth, should conduct himself, should practise - thus he reached the pinnacle of the teaching with arahantship.

And having brought this proclamation of the Teaching, having said "Thus, lay followers, formerly merchants under the control of greed reached great destruction; therefore one should not be under the control of greed," having made known the truths, he connected the Jātaka. At the conclusion of the truths, those merchants became established in the fruition of stream-entry. At that time the king of serpents was Sāriputta, but the caravan leader was myself.

The Commentary on the Mahāvāṇija Jātaka is the tenth.

494. The Commentary on the Sādhina Jātaka

"Wonderful indeed in the world" - this the Teacher spoke while dwelling at Jeta's Grove, referring to lay followers who were observers of the Observance. For then the Teacher, having said "Lay followers, the wise ones of old, in dependence on their own Observance practice, having gone to the heavenly world in their very human body, dwelt there for a long time," being requested by them, brought up the past.

In the past, in Mithilā, a king named Sādhina exercised kingship righteously. He, having had six alms-halls built at the four city gates, in the middle of the city, and at the door of his dwelling, having made the entire Indian subcontinent ploughless, carried on a great offering. Daily six hundred thousand go to expenditure. He observes the five precepts and observes the Observance. The inhabitants of the country too, standing firm in his exhortation, having performed meritorious deeds such as giving and so on, those dying again and again were reborn in the city of the gods itself. Having filled the Sudhammā divine assembly hall, the gods seated there praise only the virtues such as morality and so on of the king. Having heard that, the remaining gods too wished to see the king. Sakka, the king of gods, having known their mind, said - "Is it for the purpose of wishing to see King Sādhina?" "Yes, Sire." He commanded Mātali: "Go, having yoked the Vejayanta chariot, bring King Sādhina." He, having accepted saying "Very well," having yoked the chariot, went to the country of Videha. At that time it was the full-moon day. Mātali, at the time when people had eaten their evening meal and were seated in pleasant conversation at their house-doors, sent the chariot together with the disc of the moon. The people, saying "Two moons have risen," then, having left aside the disc of the moon, having seen the chariot approaching, saying "This is not the moon; this is a chariot; a young god is evident. For whom does he bring this divine chariot yoked with mind-made Sindh

horses? Not for another; it will be for our king, for our king is righteous, a king of righteousness" - having become joyful, standing with raised joined palms, they spoke the first verse -

202. "Wonderful indeed in the world, terror arose;
A divine chariot appeared, for the famous Videhan."

Its meaning is - wonderful indeed is this king of ours, in the world terror arose, for whom a divine chariot appeared, for the famous Videhan.

Mātali too, having brought that chariot, while the humans were venerating with scents, garlands, and so on, having circumambulated the city three times, having gone to the door of the king's dwelling, having turned the chariot around, having placed it at the threshold of the latticed window from behind, having made it ready for mounting, stood. On that day the king too, having inspected the alms-halls, having commanded "Give gifts in this manner," having taken upon himself the Observance, having spent the day, surrounded by a company of ministers, on the decorated great terrace, facing the eastern latticed window, speaking what is connected with the Teaching, sat. Then Mātali, having invited him for the purpose of mounting the chariot, having taken him, departed. Making known that meaning, the Teacher spoke these verses -

203. "The young god of great supernormal power, Mātali, the charioteer of the gods;
Invited the king, the Videhan, dwelling in Mithilā.
204. "Come, having ascended this chariot, O foremost king, lord of the land;
The gods of the Thirty-three with Inda wish to see you;
For those gods, remembering you, are gathered in Sudhammā."
205. "Then the king, the achiever, the Videhan, lord of Mithilā;
Having mounted the chariot yoked with a thousand, went to the presence of the gods;
The gods welcomed him, having seen the king arrived.
206. "Welcome to you, great king, and also your coming is not unwelcome;
Sit down now, royal sage, near the king of gods."
207. "Sakka too welcomed the Videhan, dwelling in Mithilā;
Vāsava invited him with sensual pleasures and with a seat.
208. "Good! You have arrived, at the abode of those who wield power;
Dwell among the gods, royal sage, endowed with all sensual pleasures;
Among the Tāvatiṃsa gods, enjoy non-human sensual pleasures."

