

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

16. The Book of the Thirties

511. The Exposition of the Kimchanda Jātaka

"What is your desire, what is your intention" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Observance practice. For one day the Teacher, when many male lay followers and female lay followers who were observers of the Observance had come for the purpose of hearing the Teaching and were seated in the Teaching hall, having asked "Are you observers of the Observance, lay followers?" when it was said "Yes, venerable sir," having said "Well done by you who observe the Observance; the ancients, as an outcome of a half-Observance practice, obtained great fame," being requested by them, brought up the past.

In the past, in Bārāṇasī, Brahmadatta, exercising kingship righteously, was faithful and diligent in the practices of giving, morality and the Observance. He encouraged the rest, the ministers and others too, in giving and so on. But his chaplain was a backbiter, a bribe-eater, and one who made false judgments. The king, on the Observance day, having had the ministers and others summoned, said "Be observers of the Observance." The chaplain did not undertake the Observance. Then, having taken a bribe during the day and having made a false judgment, when he had come to the audience, the king, asking the ministers "Are you observers of the Observance?" asked "Are you too an observer of the Observance, teacher?" He, having committed lying saying "Yes," descended from the mansion. Then one minister reproved him "Are you not a non-observer of the Observance?" He said - "I ate at the proper time only; but having gone home, having rinsed my mouth, having determined the Observance, I shall not eat in the evening, I shall guard morality at night; thus my half-Observance practice will be." "Very well, teacher." He, having gone home, did so. On yet another day, while he was seated at the judgment, a certain virtuous woman, making a case, being unable to go home, thinking "I shall not let the Observance practice pass," when the time was approaching, began to rinse her mouth. At that moment a bunch of well-ripened mango fruits was brought for the brahmin. He, having known her state of being an observer of the Observance, gave them saying "Having eaten these, be an observer of the Observance." She did so. This much was the brahmin's action.

He, afterwards having died, in the Himalayan region, on the bank of the Kosiki river, in a mango grove of three yojanas, in a delightful piece of ground endowed with beauty, in a golden mansion, on a decorated royal couch, was reborn as if awakened from sleep, decorated and prepared, bearing the most excellent appearance, with a retinue of sixteen thousand heavenly maidens. He experienced that splendid achievement only at night. Because his result was similar in consequence to the deed done, by the state of being a mansion-dwelling ghost, therefore when dawn was rising he enters the mango grove, and at the very moment of entering his divine

individual existence disappears, an individual existence the measure of eighty palm-tree trunks in height arises, his entire body burns, and he becomes like a fully blossoming kiṃsuka tree. On both hands there was only one finger each, and therein the nails were the measure of a great hoe. Having split and torn off the flesh of his own back with those nails, eating it, overcome by pain, crying out with a great roar, he experiences suffering. When the sun had set, that body disappears, a divine body arises, and decorated and prepared divine dancing women, having taken various musical instruments, surround him. He, experiencing great success, ascends a divine mansion in the delightful mango grove. Thus he obtains a mango grove of three yojanas as an outcome of the gift of mango fruit to the woman observing the Observance, but as an outcome of taking a bribe and making a fraudulent judgment he tears off and eats the flesh of his back, as an outcome of the half-Observance he experiences success at night, and surrounded by sixteen thousand dancing women he indulged himself.

At that time the king of Bārāṇasī, having seen danger in sensual pleasures, having gone forth in the going forth of sages, having had a hermitage built in a delightful piece of ground downstream on the Ganges, sustaining himself by wandering for gleanings, dwelt. Then one day, from that mango grove, a ripe mango the measure of a great water-pot, having fallen into the Ganges, being carried along by the stream, came towards the bathing ford used by that hermit. He, while washing his face, having seen it coming in the middle of the river, crossing the water, having gone and taken it, having brought it to the hermitage, having placed it in the fire room, having split it with a knife, having eaten just enough for sustenance, having covered the remainder with plantain leaves, again and again, day after day, he ate it until its utter elimination. But when that was exhausted, he was unable to eat any other kinds of fruit, and being bound by craving for flavour, thinking "I shall eat that very ripe mango," having gone to the riverbank, looking at the river, having made the conclusion "Not having obtained a mango, I shall not rise," he sat down. He sat there without food for even one day, two, three, four, five, six days, withering away in the wind and heat, looking at the mango. Then on the seventh day the river deity, reflecting, having known that reason, thinking "This hermit, having become subject to craving, has sat for a week without food looking at the Ganges; it is not proper to give him a ripe mango, but not obtaining one he will die; I shall give it to him," having come, having stood in the sky above the Ganges, conversing with him, spoke the first verse -

1. "What is your desire, what is your intention, alone you meditate in the heat; What are you wishing for, what are you seeking, for what purpose, brahmin?"

Therein, "desire" means disposition. "Intention" means mind. "You meditate" means you sit. "In the heat" means in summer. "Seeking" means searching. "Brahmin" means she addresses the hermit because of his having gone forth. This is what is meant - Brahmin, what is your intention, what are you thinking, what are you wishing for, what are you searching for, for what purpose are you sitting on this bank of the Ganges looking at the Ganges?

Having heard that, the hermit spoke nine verses -

2. "Just as a great water-pot, well-rounded, holding water;

So too is the ripe mango, excellent in colour, fragrance and flavour.

3. Seeing it floating in the stream, in the stainless middle;
Having taken it with my hands, I brought it to the fire sanctuary.
4. Then having placed it on plantain leaves, I myself;
Having cut it up with a knife, it removed my hunger and thirst.
5. I, free from disturbance, having come to an end, enduring suffering;
I do not attain gratification in any other fruits whatsoever.
6. Having dried me up, death will surely bring that to me;
The mango whose fruit was sweet, with the sweetest portion, delightful;
Which I rescued while it was being carried along, from the ocean, in the great sea.
7. All has been declared to you by me, why I am fasting;
I am seated towards the charming river, teeming far and wide with broad fish.
8. "And you indeed tell me about yourself, O fearless one;
Who are you, beautiful one, or for what reason are you here, O slender-waisted one?"
9. "Like a polished sheet of gold, like a tigress on a mountain slope;
Whatever women there are among the gods, attendants of the gods.
10. "And whatever women in the human world, endowed with beauty;
There is none equal to you in beauty, among the gods, gandhabbas, and the human world;
You have been asked by me, O one with beautiful limbs, tell me your name and relatives."

2-10. Therein, "water-holding pot" means a water-pot. "Well-rounded" means well-featured. "Excellent in colour, fragrance and flavour" means excellent in colour, fragrance and flavour. "Having seen" means having seen. "In the stainless middle" means in the pure middle. Addressing the deity, he said thus. "With hands" means with the hands. "I brought to the fire-shrine" means I brought it to my own fire-offering hall. "Having assigned" means having cut off. "Having cut open" is also a reading. "Ate" is the remainder of the reading. "It removed for me" means that, merely placed on the tip of the tongue, having pervaded seven thousand taste conductors, it removed my hunger and thirst. "Free from disturbance" means free from bodily and mental disturbance. For like one who had eaten divine food, it removed all his disturbance. "Come to an end" means the end of that ripe mango had come; having become one whose ripe mango was exhausted - this is the meaning. "Enduring suffering" means endowed with painful, disagreeable bodily endurance and mental endurance. But in other fruits such as plantain, jackfruit and so on, I do not attain even a little gratification; all of them, merely placed on my tongue, turn out to be just bitter - thus he explains.

"Having dried up" means having dried up and desiccated through lack of food. "That of mine" means that of mine. "Of which" means which was his; "it was" is the meaning. This is what is meant - The fruit which was sweet for me, which I rescued while it was being carried along in the deep great ocean termed a broad mass of water, from that ocean - I think that mango will bring death to me; for me not obtaining it, life will not continue. "I fast" means I dwell overcome by hunger and thirst. "I am seated towards the charming" means I am seated towards the delightful river. "Teeming far and wide with broad fish" means this river is teeming with broad-scaled fish, far and wide, extensive; the intention is "if only there might be safety for me from here." "One who does not flee" means he addresses that deity as one who, without fleeing, stands before me. "Apalāsinī" is also a reading; the meaning is one with a faultless body free from spite. "Or for what reason" means he asks "or for what reason have you come here?"

"Like a polished golden slab of beauty" means like a well-polished golden slab. "Like a tigress" means like a young tigress in grace and charm. "Of the gods" means of the six sensual-sphere gods. "And in the human world" means and in the human world. "Women endowed with beauty" means there are no women endowed with beauty - thus he said in esteem of her. For his intention is that there should not be one similar to your beauty. "In the world of gandhabbas and humans" means among the gandhabbas dependent on roots, odours and so on, and in the human world. "One with beautiful limbs" means endowed with the beautiful foremost characteristic of the thighs. "Name and relatives" means he says "tell me your own name and clan, and your relatives."