203-208. Therein, "samacchareti" means they remain. "Went to the presence of the gods" means he went to the presence of the gods. For when he had mounted the chariot and was standing, the chariot plunged into the sky; he disappeared even as the public was looking on. Mātali led the king to the heavenly world. Having seen him, the deities and Sakka, full of mirth, having gone out to meet him, made friendly welcome. To show that meaning, "the gods" and so on was stated. Therein,

"welcomed" means they rejoiced again and again. "And with a seat" means having embraced the king, saying "Sit down here," he invited him with his own Paṇḍukambala stone seat and with sensual pleasures, and having given half the kingdom, caused him to sit down on one seat - this is the meaning.

Therein, while he was experiencing the success given by Sakka, the king of the gods, having divided in the middle the city of the gods measuring ten thousand yojanas, two and a half crores of nymphs, and the Vejayanta mansion, seven hundred years by human reckoning had passed. By that individual existence, the merit for dwelling in the heavenly world was exhausted, discontent arose; therefore, while conversing with Sakka, he spoke a verse -

209. "I formerly, gone to heaven, delighted with dancing, singing, and music;
Now today I do not delight in heaven, is my life span eliminated or is death near;
Or am I confused, O best of lords of men."

Therein, "is my life span eliminated" means he asks whether his life faculty has been eliminated by its own course, or whether death has come near through the power of destructive kamma. "Best of lords of men" means the foremost of the lords of men, of the gods.

Then Sakka said to him -

210. "Your life span is not eliminated and death is far, and also you are not deluded,
O foremost hero among men;
And your merits are small, the result of which you experience here.

211. "Dwell by divine power, O foremost king, lord of the land;
Among the Tāvatiṃsa gods, enjoy non-human sensual pleasures."

210-211. Therein, "small" - this was said with reference to the merits that give results in the heavenly world with that individual existence, but his other merits are immeasurable, like the soil on the earth. "Dwell by the power of the god" means "I will divide my own merits in the middle and give them to you; dwell by my power" - thus he said, reassuring him.

Then, refusing him, the Great Being said -

212. "Just as a borrowed vehicle, just as borrowed wealth;
Such is this accomplishment, which is due to another's giving.

213. "And I do not desire this, which is due to another's giving;
Meritorious deeds done by oneself, that is my own wealth.

214. "Having gone among human beings, I will do much wholesome;
By giving, by righteous conduct, by self-control and by taming;
Which having done one is happy, and does not feel remorse afterwards."

212-214. Therein, "which is due to another's giving" means whatever is obtained because it was given by another, that is just like a borrowed thing. For he says that a borrowed thing they give when pleased, but when displeased they take it back by

force. "By righteous conduct" means by the non-performance of evil through body and so on. "By restraint" means by moral restraint. "By self-control" means by the taming of the faculties. "Which having done" means whatever having done one is happy and does not feel remorse afterwards, I shall perform just such an action.

Then, having heard his words, Sakka commanded Mātali: "Go, dear son, having led King Sādhina to Mithilā, set him down in the park." He did so. The king walks up and down in the park. Then the park keeper, having seen him and having questioned him, went and informed King Nārada. He, having heard of the king's arrival, dismissed the park keeper, saying "You go ahead, prepare the park, and set out two seats for him and for me." He did so. Then the king asked him "For whom did you prepare two seats?" "One for you, one for our king." Then the king, having said "What other being will sit on a seat near me?" sat down on one and placed his feet on the other. King Nārada, having come, having paid homage at his feet, sat down to one side. He was, it is said, his seventh great-grandchild. At that time, it is said, it was the period when the life span was a hundred years. But the Great Being spent so long a time by the power of his own merit. He, having taken Nārada by the hand, while wandering about in the park, spoke three verses -

215. "These are those fields, this is the sluice with a beautiful ring;
These are those green marshlands, these are the flowing rivers.
216. "These are those delightful ponds, resounding with the singing of ruddy geese;
Covered with mandālaka flowers, and with lotuses and waterlilies;
Those who cherished these, to which direction have they gone?
217. "These are those fields here, that piece of ground, those very precincts of the
park and forest;
Not seeing that very populace of mine, the direction appears empty to me,
Nārada.

215-217. Therein, "fields" he said with reference to pieces of land. "This sluice" means this very same water drain. "With a beautiful ring" means endowed with a beautiful ring for inserting the pestle. "Green marshlands" means marshy grounds covered with green grass on both sides of the water drain. "Those who cherished these" means dear son Nārada, those who were my attendants and harem-ladies, wandering together with me with great fame in this park, cherished and held dear these places - to which direction have they gone, where have they been sent? "These fields here" means in this park, those very places for planting and growing. "Those very precincts of the park and forest" means these are those very precincts of the park and forest; the meaning is the dwelling ground.

Then Nārada said to him - "Sire, it is now seven hundred years since you went to the world of gods; I am your seventh great-grandchild; your attendants and harem-ladies have reached the mouth of death; this is your own kingdom; will you not enjoy it?" The king, having said "Dear son Nārada, I have not come here for the purpose of kingship; I have come for the purpose of making merit; I shall perform only merit," spoke these verses -

218. "I have seen mansions, illuminating the four directions;

In the presence of the king of gods, and in the presence of the deities.

219. "I dwelt in a divine dwelling, non-human sensual pleasures were enjoyed;
Among the Tāvatiṃsa gods, endowed with all sensual pleasures.
220. "Having abandoned such as this, I have come here for merit;
I shall practise only the Teaching, I am not desirous of kingship.
221. "The path traversed by those without punishment, taught by the Perfectly
Enlightened One;
That path I shall proceed upon, by which the virtuous go."

218-221. "There I dwelt in a dwelling, divine" - he said with reference to the Vejayanta mansion. "I, being such" - dear Nārada, I, having abandoned such an achievement of the types of sensual pleasure that cannot be delimited even by the Buddha's knowledge, have come here for the purpose of making merit. "Traversed without punishment" means the eightfold path, with right view at the forefront, that should be traversed by those without punishment, by those who have laid down the stick from their hands. "Those of good conduct" means by whatever path the omniscient Buddhas of good conduct go, I too, having sat down at the foot of the Bodhi tree, shall proceed along that very path to go to the direction never gone to before.

Thus the Bodhisatta spoke these verses having summarised them by omniscient knowledge. Nārada said again - "Govern the kingdom, Sire." "Dear son, I have no need of a kingdom; I wish to give in just seven days the giving that has been absent for seven hundred years." Nārada, having accepted his word saying "Good!", prepared a great gift. The king, having given gifts for seven days, having passed away on the seventh day, was reborn in the Tāvatiṃsa realm itself.

The Teacher, having brought this proclamation of the Teaching, having shown "Thus indeed is the Observance practice that should be properly observed," having made known the truths, connected the Jātaka; at the conclusion of the truths, among the lay followers who observed the Observance, some became established in the fruition of stream-entry, some in the fruition of once-returning, some in the fruition of non-returning. At that time King Nārada was Sāriputta, Mātali was Ānanda, Sakka was Anuruddha, but King Sādhina was myself.

The Commentary on the Sādhina Jātaka is the eleventh.

495. Commentary on the Ten Brahmins Jātaka

"The king said to Vidhura" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the incomparable gift. That has been explained in detail in the Āditta Jātaka in the Book of Eights. The king, it is said, while giving that gift, having made the Teacher the foremost, having selected and taken five hundred monks, gave only to the great ones who had eliminated the mental corruptions. Then, speaking his praise, they raised up a discussion in the Teaching hall: "Friends, the king, while giving the incomparable gift, having selected, gave at a place of great fruit." 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 the King of Kosala, having become an attendant of a Buddha such as me, gives a gift with discrimination; the wise ones of old, even when a Buddha had not arisen, gave gifts with discrimination," brought up the past.

In the past, in the Kuru country, in the city of Indapatta, a king named Korabya, of the Yudhiṭṭhila clan, exercised kingship. His minister named Vidhura instructs him in what is beneficial and what is right. The king, having stirred the entire Indian subcontinent, gives a great gift. Among those who, having received it, were eating, there was not even one who observed even the five precepts; all were immoral; the giving does not please the king. The king, thinking "A gift given with discrimination is of great fruit," wishing to give to the virtuous, thought "I shall consult with the wise Vidhura." He, having caused him who had come to attendance to sit down on a seat, asked a question. Making known that meaning, the Teacher spoke a half-verse -