Then the goddess spoke eight verses -

11. "Towards which you are seated, the charming Kosikī, brahmin;
I dwell in a fierce torrent, with a flood of excellent water-streams.
12. Many mountain caves, strewn with various groups of trees;
They have me as their chief, they flow forth in the rainy season.
13. And also many forest streams, bearing blue water currents;
Many elephant-wealth streams, flow forth with water.
14. Those mango, rose-apple, breadfruit, nīpa, palmyra, and fig trees;
They bring many kinds of fruits repeatedly.
15. Whatever fruit falls into the water from both banks;
Without doubt, that fruit of the stream becomes subject to its control.
16. Having understood this, O wise one, of broad wisdom, listen to me;
Do not approve of attachment, ward it off, O lord of people.
17. I do not think you wise, you who are the growth of the realm;
Being nourished, O royal seer, you long for death.
18. His ancestors know this, and the gandhabbas together with the gods;
And also whatever sages in the world, self-restrained austere ascetics;

Without doubt they too know, those famous ones who have become established."

11-18. Therein, "Kosikī" means towards which you, brahmin, are seated, the charming Kosikī river. "Bhusālayāvutthā" means dwelling in that mansion whose abode is in a fierce torrent; the meaning is one dwelling in the mansion situated at the river, a dweller of the Gaṅgaṭṭhaka mansion. "Varavārivahoghasā" means endowed with a flood of excellent water-streams. "Pamukhā" shows that those aforementioned mountain caves make me their chief; I am their leader. "Abhisandanti" means they flow, they proceed; the meaning is having come from here and there, they enter me, the Kosikī river. "Vanatodā" means not only the caves, but indeed many forest streams - waters from this and that forest too enter me in abundance. "Nīlavārivahindharā" means bearing the currents reckoned as masses of water, joined with blue water of the colour of jewels. "Nāgavittodā" means endowed with water reckoned as the wealth or the means of livelihood of the elephants. "Vārinā" shows that indeed many rivers of such a kind flow into me and fill me with their waters.

"Tā" means those rivers. "Āvahanti" means they drag along these mangoes and so on. For all these are nominative case forms used in the accusative sense. Or "tā" is an accusative plural. "Āvahanti" means these mangoes and so on come to, approach those rivers - this is the meaning; and the intention is that having thus approached, they enter my stream. "Sotassa" means whatever fruit from trees growing on both banks falls into my waters, all that becomes subject to the control of my stream alone. "There is no doubt here" - thus she explained the reason for the coming of ripe mangoes by the river's stream.

"Wise one, of broad wisdom" - both are merely forms of address. "Do not approve" means do not approve of such attachment to craving. "Ward off" means she exhorts the king: "Ward it off, will you not?" "Vaḍḍhava" means the state of growth in wisdom, the state of being wise. "Raṭṭhābhivaḍḍhanā" means the growth of the country. "Āceyyamāno" means being nourished and growing with flesh and blood, being still young - this is the meaning. "Rājisi" - she addresses him thus. This is what is meant - that you, withering through fasting, while still young, long for death out of greed for mangoes - indeed I do not consider this wisdom of yours.

"Tassa" means whatever person is subject to craving, his state of being subject to craving is known without doubt by the brahmā gods who have gone to the designation "ancestors," together with the sensual-sphere gods, and the gandhabbas, and the aforementioned sages possessing the divine eye. And it is not wonderful that those possessing supernormal power should know: "Such and such a one is indeed subject to craving." Furthermore, having heard the words of those who speak, even those famous attendants who have become established under them, they too know. Arousing a sense of urgency in the hermit, saying "For one doing evil deeds there is indeed no secret place," she said thus.

Thereupon the hermit spoke four verses -

19. "Thus having known, the wise one, all phenomena, the destruction, the passing away of life;

Evil does not accumulate for that man, if he does not intend the murder of that one.

20. "Though designated by a group of sages, thus known to the world;
With ignoble reproach, you seek evil deed.
21. "If I shall die, on your riverbank, O broad-hipped one;
Without doubt, that ill repute will come to you when I am dead.
22. "Therefore, protect yourself from evil action, O slender-waisted one;
Lest all people afterwards revile you when I am dead."

19-22. Therein, "thus having known" means of one who stands having known thus, just as I know morality and impermanence. "The wise one" means of the wise one. "All phenomena" means all the teaching of good conduct. For the threefold good conduct is intended here as "all phenomena." "Destruction" means dissolution. "Passing away" means death. "Of life" means of life span. This is what is meant - Evil does not accumulate, does not grow, for such a man, a wise one who stands having thus known, knowing the impermanence of all the teaching of good conduct and of life. "If he does not intend the murder of that one" means he does not intend, does not plan the murder of that other person who has come to be reckoned; he neither intends the murder of another person, nor does he destroy another's property; and I, not having intended the murder of anyone, merely having formed an attachment to a ripe mango, sat looking at the Ganges - what unwholesome deed do you see in me?

"Designated by a group of sages" means well known by a group of sages, authorised among sages. "Thus known to the world" means thus known as one who is for the welfare of the world through the driving away of evil. "Being" means this is a form of address meaning "O beautiful, O excellent one, being." "With ignoble abuse" means endowed with ugly abuse beginning with "His ancestors know this." "You seek" means even though evil is not found in me, thus abusing me and overlooking another's death, you seek, you have produced your own evil deed. "On the bank, of you" means on your bank of the Ganges. "Broad-hipped" means endowed with broad, beautiful hips. "The departed one" means one who has gone to the world beyond without obtaining the ripe mango; the meaning is dead. "Reviled" means she abused, reproached, disparaged. "Pakvatthāsī" is also a reading.

Having heard that, the goddess spoke five verses -

23. "This is known by me, O you who endure the unbearable, I give you myself and that mango;
You who, having abandoned the hard-to-abandon types of sensual pleasure, are determined upon peace and the Teaching.
24. "Whoever, having abandoned the former bond, stands in a later fetter;
He practises what is not the Teaching, and evil increases for him.
25. "Come, I will bring you there, surely be living at ease;
I am leading you to the cool place, dwell without worry.

26. "That place, resounding with curved-necked birds intoxicated by flower nectar,
O tamer of enemies;
Herons, peacocks, divine ones, jujube-seed birds and honey mynas;
Chirped by flocks of swans, here cuckoos awaken.
27. "Mango trees here with drooping branch-tips, resembling a threshing floor of
straw;
Kosamba, Salaḷa, Nīpa trees, hanging with ripe palmyra fruits."

23-27. Therein, "is known by me, this" means this reason is known by me: "saying 'there will be reproach for you,' you speak for the sake of ripe mangoes." "O you who endure the unbearable" means kings by nature endure what is difficult to bear; therefore, addressing him, she said thus. "Myself" means embracing him and leading him to the mango grove, I give you myself and that mango. "Types of sensual pleasure" means objective sensual pleasures adorned with golden garlands and white parasols. "And peace and the Teaching" means morality termed peace through the appeasement of immorality, and the principle of good conduct. "You are determined" means you who have attained these virtues, or established in them - this is the meaning.

"Former fetter" means the former bondage. "Later fetter" means in the later bondage. This is what is meant - Hey, hermit, he who, having abandoned the great splendour and wealth of sovereignty, being bound by craving for flavour for a mere ripe mango, not counting the wind and heat, sits withering on a riverbank - he is like a person who sinks at the shore's edge after having crossed the great ocean. Whatever person, being under the control of craving for flavour, practises what is not the Teaching, the evil done through the power of craving for flavour increases for him. Thus she, censuring the hermit, said thus.

"Surely be living at ease" means definitively be free from desire for ripe mangoes. "In the cool" means in the cool mango grove. "That" means while speaking thus, the deity, having embraced the hermit, having laid him on her breast, having plunged into the sky, having seen the divine mango grove of three yojanas and having heard the sound of birds, explaining to the hermit, said thus "that." "Intoxicated with flower nectar" means intoxicated with the nectar of flowers. "With curved-limbed ones" means resounded with birds having curved necks - this is the meaning. Now, describing those birds, she said beginning with "herons." Therein, "diviya" means divine. "Kolaṭṭhi-honey-mynahs" means kolaṭṭhi birds and golden myna birds. It shows that these divine birds dwell here. "Chirped by flocks of swans" means chirped by groups of swans, resounded with their cries. "Here cuckoos awaken" means here in the mango grove, cuckoos, singing, awaken themselves, make themselves known. "Mangoes here" means mango trees are here. "With spreading branch-tips" means with branch-tips bent down by the weight of fruit. "Resembling a straw threshing floor" means resembling a rice-straw threshing floor by the accumulation of flowers. "Hanging with ripe palmyra" means hanging with ripe palmyra fruits. Trees of such form are also here - thus she describes the mango grove.