222. "The king said to Vidhura, the lover of the Teaching, Yudhiṭṭhila."
From here onwards there is the speech and reply of the king and Vidhura -
"Vidhura, seek brahmins, virtuous and very learned.
223. Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
224. Rare are brahmins, O king, moral and very learned;
Abstaining from sexual intercourse, those who would eat your food.
225. There are indeed ten, great king, those brahmin castes;
Hear from me in detail their analysis and investigation.
226. Having taken bags, full of roots, with mouths tied shut;
They compose verses on medicinal plants, they bathe and they mutter.
227. Like physicians, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
228. They have departed from commitment to holy life,
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
229. Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
230. Having taken jingling bells, they proclaim in front of them;
They also go on errands, they train in chariot-driving.
231. Like servants, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
232. They have departed from commitment to holy life,
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
233. Abstaining from sexual intercourse, those who would eat my food;

We will give the offering, my dear, where what is given is of great fruit.

234. "Having taken the water-pitcher and the crooked staff, the brahmins;
Will attend upon kings, in villages and towns;
We will not depart without receiving, whether in village or in forest.
235. "Like seizers, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
236. They have departed from commitment to holy life,
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
237. Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
238. "With overgrown armpit hair, nails, and body hair, with stained teeth, with
dusty heads;
Covered with dust and dirt, those beggars wander about.
239. "Like stump-diggers, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
240. They have departed from commitment to holy life,
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
241. Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
242. Yellow myrobalan, emblic myrobalan, mango, rose-apple and beleric
myrobalan;
Breadfruit, tooth-bangles, wood-apples and jujube fruits.
243. The rājāyatana tree, sugar-cane containers, smoking pipes, honey and eye
ointment;
They sell various high and low goods, O lord of people.
244. Like merchants, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
245. They have departed from commitment to holy life,
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
246. Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
247. They engage in farming and trade, they rear goats;
They give away daughters in marriage, and take in brides as well.

248. Like the Ambaṭṭha merchants, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
249. They have departed from commitment to holy life,
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
250. Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
251. Some village chaplains eat reserved almsfood;
Many people interrogate them, castrators and branders.
252. Cattle too are killed there, buffaloes, pigs, and goats;
Like butchers, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
253. They have departed from commitment to holy life,
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
254. Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
255. "Having taken up sword and shield, having raised the sword, brahmins;
Stand on the merchants' paths, and even escort caravans through.
256. Like cowherds and hunters, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
257. They have departed from commitment to holy life,
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
258. Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
259. Having made a hut in the forest, they build peaked structures;
They harm hares and cats, iguanas, fish and turtles.
260. Like hunters, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
261. They have departed from commitment to holy life,
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
262. Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
263. Others, desiring wealth, crept under the bed;

Kings bathe above, when the soma sacrifice is at hand.

264. Like stain-washers, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
265. They have departed from commitment to holy life,
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
266. Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.

222-266. Therein, "virtuous" means those whose morality has come through the path. "Very learned" means very learned through penetrative understanding. "Offering" means gift. "Those who" means those righteous ascetics and brahmins who would consume your gift, they are rare. "Of brahmin birth" means brahmin families. "Their analysis and investigation" means hear in detail the analysis of those brahmins, the state of having been investigated by my wisdom. "Restrained" means those whose mouths are bound. "They compose verses on medicinal plants" means having composed verses thus "This is the medicine for this disease, this is the medicine for this disease," they give them to human beings. "They bathe" means they perform bathing. "And they mutter" means they practise exorcism. "Like physicians" means similar to physicians. "They too are called" means they too, not knowing "Are we brahmins or non-brahmins?" earning their livelihood by medical treatment, are called "brahmins" by conventional expression. "They have been declared to you" means these physician-brahmins have been declared to you by me. "Should we approach" means tell me now, should we approach such brahmins, should we go to them for the purpose of inviting them, he asks "Do you have any need of them?" "Committed to holy life" means from the brahmin practice. "They are not called" means they are not called brahmins because of having warded off evil.

"With jingling bells" means great king, other brahmins too, having abandoned their own brahmin practice, for the sake of livelihood, go before kings, royal ministers, and chief ministers, having taken bronze cymbals, playing and singing. "They also go on errands" means like slaves and labourers, they also go on errands. "In chariot-driving" means they train in the craft of chariot-driving. "Like attendants" means similar to slaves and labourers. "Crooked stick" means a crooked stick of wood. "Will attend upon kings" means they attend upon kings, royal ministers, and chief ministers, dependent on, having come to, with reference to them. "In villages and towns" means they sit at the doors of their dwellings. "Like enforcers" means similar to enforcers, the king's men who are tax-collectors with hooks. Just as those men, having made a seizure saying "We shall not go without taking," take indeed, so they fast saying "Whether in village or forest, not having obtained, even dying, we shall not rise." "They too" means they too are of bad character, similar to tax-collectors with hooks.

"With dust and dirt" means covered with dust and dirt. "Beggars" means beggars for wealth. "Like stump-strikers" means being similar to the men who dig the ground and pull out burnt stumps in a burnt field, by reason of their dirty bodies; or the meaning

is also like stakes that have been dug in and placed, because of standing motionless saying "We shall not go without taking." "They too" means they too are immoral brahmins who, having invested the wealth thus obtained on interest, stand in just the same way again.

"Sugar-cane containers" means sugar-cane and leaf-containers of molasses. "Honey and eye ointment" means honey and eye ointment. "High and low" means very costly and inexpensive. "Articles of trade" means goods. "They sell" means they sell. "They too" means they too, having sold these various things, are trader-brahmins who make a livelihood. "They nourish" means they nourish them for the purpose of making a livelihood by the sale of dairy products. "They give" means they give their own daughters to others, having taken gold and silver. Those thus giving to others is called a marriage arrangement from the groom's side; those taking for the benefit of their own sons is called a marriage arrangement from the bride's side. "Like the Ambatṭha merchants" means similar to householders and heads of families; they too are called "brahmins" by conventional expression.

"With deposited almsfood" means having become village chaplains, regular almsfood for their own benefit. "Many of you" means many people interrogate those village chaplains about constellations, auspicious moments, and blessings. "Castrators and branders" means having taken wages, they are castrators of oxen and branders by marking with tridents and so on; the meaning is makers of marks. "There" means in the houses of those village chaplains, these cattle and so on are also killed for the purpose of selling meat. "They too" means they too, similar to butchers, are called brahmins.

"Sword and shield" means swords and staffs as well as arrows and shields. "On merchant paths" means on the travelling routes of merchants. "They escort the caravan" means having taken even a hundred or even a thousand from the hands of the caravan leaders, they escort the caravans through the forest infested with thieves. "With cowherds and hunters" means it is said that they are similar to cowherds and hunters, who are village-sacking thieves. "They too" means they too of such form are called brahmins. "They build peaked structures" means they erect peaked mansions and so on. "Hares and cats" means hares and cats. By this he shows land-dwelling animals. "Iguanas, fish and turtles" means among land-born creatures, from iguanas onwards, they harm and kill both large and small living beings; among water-born creatures, fish and turtles. "They too" means they too, similar to hunters, are called brahmins.

"Others, desiring wealth indeed" means other brahmins desiring wealth. "Crept under the bed" means thinking "We shall perform the act of removing misfortune," having had a bed made of jewels constructed, they lie down beneath it and remain. Then when the soma sacrifice is at hand for them, the kings bathe above; it is said that when the soma sacrifice is completed, they come and sit on that bed. Then other brahmins bathe them, saying "We shall wash away the misfortune." The jewelled bed and all the king's royal ornaments belong to the one lying under the bed. "They too" means they too, similar to stain-scrubbing barbers, are called brahmins.

Having thus shown the brahmins who are merely so by conventional expression, now showing the brahmins in the ultimate sense, he spoke two verses -

267. "There are indeed brahmins, O king, moral and very learned;
Abstaining from sexual intercourse, those who would eat your food.
268. They eat one meal, and they do not drink intoxicants;
They have been declared to you, great king, should we approach such ones?"

267-268. Therein, "moral" means endowed with noble morality. "Very learned" means endowed with the great learning of penetration. "Such" means we should approach such Individually Enlightened One brahmins, in whom evil has been warded off, for the purpose of inviting them.

The king, having heard his talk, asked "My dear Vidhura, where do such brahmins, foremost worthy of offerings, dwell?" At the Nandamūlaka cave in the northern Himalayas, great king. "If so, wise one, by your power seek those brahmins for me" - with a satisfied mind he spoke a verse -

- 269.** "These indeed are brahmins, Vidhura, possessing heads and very learned;
Vidhura, seek these out, and quickly invite them."