And having described it, having brought the hermit down there, having said "In this mango grove, eating mangoes, fulfil your craving," she departed. The hermit, having eaten mangoes, having fulfilled his craving, having rested, while wandering in the mango grove, having seen that ghost experiencing suffering, was not able to say anything. But when the sun had set, having seen him surrounded by dancing women, experiencing divine success, he spoke three verses -

28. "Garlanded, crowned, with armlets, with bracelets, full of sandalwood;
At night you indulge yourself, by day you experience feeling.
29. "Sixteen thousand women, who are these attendants of yours;
Thus you are of great majesty, wonderful and terrifying.
30. "What evil action did you do before, bringing suffering to yourself;
Having done which among human beings, you eat the flesh of your back?"

28-30. Therein, "garlanded" means wearing divine garlands. "Crowned" means wearing a divine head-dress. "With armlets" means adorned with divine ornaments. "With bracelets" means endowed with divine bracelets. "Full of sandalwood" means anointed with divine sandalwood. "You indulge yourself" means he feasted his faculties in divine objects. "By day" means but by day he experienced great suffering. "Yā temā" means those which are these of yours. "Wonderful" means unprecedented in the human world. "Terrifying" means those who see that, their hairs stand on end. "Formerly" means in a former existence. "Bringing suffering to oneself" means bringing suffering to oneself. "Among humans" means he asks what having done in the human world you now eat the flesh of your own back.

The ghost, having recognised him, said: "You do not recognise me; I was your chaplain. This experience of happiness at night was obtained by me as an outcome of the half-Observeance performed in dependence on you; but the experience of suffering by day is as an outcome of the evil committed by me. For I, having been appointed by you to the judgment, having made false suits, having taken bribes, having become a backbiter, as an outcome of that action done by day, I experience this suffering." Having said this, he spoke a pair of verses -

31. "Having received the Vedas, bound to sensual pleasures I was;
I wandered for a long course of time, for the harm of others I was.
32. "Whoever is a backbiter, thus having cut off he eats;
Just as I today eat the flesh of my own back."

31-32. Therein, "ajjhenāni" means the Vedas. "Paṭiggayhā" means having received and having studied. "Acari" means I proceeded. "Ahitāyaha" means for the harm, for the destruction of welfare, I was. "Yo piṭṭhimaṃsiko" means whatever person is a backbiter of others, one who is divisive. "Ukkacca" means having cut out.

And having said this, he asked the hermit - "How did you come here?" The hermit related everything in detail. "But now, venerable sir, will you dwell right here, or will you go?" "I shall not dwell; I shall go to the hermitage itself." The ghost, having said "Very well, venerable sir, I shall regularly attend upon you with ripe mangoes," by his own power having brought him down to the hermitage itself, having obtained the

promise "Without longing, dwell right here," departed. Thenceforth he regularly attended upon him with ripe mangoes. The hermit, consuming that, having performed the preliminary work on a circular meditation object, having produced the meditative absorptions and direct knowledges, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching to the lay followers, having made known the truths, connected the Jātaka. At the conclusion of the truths, some became stream-enterers, some once-returners, some non-returners. At that time the goddess was Uppalavaṇṇā, but the hermit was myself.

The commentary on the Kiṃchanda Jātaka is the first.

512. Commentary on the Kumbha Jātaka

"Who appeared" - this the Teacher spoke while dwelling at Jeta's Grove, referring to five hundred women, companions of Visākhā, who had drunk liquor. In Sāvatthī, it is said, when a drinking festival was proclaimed, those five hundred women, having prepared strong liquor for their husbands who were celebrating the festival, thinking "We shall celebrate the festival," all went to the presence of Visākhā, and having said "Dear companion, we shall celebrate the festival," when it was said "This is a drinking festival; I shall not drink liquor" - "You give a gift to the Perfectly Enlightened One; we shall hold the festival," they said. She, having accepted saying "Very well," having dismissed them, having had the Teacher invited, having set going a great offering, having taken abundant scents and garlands, in the evening time, surrounded by them, went to Jeta's Grove to hear a talk on the Teaching. Those other women, while still drinking liquor, having gone together with her, having stood at the gateway, having drunk liquor, went together with her to the Teacher's presence. Visākhā, having paid homage to the Teacher, sat down to one side. Among the others, some danced right in the Teacher's presence, some sang, some made gestures with hands and feet, some made disputes.

The Teacher, for the purpose of arousing a sense of urgency in them, emitted rays from the hair between his eyebrows; there was blinding darkness. They were frightened, terrified by the fear of death; because of that, their liquor was digested. The Teacher, having vanished from the seat where he was sitting cross-legged, having stood on the summit of Sineru, emitted rays from the hair between his eyebrows; it was as if a thousand moons and suns had risen. The Teacher, standing right there, for the purpose of arousing a sense of urgency in them -

"What laughter, what joy, when constantly ablaze?
Enveloped by darkness, why do you not seek a lamp?"

He spoke this verse. At the conclusion of the verse, all five hundred too became established in the fruition of stream-entry. The Teacher, having come, sat down on the Buddha-seat in the shade of the perfumed chamber. Then Visākhā, having paid homage to him, asked "Venerable sir, when did this drinking of liquor, which breaks shame and moral fear, arise?" He, telling her, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, a certain inhabitant of the Kāśi country, a forester named Sura, went to the Himalayas for the purpose of seeking goods. There one tree, having grown up, at a place the height of a

man, branched out in three ways. In between its three branches there was a pit the measure of a jar. It was filled with water when the sky rained, and surrounding it there were a yellow myrobalan, an emblic myrobalan, and a pepper shrub; their ripe fruits, having broken off, fell in there. Not far from it wild rice had grown; from there parrots, having brought rice ears, having perched on that tree, ate. As they were eating, both rice grains and husked rice fell in there. Thus that water, being cooked by the heat of the sun, became a liquid of red colour. In the hot season, thirsty flocks of birds, having come, having drunk it, intoxicated, having rolled over, fell at the tree-root; having slept there a little, warbling, they departed. In the case of tree-dogs, monkeys, and so on too, the same method applies. The forester, having seen that, thinking "If this were poison, these would die; but these, having slept a little, go as they please; this is not poison," having drunk it himself, having become intoxicated, desired to eat meat. Then, having made a fire, having killed partridges, jungle fowl, and so on that had fallen at the tree-root, having cooked the meat on embers, dancing with one hand, eating meat with the other, he remained right there for a day or two.

But not far from there a certain hermit named Varuṇa dwelt. The forester at other times too went to his presence. Then this occurred to him - "I shall drink this beverage together with the hermit." He, having filled one bamboo tube, having brought it together with cooked meat, having gone to the hermitage, having said "Venerable sir, drink this," both of them drank while eating meat. Thus, because it was seen by Sura and by Varuṇa, the name "surā" and "varuṇā" arose for that beverage. Both of them, thinking "There is this stratagem," having filled bamboo tubes, having taken them on a carrying pole, having gone to a borderland city, had it announced to the king "Beverage-makers have arrived." The king had them summoned; they presented the beverage to him. The king, having drunk two or three times, became intoxicated; for him that lasted only a day or two. Then he asked them "Is there more too?" "There is, Sire." "Where?" "In the Himalayas, Sire." "Then bring it." They, having gone, having brought it once or twice, thinking "We shall not be able to go regularly," having observed the ingredients, having made the bark of that tree the starting point, having put in all the ingredients, made liquor in the city. The citizens, having drunk the liquor, having fallen into negligence, became destitute; the city became as if empty. Therefore the beverage-makers, having fled from there, having gone to Bārāṇasī, had it announced to the king "Beverage-makers have arrived." The king, having had them summoned, gave them wages. They made liquor there too; that city too was destroyed in just the same way. Having fled from there to Sāketa, from Sāketa they went to Sāvattthī.