The Great Being, having accepted his word saying "Good!", said "If so, great king, having had the city decorated, let all the city-dwellers, having given gifts, having determined the Observance, be ones who have undertaken the precepts," and having had the drum circulated, having said "You too, together with your retinue, undertake the Observance," himself, having eaten right early, having undertaken the Observance, in the afternoon period, having had a golden casket full of jasmine flowers brought, having made the fivefold prostration together with the king, having recollected the virtues of the Individually Enlightened Ones, having paid homage, having invited saying "May the five hundred Individually Enlightened Ones dwelling at the Nandamūlaka cave in the northern Himalayas accept our almsfood tomorrow," he released eight handfuls of flowers into the sky. At that time five hundred Individually Enlightened Ones were dwelling there; the flowers, having gone, fell upon them. They, reflecting, having known that reason, consented to the invitation, saying "Sirs, we have been invited by the wise Vidhura; this is indeed no insignificant being; this is a sprout of a Buddha; in this very cosmic cycle he will become a Buddha; we shall give him assistance." The Great Being, having known the state of acceptance by the sign of the flowers not returning, said "Great king, tomorrow the Individually Enlightened Ones will come; make honour and respect." The king, on the following day, having made a great honour, prepared very costly seats on the great flat roof. The Individually Enlightened Ones, having attended to their toilet at Lake Anotatta, having noted the time, having come through the sky, descended in the royal courtyard. The king and the Bodhisatta, with devoted minds, having taken the bowls from their hands, having led them up to the mansion, having had them seated, having given the water of offering, served them with superior solid and soft food. At the conclusion of the meal, saying "for the following day's purpose" - thus having invited them for seven days, having given a great gift, on the seventh day they gave all the requisites. They, having given thanksgiving, went through the sky to that very place; the requisites too went together with them.

The Teacher, having brought this proclamation of the Teaching, having said "It is not wonderful, monks, for the attendant of the king of Kosala to give a gift with

discrimination; the wise ones of old, even when a Buddha had not arisen, gave gifts indeed," connected the Jātaka - "At that time the king was Ānanda, but the wise Vidhura was myself."

The Commentary on the Dasabrāhmaṇa Jātaka is the twelfth.

496. The Commentary on the Bhikkhāparampara Jātaka

"Having seen one of delicate form" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain householder. It is said that he was faithful and devoted, and he regularly made great honour to the Truth-finder and to the Community. Then one day he thought "I, giving superior solid and soft food and fine garments to the jewel of the Buddha and the jewel of the Community, constantly make great honour; now I shall do so for the jewel of the Teaching too. How indeed should it be done by one making honour to it?" He, having taken many perfumes, garlands, and so on, having gone to Jeta's Grove, having paid homage to the Teacher, asked "I, venerable sir, wish to make honour to the jewel of the Teaching. How indeed should it be done by one making honour to it?" Then the Teacher said to him - "If you wish to make honour to the jewel of the Teaching, make honour to Ānanda, the treasurer of the Teaching." He, having assented "Good!", having invited the elder, on the following day, having led him to his own house with great honour, having had him seated on a very costly seat, having venerated with perfumes, garlands, and so on, having given food of various excellent flavours, gave very costly cloths sufficient for the three robes. The elder too, having thought "This honour was made to the jewel of the Teaching; it is not befitting for me; it is befitting for the chief disciple, the General of the Teaching," having carried the almsfood and the garments to the monastery, gave them to the Elder Sāriputta. He too, having thought "This honour was made to the jewel of the Teaching; it is certainly befitting only for the lord of the Teaching, the Perfectly Enlightened One," gave them to the One of Ten Powers. The Teacher, not seeing anyone more superior than himself, consumed the almsfood and accepted the robe-cloths.

The monks raised up a discussion in the Teaching hall: "Friends, the householder named so-and-so, saying 'I am making honour to the jewel of the Teaching,' gave to the treasurer of the Teaching, the Elder Ānanda. The elder, saying 'This is not befitting for me,' gave to the General of the Teaching; he too, saying 'This is not befitting for me,' gave to the Truth-finder. The Truth-finder, not seeing another more superior, by his own lordship of the Teaching, thinking 'This is befitting for me alone,' consumed that almsfood and accepted the robe-cloths too. Thus that almsfood, according to befittingness, went to the very feet of the lord of the Teaching." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does almsfood go in succession according to befittingness; in the past too, even when a Buddha had not arisen, it went indeed," brought up the past.