At that time in Sāvattthī there was a king named Sabbamitto. He, having won them over, having asked "What is your need?" when it was said "With the cost of materials, rice flour, and five hundred jars," had everything given. They, having stored the liquor in the five hundred jars, for the purpose of protecting the jars out of fear of mice, tied one cat near each jar. They, having been cooked, at the time of removal, having drunk the liquor dripping in the bellies of the jars, became intoxicated and fell asleep. Mice, having come, having gnawed their ears, noses, fangs, and toes, went away. The agents reported to the king "The cats, having drunk the liquor, have died." The king, thinking "These must be poison-makers," had the heads of both those persons cut off. They, crying out "It is liquor, Sire! It is sweet, Sire!" died while still

crying out. The king, having had them killed, commanded "Break the jars." The cats too, the liquor having been digested, having risen up, went about playing; having seen them, they reported to the king. The king, thinking "If it were poison, these would die; it must be sweet indeed; I shall drink it," having had the city decorated, having had a pavilion built in the royal courtyard, having sat down on the royal divan beneath the raised white parasol in the decorated pavilion, surrounded by a company of ministers, began to drink the liquor.

At that time Sakka, the king of gods, surveying the world thinking "Who indeed are diligent in attending upon their mother and so on, fulfilling the three kinds of good conduct?" having seen that king seated to drink the liquor, thinking "If this one drinks the liquor, the entire Indian subcontinent will perish. I shall make him such that he will not drink" - having placed one pot full of liquor on the palm of his hand, having come in the guise of a brahmin, having stood in the sky at a place in front of the king, said "Buy this pot, buy this pot." King Sabbamitto, having seen him speaking thus, standing in the sky, conversing with him thinking "From where indeed does the brahmin come?" spoke three verses -

33. "Who appeared from the celestial realm in the sky, illuminating the night like the moon;
Rays emanate from your limbs, with a hundred spokes, like lightning in the sky.
34. "You, with wind cut off, move through the sky, you go through the air and you stand;
Is your supernormal power made a basis, well developed, even of deities who do not travel?
35. "You stand having come through the sky, 'Buy the pot' - whatever this meaning is;
Who are you, or whose is that pot? Tell me this matter, brahmin."

33-35. Therein, "who appeared" means from where have you become manifest, from where have you come - this is the meaning. "From the celestial realm in the sky" means he asks: having come from the Tāvātimsa realm, have you become manifest here in the sky, in space? "Saṃvarim" means the night. "Sateratā" means one so named. "So" means "so you." "With wind cut off" means even a cloud moves by the wind, but for him even that wind is not there; hence he spoke thus. "You move" means you proceed. "In the sky" means in the non-impinging space. "Made a foundation" means made like a site, like a support. "Even of deities who do not travel" means he asks: the supernormal power of deities who do not travel by going a journey on foot - is that too well developed by you? "Having come through the sky" means dependent on, in dependence on the exchange of steps occurring in space. "You stand" - the connection of this is with "who are you"; the meaning is: who are you standing thus? "Whatever this meaning is" means whatever this is that you say. The connection of this is with "or whose is that"; the meaning is: whatever this pot you say "buy" - or what is this pot to you?

Then Sakka, having said "If so, listen," showing the faults of liquor, said -

36. "Not a pot of ghee, nor a pot of oil, not a pot of molasses, nor a pot of honey;
The faults of the pot are not trifling, hear of the many hates in what has gone
into the pot.
37. "Having drunk which one would stumble at every step and fall into a precipice,
a pit, a cave, a sewer or a cesspool;
Even much that is unfit to be eaten one might eat, buy this full pot of hers.
38. "Having drunk which, not being master of one's mind, one wanders about like
a cow seeking fodder;
Thinking oneself helpless, one sings along and dances, buy this full pot of hers.
39. "Having drunk which, like one without clothes, naked, one might wander
through the streets in the village;
With deluded mind, sleeping excessively, buy this full pot of hers.
40. "Having drunk which, rising up trembling, shaking both head and arms;
He dances like a wooden puppet, buy this full pot of hers.
41. Having drunk which, burnt by fire they lie, and also eaten by jackals;
They undergo imprisonment, murder and loss of wealth, buy this full pot of
hers.
42. Having drunk which one might speak what should not be spoken, sitting in the
assembly without clothes;
Smeared, gone to one's own vomit, fallen into misfortune, buy this full pot of
hers.
43. Having drunk which, one becomes superior, with bloodshot eyes, methinks "All
the earth is mine alone";
Not even a king of the four quarters is my equal, buy this full pot of hers.
44. Conceit and arrogance, quarrelsome and slanderous, ugly, going about naked,
running away;
The destination and abode of thieves and cheats, buy this full pot of hers.
45. Prosperous and opulent families there may be, with wealth of many thousands
in the world;
Made destitute of inheritance by her, buy this full pot of hers.
46. Grain, wealth, silver, gold, field, and cattle - whereby they destroy;
The annihilator of wealthy families, buy this full pot of hers.
47. Whom indeed, having drunk, a man like one intoxicated, reviles mother and
father;
He might even seize his mother-in-law and also his daughter-in-law, buy this
full pot of hers.
48. Whom indeed, having drunk, a woman like one intoxicated, reviles father-in-
law and husband;

Even a slave she might take, even an attendant, buy this full pot of hers.

49. Having drunk which, a man might kill an ascetic or brahmin established in the Teaching;
On that account one might even go to a realm of misery, buy this full pot of hers.
50. Having drunk which, they practise misconduct, by body, by speech, and by mind;
Having practised misconduct, they go to hell, buy this full pot of hers.
51. "What those begging do not obtain before, even giving up much gold;
He, having drunk that, speaks falsehood, buy this full pot of hers.
52. "Whom indeed, having drunk, when being sent on an errand, when an urgent task has arisen;
Even the meaning spoken he does not understand, buy this full pot of hers.
53. "Even those with shame manifest shamelessness, intoxicated by intoxication to drink;
Even the wise, being peaceful, speak much, buy this full pot of hers.
54. "Whom indeed, having drunk, like a heap they lie, without food, on the hard ground in uncomfortable sleep;
They come to ugliness and disgrace, buy this full pot of hers.
55. "Having drunk which indeed, with drooping shoulders they lie, like cattle struck by a yoke, not indeed by spirituous liquor;
Its force is as if easily endured by a man, buy this full pot of hers.
56. "That which human beings avoid, like a snake with terrible poison;
That which is similar to poison in the world, what man deserves to drink it?
57. "Whom indeed, having drunk, the sons of Andhakaveṇḍa, while serving on the ocean shore;
Attacked each other with pestles, buy this full pot of hers.
58. "Whom indeed, having drunk, the ancient gods became heedless, fallen from the celestial realm together with eternity;
Such an intoxicant as this is useless, knowing this, great king, how could one drink it?
59. "There is neither curds nor honey in this pot, having understood thus, buy it, O king;
For thus what is in the pot has been declared by me to you in its true nature, O friend of all."

36-59. Therein, "faults" means dangers. "Would stumble" means while going, he would turn about at every step. "Having drunk which one falls" means having drunk which one would fall. "Sobbha" means a pit. "Sewer or cesspool" means a sewer and

a cesspool. "Unfit to be eaten" means inappropriate to consume. "Without power" means having no authority. "Like a cow" means like a bull. "One who feeds on scraps and so on" means one who eats old refuse; just as he wanders here and there seeking food, so he wanders about - this is the meaning. "Considering oneself helpless" means without support, like a destitute person. "Sings along" means having seen another singing, he approaches and sings. "Like a naked one" means like a naked ascetic. "Side streets" means the streets in between. "One who sleeps excessively" means he might fall into sleep even for too long. "Ativelacārī" is also a reading; the meaning is that having become one who wanders about excessively, he would wander.

"Or like a wooden puppet" means like a wooden mechanical figure. "They undergo loss of wealth" means they undergo loss of wealth; having committed killing of living beings and so on, oppressed by punishment, they reach loss of wealth and other suffering such as execution and imprisonment - this is the meaning. "Gone to his vomit" means gone to his own vomit. "Byasanno" means fallen into disaster. "Visanno" is also a reading; the meaning is sunk into that vomit. "Superior" means having reached self-exaltation thus: "I am a great warrior, who is there equal to me?" "With bloodshot eyes" means with red eyes. "Sabbapathavī" means all the earth. "Sabbaputhuvī" is also a reading. "Ruler of the four quarters" means lord of the earth bounded by the four oceans. "Conceit and arrogance" means producing conceit. The same method applies to the remaining terms as well. "Destination" means rebirth. "Abode" means dwelling place. "Full of hers" means whatever is of such nature, full of that. "Prosperous" means successful. "Flourishing" means blooming with cloth, ornaments, and requisite goods. "Made with inheritance cut off" means made with inheritance destroyed, rendered destitute. "Where they destroy" means depending on which and established where, thus even much property consisting of wealth, grain and so on they destroy, and become destitute.

"Of arrogant appearance" means of haughty appearance. "Would seize" means would seize by the hand with the perception of a wife, under the power of mental defilements. "Even a slave she takes" means even her own slave, under the power of mental defilements, she would seize thinking "He is my husband." "Having drunk" means having drunk. "Having practised misconduct" means thus having done the tenfold unwholesome through the three doors. "What those begging" means whatever man, formerly when not drinking liquor, even giving up much gold, those begging "commit lying" do not obtain. "Having drunk" means having drunk and standing still. "Does not understand when spoken to" means when spoken to "For what purpose have you come?" because of the misapprehension of the message, he does not know that meaning. "Even those possessing shame" means even those with minds endowed with shame. "In one heap" means like young pigs, having become one mass together even with those of low birth. "Fasting" means without food. "Lying on the hard ground in discomfort" means they sleep an uncomfortable sleep on the ground. "Disgrace" means reproach.

"With drooping shoulders" means with fallen shoulders. "Struck by a yoke" means like cattle destroyed by a yoke bound to the neck; just as they, not eating grass, not drinking water, lie down, so they lie down - this is the meaning. "Like terrible poison" means like terrible poison. "Equal to poison" means similar to poison. "The sons of

Andhakaveṇḍa" means the ten brother-kings. "They attacked" means they struck. "The ancient gods" means the titans. "The celestial abode" means the Tāvatiṃsa heavenly world. "Eternal" means eternal; the meaning is the heavenly worlds regarded as permanent by virtue of their long life span. "Together with" means together with the magical illusions of the titans. "Knowing" means thus knowing "this is useless," how could a wise person such as you drink? "What is in the pot by me" means "what has gone into the pot by me," or this itself is the reading. "Declared in its true nature" means declared according to its intrinsic nature.

Having heard that, the king, having known the danger of liquor, satisfied, offering praise to Sakka, spoke two verses -

60. "Neither my father nor my mother is such as you are;
Compassionate for welfare, desiring the highest good, I shall do your word today.
61. I give you five excellent villages, a hundred female slaves, seven hundred cattle;
And these ten chariots yoked with thoroughbreds, be my teacher, you who desire my welfare."

60-61. Therein, "excellent villages" means, brahmin, a teacher's share should indeed be desired for the teacher; he says "I give you five villages yielding a hundred thousand year after year." "These ten" - showing these ten chariots decorated with gold standing in front, he said thus.

Having heard that, Sakka, having shown his divine condition, making himself known, standing in the sky, spoke two verses -

62. "Let the hundred female slaves be yours alone, O king, and let the villages and cattle be yours alone;
And the chariots yoked with thoroughbreds be yours alone, I am Sakka, the lord of the thirty-three.
63. "Eat rice with meat and milk-rice with ghee, and you should eat cakes of honey and beans;
Thus you, delighting in the Dhamma, O lord of men, blameless, go to the heavenly state."

62-63. Therein, "thus you delighting in the Teaching" means thus you, eating food of various excellent flavours, abstaining from drinking liquor, having abandoned the three kinds of misconduct, having become one who delights in the threefold good conduct, blameless by anyone, go to the heavenly state.

Thus Sakka, having given him exhortation, went to his own place. He too, not having drunk liquor, having had the liquor vessels broken, having undertaken morality, having given gifts, was destined for heaven. In the Indian subcontinent too, gradually, the drinking of liquor reached expansion.

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

513. The Commentary on the Jayaddisa Jātaka

"At long last indeed for me" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who supported his mother. The present story is similar to the Sāma Jātaka. At that time, however, the Teacher, having said "The wise ones of old, having abandoned the golden garland and the white parasol, nourished their mother and father," brought up the past.

In the past, in the city of Uttarapañcāla in the Kapila country, there was a king named Pañcāla. His queen-consort, having conceived an embryo, gave birth to a son. In her previous existence, a co-wife, having become angry, having set up the aspiration "I shall be able to devour your offspring as each is born," became a demoness. She, having then obtained the opportunity, while she was still watching, having seized that boy who was the colour of a fresh slice of flesh, biting him up with a cracking sound, having devoured him, departed. On the second occasion too, she did likewise. But on the third occasion, when she had entered the birthing chamber, they surrounded the house and set up strict protection. On the day of giving birth, the demoness, having come, again seized the child. The queen cried out with a loud voice "A demoness!" Men with weapons in hand, having come, with the information given by the queen, pursued the demoness. She, not obtaining the opportunity to eat, having fled from there, entered the water drain. The child, with the perception of a mother, took her breast with his mouth. She, having aroused affection for a son, having fled from there, having gone to the cemetery, having placed the child in a rock cave, looked after him. Then, as he was gradually growing, she brought human flesh and gave it to him. Both of them, having eaten human flesh, dwelt there. The boy did not know his own human nature, with the perception "I am the son of a demoness." He was not able to abandon his body and disappear. Then she gave him a certain root for the purpose of disappearing. He, by the power of the root, having disappeared, goes about eating human flesh. The demoness, having gone for the purpose of service to the Great King Vessavaṇa, died right there. The queen too, on the fourth occasion, gave birth to another son. He, because of being freed from the demoness, was healthy. Because of being born having conquered the adversary demoness, they gave him the name "Prince Jayaddisa." He, having come of age, having attained accomplishment in all crafts, having raised the parasol, instructed the kingdom.

At that time the Bodhisatta was born in the womb of his queen-consort; they gave him the name "Prince Alīnasattu." He, having come of age, having learnt all crafts, became the viceroy. That demoness's son too, at a later time, through negligence having destroyed that root, being unable to disappear, in visible form only, ate human flesh in the cemetery. People, having seen him, frightened, having come, complained to the king: "Sire, a certain demon in visible form eats human flesh in the cemetery; he will gradually enter the city, kill people, and devour them; it is fitting to have him seized." The king, having assented "Very well," commanded "Seize him!" The army, having gone, having surrounded the cemetery, stood there. The demoness's son, naked, of frightened appearance, frightened by the fear of death, crying aloud, plunged into the midst of the people. The people, frightened by the fear of death, crying "A demon!" split in two. He too, having fled from there, entered the

forest, and did not come again to the path of humans. He, in dependence on a certain great highway forest, seizing one by one from among the people travelling on the road, having entered the forest, having killed them, eating them, made his dwelling at the root of a certain banyan tree.

Then a certain caravan-leader brahmin, having given a thousand to the forest guards, set out on that road with five hundred carts. The man-demon, crying aloud, plunged forward; the frightened people lay down on their chests. He, having seized the brahmin, fleeing, pierced in the foot by a stump, while the forest guards were pursuing, having abandoned the brahmin, lay down at the tree-root of his own dwelling place. On the seventh day of his lying there, King Jayaddisa, having commanded a deer hunt, departed from the city. Just as he had departed from the city, a brahmin named Nanda, a dweller of Takkasilā, who supported his mother, having taken four verses worth a hundred, having come, saw the king. The king, having said "I shall listen upon returning," having had a dwelling house given to him, having gone hunting, said "On whichever side the deer flees, that is his neck." Then a certain pasada deer, having risen up, having gone towards the king, fled. The ministers made mockery. The king, having taken his sword, having pursued it, having reached a distance of three yojanas, having struck it with the sword, having made it into two pieces, carrying it on a pingo, coming back, having reached the place where the man-demon lay, having sat down on dabba grass, having rested a little, began to go. Then he, having risen up, having seized his hands, saying "Stop! Where are you going? You are my food!" spoke the first verse -

- 64.** "At long last indeed there has arisen for me today, great food at the meal time of the seventh day;
From where are you, who are you? Please tell me that, declare your birth, as you are known."

Therein, "food great" means great food. "At the meal time of the seventh day" means at the meal time on the seventh day for one who has been without food beginning from the first day of the lunar fortnight. "From where are you" means from where have you come.

The king, having seen the demon, frightened, having reached stiffening of the thighs, was unable to flee, but having established mindfulness, spoke the second verse -

- 65.** "The king of Pañcāla has entered for hunting, Jayaddisa by name, as you have heard;
I wander through marshlands and forests, eat this pasada deer and release me today."

Therein, "entered for hunting" means having gone out from the country for the killing of deer. "Marshlands" means mountain slopes. "Pasada" means a pasada deer.

Having heard that, the demon spoke the third verse -

- 66.** "With my own army you sell yourself, harming yourself, this pasada deer you speak of is my food;
Having eaten that pasada deer, wishing to devour, I shall eat afterwards - this is not the time for lamenting."