In the past, in Bārāṇasī, Brahmadatta, having abandoned going to bias, without disturbing the ten duties of a king, exercised kingship righteously. Even so, his judgment hall was as if empty. The king, having become a seeker of his own faults, investigating the inner dwelling and so on, not seeing anyone speaking of his faults in the inner palace and inside the city and in the gate-villages, thinking "I shall search in

the countryside," having handed over the kingdom to the ministers, wandering in the Kāsi country together with the chaplain in the guise of unknown persons, not seeing anyone speaking of any fault, having reached a certain market town in the borderland, sat down in a hall outside the gate. At that moment a householder dwelling in the market town, possessing wealth of eighty ten millions, going to the bathing place with a great retinue, having seen the king seated in the hall, golden-coloured, of delicate body, with affection arisen, having entered the hall, having exchanged friendly welcome, having said "Stay right here," having gone home, having prepared food of various excellent flavours, having had the dishes of food carried by a great retinue, departed. At that moment a hermit dwelling in the Himalayas, possessing the five direct knowledges, having come, sat down right there. An Individually Enlightened One too, having come from the Nandamūlaka cave, sat down right there.

The householder, having given water for washing the hands to the king, having prepared a food bowl with curry and vegetables of various finest flavours, presented it to the king. The king, having taken it, gave it to the brahmin chaplain. The brahmin, having taken it, gave it to the hermit. The hermit, having gone to the presence of the Individually Enlightened One, having taken the food bowl with his left hand and the water-pitcher with his right hand, having given the water of dedication, placed the food in his bowl. He, without inviting anyone and without asking permission, consumed it. At the conclusion of his meal, the householder thought "By me food was given to the king, by the king to the brahmin, by the brahmin to the hermit, by the hermit to the Individually Enlightened One; the Individually Enlightened One consumed it without asking anyone's permission. What indeed is the reason for giving among these, what is the reason for this one eating without even asking anyone's permission? I shall ask them gradually." He approached each one, paid homage and asked. They too told him -

- 270. "Having seen one of delicate form, come from the country to the forest;
Endowed with the finest gabled mansions, attended upon with great beds.
- 271. "Out of love for you, I gave an excellent rice meal;
Food of fine rice, selected, pure, with meat sauce.
- 272. "Having received that meal, you gave it to the brahmin;
Without eating yourself, what is this principle? Homage to you.
- 273. "The brahmin is my teacher, zealous in duties and non-duties;
He is respected and worthy of being addressed, I deserve to give him food.
- 274. "Now I ask the brahmin, Gotama, venerated by the king;
The king gave you food, pure, with meat sauce.
- 275. "Having received that meal, you gave food to the sage;
You do not know the field for giving, what is this principle? Homage to you.
- 276. "I support sons and wife, bound to the household I am;
I enjoy human sensual pleasures, I instruct kings.

277. "To the forest-dwelling sage, the long-practising ascetic;
To the senior one of developed self, I deserve to give food.
278. "And now I ask the sage, lean, with veins spread over the body;
With overgrown armpit hair, nails and body hair, with muddy teeth and dusty head.
279. "You dwell alone in the forest, you do not long for life;
By what is this monk better than you, to whom you gave food.
280. "Digging up yams and tāla tubers, bilāli and buttermilk plants;
Shaking millet and wild rice, gathering and spreading them out.
281. "Vegetables, lotus roots, honey, meat, jujube and emblic myrobalan;
Having brought those, I eat, that is my possession.
282. "Cooking for one who does not cook, having possessions for one who is unselfish;
Having attachment for one without attachment, I deserve to give him food.
283. "And now I ask the monk, sitting silently, of good conduct;
The sage gave you food, pure, with meat sauce.
284. "Having received that meal, you eat silently alone;
You do not invite anyone else, what is this principle? Homage to you.
285. "I do not cook, I do not cause to cook, I do not cut, I do not cause to cut;
Having known me as one who owns nothing, abstaining from all evil.
286. "Having taken almsfood in his left hand, the water-pitcher in his right;
The sage gave me food, pure, with meat sauce.
287. "For these are worthy to give, the righteous ones with possessions;
Methinks it is opposition, whoever should invite the giver."