Therein, "with the army itself" means with my own property itself. "You sell" means you trade, you sell yourself. "Harming yourself" means injuring yourself. "Having eaten that" means having eaten that first. "Wishing to devour" means desiring to consume. "I shall eat" means I shall eat this afterwards. "Not the time for lamenting" means do not lament. He says this is not the time for lamenting.

Having heard that, the king, having remembered the brahmin Nanda, spoke the fourth verse -

- 67.** "If there is no release for me through ransom, having gone, promise to return for the questions;
Having given that agreement to the brahmin, guarding the truth, I shall return again."

Therein, "if there is no" means if there is no deliverance for me through ransom. "Having gone" means this being so, having eaten this deer meat today, having gone to my city. "Promise" means early indeed, tomorrow at breakfast time - the intention is "take a promise for the purpose of returning." "That agreement" means an agreement was made by me to the brahmin "I shall give you wealth"; having given that to him, guarding this truth spoken by me, I shall come again - this is the meaning.

Having heard that, the demon spoke the fifth verse -

- 68.** "What action do you regret, having reached the proximity of death, O king;
Tell me that, perhaps we may be able, to allow the questions for your coming."

Therein, "action" (kamma) itself is "action" (kammajātaṃ). "Regrets" (anutappate) means he regrets that. "Reached" (pattaṃ) means approached. "Perhaps we may be able" (api sakkuṇemu) means if indeed, having heard that cause of your sorrow, we might be able to allow you right early for your coming - this is the meaning.

The king, relating that reason, spoke the sixth verse -

- 69.** "The brahmin's desire for wealth has been fulfilled by me, that agreement has been fastened on, not released;
Having given that agreement to the brahmin, guarding the truth, I shall return again."

Therein, "fastened on, not released" means having heard the four verses worth a hundred, by the acknowledgment "I shall give you wealth," it was fastened on myself by me and placed there, but that was not released because of the wealth not having been given.

Having heard that, the demon spoke the seventh verse -

- 70.** "The desire for wealth of the brahmin that was made by you, that agreement has been fastened on, not released;
Having given that agreement to the brahmin, guarding the truth, return again."

Therein, "return again" means come back again.

And having said thus, he released the king. He, released by him, having said "Do not worry, I shall come right early," observing the road signs, having approached his own army, surrounded by the army, having entered the city, having had the brahmin Nanda summoned, having caused him to sit on a costly seat, having heard those verses, having given four thousand, having placed him on a vehicle, having given men saying "Lead him to Takkasilā itself," having seen the brahmin off, wishing to go back on the second day, having addressed his son, instructed him. Making clear that meaning, the Teacher spoke two verses -

71. "And he, released from the man-eater's hand, having gone to his own palace, one who possesses sensual pleasures as desired;
Having given that agreement to the brahmin, he addressed his son Alīnasattu.
72. "This very day be consecrated to the kingdom, practise righteousness towards the rest and others too;
And let there be no wrongdoing in your realm, I go to the presence of the man-eater."

71-72. Therein, "Alīnasattu" means a prince so named. But in the Pāḷi "Arinasattu" is written. "This very day the kingdom" means "Son, I give you the kingdom; you this very day be consecrated with the consecration upon the head." "Ñatte" is a repetition; the meaning is "in the presence of."

Having heard that, the prince spoke the tenth verse -

- 73.** "What deed doing to you, O king, was wicked, did not please you? That I wish to hear;
By which today in the kingdom you would cast me out, I would reject even the kingdom without you."

Therein, "krubbam" means doing. "Yamajja" means by which displeasing deed today you would cast me out, raised me up, established me in the kingdom - tell me that; for I do not wish even for the kingdom without you - this is the meaning.

Having heard that, the king spoke the next verse -

- 74.** "Not by action or by speech, dear father, do I remember any offence from you;
And having made an agreement with the man-eater, guarding the truth, I shall go again."

Therein, "offence from" means an offence hence. "From you" means belonging to you. This is what is meant - dear father, I do not remember hence any offence disagreeable to me either from your action or from your speech. "And having made an agreement" means but when I had gone hunting, a certain demon seized me saying "I shall devour you." Then I, having heard the brahmin's talk on the Teaching, having made an offering to him, having made a truthful agreement with that man-eater saying "Tomorrow at your breakfast time I shall come," came back; therefore, guarding that truth, I shall go there again; he says: you exercise kingship.

Having heard that, the prince spoke a verse -

- 75.** "I shall go, remain here, there is no release from him while living;

If you go indeed, O king, I too shall go, both of us would not exist."

Therein, "remain here" means you remain right here. "From him" means from his presence, for one living, there is no release whatsoever. "Both" means this being so, both of us too shall not survive.

Having heard that, the king spoke a verse -

76. "Surely indeed, dear father, this is the principle of the virtuous, but that would be more painful for me than death;
When Kammāsapāda, having cooked him, would forcibly eat him, split on a wooden stake."

Its meaning is - "Surely" means definitively this, dear father, is the principle, the intrinsic nature, of the virtuous, the wise; what you say is proper; but yet for me this would be more painful than death, when him that Kammāsapāda. "Split on a wooden stake" means having split on a sharp wooden stake, having cooked, he would forcibly, by force, eat him.

Having heard that, the prince spoke a verse -

77. "With my life I shall exchange your life, do not go to the presence of the man-eater;
And thus your life I shall exchange, therefore I praise death for the sake of life."

Therein, "I shall exchange" means I shall right here exchange my life with your life. "Therefore" means because this life I shall exchange with your life, therefore for the sake of your life I praise my death, I choose death itself, I wish for it - this is the meaning.

Having heard that, the king, knowing his son's strength, accepted, saying "Good, dear son, go." He, having paid homage to his mother and father, went out from the city. Making known that meaning, the Teacher spoke a half-verse -

78. "Then indeed the resolute prince, having paid homage to the feet of mother and father."

Therein, "feet" means having paid homage to the feet, he departed - this is the meaning.

Then his mother and father too, and his sister too, and his wife too, departed together with the ministers and attendants. He, having departed from the city, having asked his father about the road, having well determined it, having paid homage to his mother and father, having given exhortation to the rest, unafraid like a maned lion, having taken to the road, set forth for the demon's residence. Having seen him going, his mother, being unable to remain in her own state, fell upon the earth. His father, having raised his arms, wailed with a loud sound. Making known that meaning too, the Teacher -

"The sorrowful mother fell upon the earth, and his father, having raised his arms, wails."

Having said the half verse, making known the words of blessing and salutation employed by his father, and the declaration of truth made by his mother, sister, and wife, he spoke another four verses too -

79. "Knowing him going thus, the father, with face turned away, salutes with joined palms;
King Soma and King Varuṇa, Pajāpati, the moon and the sun;
Protected by these from the man-eater, permitted, return safely, dear son.
80. "What the mother of Daṇḍaki's king, when he had gone, did for Rāma's safety, well protected;
That safety I make for you, by this truth may the gods remember;
Permitted, return safely, son.
81. "Openly or in secret, ill-will in the mind, I do not remember ever towards my brother of pure heart;
By this truth may the gods remember, permitted, return safely, brother.
82. "And because you have not set your mind above me, husband, nor are you unpleasant to me in mind;
By this truth may the gods remember, permitted, return safely, husband."

79-82. Therein, "with face turned away" means this son of mine, with face turned away, having paid homage to his mother and father, goes; thus having seen and known this one going with face turned away. "With joined palms" means at that time, having placed joined palms on his head, he salutes, he pays homage to the deities. "From the man-eater" means from the presence of the man-eater, permitted by him, return safely.

"Did for Rāma" means did for Rāma. It is said that a certain dweller in Bārāṇasī named Rāma, one who supported his mother, looking after his mother and father, having gone for the purpose of trade, having gone to the city of Kumbhavatī in the realm of King Daṇḍaki, when the entire country was being destroyed by a ninefold rain, he remembered the virtues of his mother and father. Then the deities, by the fruit of the action of looking after his mother, having brought him safely, gave him to his mother. Having brought that reason by way of what was heard, she said thus. "Safety" means the state of well-being. But although the deities did that, since it arose in dependence on looking after one's mother, it is said that the mother did it. "That for you, I" means I too make that same safety for you; in dependence on me, may there likewise be safety for you - this is the meaning. Or alternatively, "I make" means I wish. "By this truth" means if the state of his having been brought safely by the deities is true, by this truth may the gods remember my son too, and having brought him too just like Rāma, may they give him to me - this is the meaning. "Permitted" means permitted by the man-eater saying "Go!" - by the power of the deities, return safely, son - thus he says.

"Ever towards my brother of pure heart" means ever, definitively, towards my brother of pure heart, whether face to face or in one's absence, I do not remember any ill-will in the mind; ill-will was never previously done by me towards him - thus his younger sister made a declaration of truth. "And because you have not set your mind above

me, husband" means my husband, brother of pure heart, because you have not set your mind above me, having overcome and surpassed me, you have not desired another with your mind. "Nor are you unpleasant to me in mind" means to me too in mind you were not unpleasant; we are as those who dwell together in mutual affection - thus his queen-consort made a declaration of truth.

The prince too proceeded along the road to the demon's dwelling by the method indicated by his father. The demon too, thinking "Warriors are indeed full of deceit; who knows what will happen?" having climbed the tree, sat looking out for the king's arrival. He, having seen the prince coming, thinking "Having turned back the father, the son must have come; there is no fear for me," having descended, showing him his back, sat down. He, having come, stood before him. Then the demon spoke a verse -

83. "Lofty, upright, fair-faced, from where are you? You do not understand me dwelling in the forest;
Having known me as a fierce man-eater, who knowing safety would come here?"

Therein, "who knowing safety would come here" means young man, what person indeed, knowing and wishing for his own safety, would come here? You have come not knowing, I think.

Having heard that, the prince spoke a verse -

84. "I know you, fierce one, are a man-eater, I do not not know you dwelling in the forest;
And I am the son of Jayaddisa, eat me today for the release of my father."

Therein, "for the release" means for the sake of release; I have come here having given my father's life; therefore release him, devour me - this is the meaning.

Then the demon spoke a verse -

85. "I know you are the son of Jayaddisa, for thus the features of you both are alike;
This deed of yours is very difficult to do, who would wish for death for the release of his father."

Therein, "for thus of you" means such is of you, of yours. The features of both are indeed similar - this is the meaning. "This deed of yours" means this action of yours is very difficult to do.

Then the prince spoke a verse -

86. "I think nothing here is difficult to do, for one who would wish for death for the release of his father;
And for the sake of his mother, having gone to the world beyond, associated with happiness and heaven."

Therein, "nothing here I think" means nothing do I think here. This is what is meant - O demon, whatever person wishes to die - wishes for death - in order to become associated with happiness, with the happiness of being reborn in heaven, having

gone to the world beyond for the purpose of the release of his father or for the sake of his mother, therefore I do not think anything here is difficult to do in the relinquishment of life for the sake of mother and father.

Having heard that, the demon asked "Young man, there is no being who does not fear death, why do you not fear?" He, speaking to him, spoke two verses -

87. "And I indeed do not ever remember any evil deed of my own, whether openly or in secret;
I am one who has discerned birth and death, just as it is for me here, so too in the hereafter.

88. "Eat me now, O one of great majesty, do your duties with this body;
Or I fall from the top of the tree for you, covering me you gave me meat."

87-88. Therein, "sare na jātu" means I definitively do not remember.

"Saṅkhātājātīmaraṇohamasmi" means I, with birth and death well discerned by knowledge, know that there is no being whatsoever who is born and is not subject to death. "Yatheva me idhā" means just as for me here, so too in the world beyond, and just as in the world beyond, so too here - there is no freedom from death whatsoever. This too has been well discerned by my knowledge. "Karassu kiccāni" means do the duties that must be done with this body; this body has been handed over by me to you. "Chādayamāno mayhaṃ tvamadesi maṃsan" means when I have died, having fallen from the treetop, from my body you, covering, relishing, whatever you wish, that meat you gave, you may eat - this is the meaning.

The demon, having heard his words, having become frightened, having thought "It is not possible to eat this one's flesh; by a means I shall put him to flight," spoke this verse -

89. "And this pleases you, prince, you give up your life for the release of your father;
Therefore you, being in a hurry, break up the firewood and kindle the fire."

Therein, "kindle" means having entered the forest, having brought heartwood logs, having kindled a fire, make smokeless embers; having cooked your flesh there, I shall eat it - thus it explains.

He, having done so, went to his presence. Making known that reason, the Teacher spoke the other verse -

90. "Then indeed the resolute prince, having gathered wood for a great fire;
Having kindled it, announced, 'Now the great twin fire is ablaze.'"

The demon, having looked at the prince who had come having made the fire, with hair standing on end, sat looking at the prince again and again, thinking "This lion among men has no fear even of death; one so fearless has never been seen by me before in so long a time." The prince, having seen his action, spoke a verse -

91. "Eat me now, O one acting forcibly, why do you look at me moment by moment with bristling hairs;
In such a way I do for you, in whatever way, covering me, you instructed me."

Therein, "muham" means again and again. "Tathā tathā tuyhamahaṃ" means I make such and such a word for you, what shall I do now, in whatever way, covering me, relishing me, you instructed that you will eat, therefore eat me now.

Then the demon, having heard his words, spoke a verse -

- 92.** "Who deserves to eat such a one, established in the Teaching, a speaker of truth, bountiful?
His head would split into seven pieces, whoever would not accept such a speaker of truth."

Having heard that, the prince, having said "If you do not wish to eat me, then why did you have the firewood broken up and the fire made?" when it was said "Will he flee or not? This is for the purpose of ascertaining you," having said "How will you now ascertain me, I who, though born in the animal realm, did not allow Sakka, the king of gods, to take possession of me?" said -

- 93.** "For this hare, imagining him to be a brahmin, made him dwell in his own body;
By that very thing, that moon, the young god, praised with the hare, is today a wish-granting demon."

Its meaning is - "For this" - he, the wise hare, imagining him to be a brahmin, thinking "This is a brahmin," made him dwell in his own body thus: "Today, having eaten this body, dwell right here" - thus he made him dwell by giving his own body in his own body; he caused him to dwell - this is the meaning. And he gave his body to him for the purpose of food. Sakka, having crushed a mountain and having taken the mountain's essence, made the sign of a hare on the disc of the moon. From that time onwards, by that very sign of a hare, that moon, the young god, praised with the hare thus "the moon, the moon," wish-granting for the world, increasing affection, today, O demon, shines. For this is a wonder lasting for a cosmic cycle.

Having heard that, the demon, releasing the prince, spoke a verse -

- 94.** "Just as the moon released from Rāhu's mouth shines like the radiant sun on the fifteenth day;
Thus you, released from the man-eater, shine in Kapila, O one of great majesty;
Gladdening your father and mother, and may all your kinsmen's side rejoice."

Therein, "the radiant sun" means the sun. This is what is meant - just as on the fifteenth day the moon or the radiant sun released from Rāhu's mouth shines, so you too, released from my presence, shine in the Kapila country, O one of great majesty. "May rejoice" means may be satisfied.

Saying "Go, great hero," he dismissed the Great Being. He too, having rendered him free from agitation, having given the five precepts, investigating "Is this one a demon or not?" - "The eyes of demons are red and unwinking, and no shadow is evident, and they are unafraid. This one is not a demon; this one is a human being. My father's three brothers, it is said, were seized by a demoness. Of those, two would have been eaten by her; one would have been looked after through affection for a son. This one

must be that one. Having taken this one, having told my father, I shall establish him in the kingdom" - having thought thus, having said "Come, friend, you are not a demon; you are my father's elder brother. Come, having gone together with me, raise the umbrella in the kingdom belonging to the family," when the other said "I am not a human being," having asked "You do not believe me; but is there someone whom you would believe?" when it was said "There is a hermit possessed of the divine eye at such and such a place," having taken him, he went there. The hermit, having seen them, having said "What are you doing, father and son, wandering in the forest?" told them of their kinship. The man-eater, having believed him, saying "Dear son, you go; I, born in two ways in just one individual existence, have no need of the kingdom; I shall go forth," went forth in the going forth of sages in the presence of the hermit. Then the prince, having paid homage to him, went to the city. Making known that meaning, the Teacher -

- 95.** "Then indeed the resolute prince, with joined palms, approached the man-eater;
Permitted, safely, happy, healthy, he returned from the beings defiled by tawny."

Having spoken the verse, showing the deed done by the townspeople and others for him who had gone to the city, he spoke the concluding verse -

- 96.** Him the townspeople and all the country-folk, elephant riders, charioteers, and infantry soldiers;
Paying homage with joined palms, approached, "Homage to you, doer of what is difficult to do."