270-287. Therein, "to the forest" means come to this borderland, resembling a waterless forest. "Endowed with an excellent pinnacle building" means approached with an excellent pinnacle building; the meaning is one dwelling in a single excellent pinnacle building. "Attended upon a great bed" means attended upon a royal bed well-arranged right there. "Of that you" means having seen him of such form, I made love; out of that love for you. "Excellent rice" means the best rice. "Selected" means made with rice-grains selected, free from broken and dark grains. "Gave" means gave. "Oneself" means by oneself; or this itself is the reading. "Without having eaten" means without having eaten. "What is this principle" means great king, what is this nature of yours. "Homage to you" means may homage be to you, you who, without having eaten yourself, gave to another.

"Teacher" means this householder is my teacher who trains me in good conduct. "Zealous" means energetic. "One who should be invited" means one who is fit to be invited, suitable to receive food given by me. "I am worthy to give" means the king

praised the virtue of the brahmin thus: "I am worthy to give food to such a teacher." "You do not know the field for giving" means you think thus, knowing yourself as an unsuitable field for giving: "I am not a field for giving; what is given to me is not of great fruit." "I instruct" means having abandoned one's own welfare, I instruct the king in what is beneficial and what is right.

Having thus spoken of his own lack of virtue, "of the forest-dweller" means he spoke of the virtue of the sage. "Of the sage" means of one who seeks virtues such as morality and so on. "Of the austere ascetic" means of one devoted to austere asceticism. "Of the senior" means of the wise one, senior in virtue. "Do you not fear" means having yourself become one for whom food is difficult to obtain, you gave such food to another; do you not fear for your own life? "The monk, by what" means by which virtue is this monk more excellent than you?

"Digging up yams and tāla tubers" means digging up yams and tāla tubers. "And bilāli and buttermilk plants" means bilāli tubers and buttermilk plant tubers. "Shaking millet and wild rice" means having shaken millet and wild rice. "Gathering and spreading them out" means shaking these millet and wild rice, having gathered them, having spread out the dried ones again, having winnowed with a winnowing basket, having pounded, having taken the rice-grains, having cooked them, I eat - thus he says. "Vegetables" means whatever curry leaves. "Meat" means meat from the leftovers of lions, tigers, and so on. "Having brought those" means having brought those vegetables and so on. "Of one who is unselfish" means of one free from selfish attachment through craving and wrong view. "One with possessions" means one with impediments. "Of one without grasping" means of one without taking up. "I am worthy to give" means I am worthy to give food obtained by myself to such an Individually Enlightened One.

"Seated in silence" means seated without saying anything. "One who owns nothing" means devoid of the possession of lust and so on. "Abstaining" means abstaining, having abandoned all evil, established. "Water-pitcher" means a water-jug. "These indeed" means these three persons, namely the king and so on - extending his hand and pointing them out, he said thus. "They are worthy to give" means they are worthy to give to one like me. "Opposing" means the opposing practice. For accepting an invitation from a donor is called the practice of wrong livelihood, reckoned as earning a livelihood through a certain quest for almsfood among the twenty-one wrong ways of seeking.

Having heard his words, the householder, delighted, spoke two concluding verses -

288. "Indeed for my benefit today, the bull among charioteers came here;
I today understand where what is given is of great fruit.

289. "Kings are greedy for countries, brahmins for duties and non-duties;
Sages are greedy for roots and fruits, and monks are free."

288-289. Therein, "bull among charioteers" - he said this with reference to the king. "In duties and non-duties" means in the king's duties to be done. "Monks" means the Individually Enlightened Ones are monks, but they are free from all existences.

The Individually Enlightened One, having expounded the Teaching to him, went to his own place, likewise the hermit. But the king, having dwelt for a few days in his presence, went to Bārāṇasī itself.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks, does almsfood go according to befittingness; in the past too it went indeed," connected the Jātaka - "At that time the householder who made honour to the jewel of the Teaching was the householder, the king was Ānanda, the chaplain was Sāriputta, but the Himalayan hermit was myself."

The Commentary on the Bhikkhāparampara Jātaka is the thirteenth.

The Jātaka summary -

Kedāra, Candakinnarī, Ukkusa, Uddāla, Bhisaka;
Suruci, Pañcuposatha, Mahāmora and Tacchaka.

Mahāvāṇija, Sādhina, the Dasabrāhmaṇa Jātaka;
And Bhikkhāparamparā too, thirteen in the Miscellaneous section.

The Commentary on the Pakiṇṇaka Nipāta is completed.



ABOUT THIS TRANSLATION

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