The king, having heard "The prince has come, it is said," went out to meet him. The prince, surrounded by a great multitude of people, having gone, paid homage to the king. Then he asked her - "Dear son, how were you freed from such a man-eater?" "Father, this one is not a demon; he is your elder brother, he is my paternal uncle" - having reported the whole story, he said "It is fitting for you to see my paternal uncle." The king, at that very moment, having had the drum circulated, went to the presence of the hermits with a great retinue. The chief ascetic related in detail the reason for having been brought by the demoness and not devoured, the reason for the disappearance of the demon nature, and their kinship - everything. The king said "Come, brother, exercise the kingship." "Enough, great king." "Then come, you shall dwell in the pleasure grove; I shall attend upon you with the four requisites?" "I shall not come, great king." The king, having dammed up a mountain gorge not far from their hermitage grounds, having had a great lake made, having prepared arable fields, having brought a thousand wealthy families, having settled a great village, established an alms round for the hermits. That village became known as the market town of Cūḷakammāsadamma. But the place where the man-eater was tamed by the Great Being Sutasoma should be understood as the market town of Mahākammāsadamma.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the elder who supported his mother became established in the fruition of stream-entry. At that time the mother and father were the great royal families, the hermit was Sāriputta, the

man-eater was Aṅgulimāla, the youngest sister was Uppalavaṇṇā, the queen-consort was Rāhula's mother, but the prince Alīnasattu was myself.

The commentary on the Jayaddisa Jātaka is the third.

514. The Commentary on the Chaddanta Jātaka

"Why do you grieve?" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain young nun. She, it is said, was a daughter of a good family in Sāvattihī who, having seen the danger in the household life, having gone forth in the Dispensation, one day, having gone together with nuns for the purpose of hearing the Teaching, having sat down on the decorated Teaching-seat, having looked at the body of the Possessor of the Ten Powers who was expounding the Teaching - a body endowed with the highest beauty, produced by the power of immeasurable merit - she thought "Have I previously, while wandering in existence, been a foot-attendant wife of this great man?" Then at that very moment the knowledge of remembering past births arose in her - "At the time of the Chaddanta elephant, I was formerly a foot-attendant wife of this great man." Then, as she was remembering, great joy and gladness arose in her. She, through the force of joy, having laughed a great laugh, thought again - "Foot-attendant wives who have a disposition for the welfare of their husbands are few; those with a disposition for harm are far more numerous. Was I one with a disposition for welfare towards this great man, or one with a disposition for harm?" She, recollecting, saw "I, having placed a trifling grudge in my heart, having sent a hunter named Sonuttara, having had the lord of great elephants Chaddanta, one hundred and twenty cubits in height, shot with a poison-dipped arrow, brought him to the destruction of life." Then sorrow arose in her, her heart became hot, being unable to hold back the sorrow, having breathed in and breathed out, she wailed with a loud voice. Having seen that, the Teacher manifested a smile, and when asked by the community of monks "What now, venerable sir, is the cause, what is the condition for the manifestation of a smile?" having said "Monks, this young nun, having remembered an offence committed against me in the past, is crying," he brought up the past.

In the past, in the Himalayan region, in dependence on the Chaddanta lake, eight thousand large bull elephants dwelt, possessing supernormal power, able to travel through the sky. At that time the Bodhisatta was reborn as the son of the chief elephant, and he was entirely white with red mouth and feet. He afterwards, having come of age, was eighty-eight cubits in height and two thousand ratanas in length. He was endowed with a trunk of fifty-eight cubits, resembling a silver chain. But his tusks were fifteen cubits in circumference and thirty cubits in length, endowed with rays of six colours. He was the chief of eight thousand elephants, and he venerated five hundred Individually Enlightened Ones. He had two queen-consorts - Cūlasubbhaddā and Mahāsubbhaddā. The king of elephants, with a retinue of eight thousand elephants, dwelt in a golden cave. Now that Chaddanta lake was fifty yojanas in length and in breadth. In its middle, in an area of twelve yojanas in extent, there was neither moss nor aquatic plants; only water the colour of a mass of jewels remained settled. Next to that, a pure grove of white water-lilies one yojana in breadth stood encircling that water. Next to that, a pure grove of blue water-lilies, also one yojana in breadth, stood encircling that. Then groves of red water-lilies,

white water-lilies, red lotuses, white lotuses, and night-lilies, each one yojana in breadth, stood encircling each preceding one. Now next to these seven groves, a mixed grove consisting of all those groves beginning with white water-lilies, also one yojana in breadth, stood encircling them. Next to that, in waist-deep water for the elephants, a grove of red rice also one yojana in breadth; next to that, at the water's edge, a grove of small shrubs also one yojana in breadth, strewn with blue, yellow, red, white, fragrant, and delicate flowers. Thus these ten groves were each one yojana in breadth. Then a grove of small beans, large beans, and mung beans; next to that, groves of creepers of pumpkins, cucumbers, gourds, and winter melons; then a grove of sugar-cane the size of areca palm trees; then a grove of plantains with fruits the size of elephant tusks; then a sāla grove; next to that, a grove of jackfruit trees with fruits the size of jars; then a grove of tamarind trees with sweet fruit; then a mango grove; then a grove of wood-apple trees; then a mixed great jungle thicket; then a bamboo grove. This was its splendour at that time. But in the Saṃyutta Commentary, the splendour existing at the present time was spoken of.

Now seven mountains stood encircling the bamboo grove. Beginning from the outermost of them, the first was named the Lesser Black Mountain, the second was named the Great Black Mountain, then the Water Mountain, then the Moon-slope Mountain, then the Sun-slope Mountain, then the Jewel-slope Mountain, and the seventh was named the Gold-slope Mountain. It, seven yojanas in height, stood encircling the Chaddanta lake like the rim of a bowl. Its inner slope was gold-coloured; by the radiance issuing from it, the Chaddanta lake appeared like a newly risen sun. But among the outer mountains, one was six yojanas in height, one five, one four, one three, one two, and one was one yojana. Now in the north-eastern corner of that lake encircled by seven mountains, in a place exposed to water and wind, there is a great banyan tree. Its trunk was five yojanas in circumference, seven yojanas in height; in the four directions the four branches were six yojanas long; the branch rising upward was also six yojanas. Thus it was thirteen yojanas in height from the root upwards, and twelve yojanas from the near end of the branches to the far end, adorned with eight thousand aerial roots, standing resplendent like the bare Jewel Mountain. Now in the western direction of the Chaddanta lake, on the Gold-slope Mountain, there stands a golden cave of twelve yojanas. The king of elephants named Chaddanta, during the rainy season and in winter, surrounded by eight thousand elephants, dwelt in the golden cave. In the hot season, receiving the water and wind, he stood among the aerial roots at the foot of the great banyan tree.

Then one day young elephants came and reported to him "The great sāla grove is in bloom." He, together with his retinue, thinking "I shall play the sāla-sport," having gone to the sāla grove, struck a fully blossoming sāla tree with his frontal globe. At that time Cūḷasubhaddā was standing on the windward side; upon her body fell old leaves mixed with dry twigs and red ants. Mahāsubhaddā was standing on the leeward side; upon her body fell flower pollen, filaments, and petals. Cūḷasubhaddā, thinking "This king of elephants caused flower pollen, filaments, and petals to fall upon his beloved wife, but caused dry twigs mixed with old leaves and red ants to fall upon my body; let it be, I shall know what is to be done," bound enmity against the Great Being.

On yet another day, the king of elephants, together with his retinue, descended into the Chaddanta lake for the purpose of bathing. Then two young elephants, having taken bundles of usīra roots with their trunks, bathed him as if scrubbing the peak of Kelāsa. When he had bathed and come out, they bathed the two she-elephants. They too, having come out, stood near the Great Being. Then the eight thousand elephants, having descended into the lake, having played water-sport, having brought various flowers from the lake, as if adorning a silver stūpa, having adorned the Great Being, afterwards adorned the two she-elephants. Then a certain elephant, wandering about in the lake, having found and brought a great lotus named Sattuddaya, gave it to the Great Being. He, having taken it with his trunk, having sprinkled the pollen on his frontal globe, gave it to the chief consort Mahāsubhaddā. Having seen that, the other, thinking "This Sattuddaya great lotus too he gave only to his beloved wife, not to me," again bound enmity against him.

Then one day, when the Bodhisatta, having mixed sweet fruits and lotus bulbs and roots with lotus honey, was feeding the five hundred Individually Enlightened Ones, Cūlasubhaddā, having given various kinds of fruit obtained by herself to the Individually Enlightened Ones, set up the aspiration "Venerable sir, having passed away from here, having been reborn in the royal family of Madda, having become a princess named Subhaddā, having come of age, having attained the position of queen-consort of the king of Bārāṇasī, being dear and agreeable to him, being able to make him do her own preference, having told him, having sent a hunter, having had this elephant shot with a poison-dipped arrow, having brought about the destruction of his life, may I be able to have the twin tusks brought while they emit six-coloured rays." She, from that time onwards, not taking food, having withered, before long, having died, was reborn in the womb of the queen-consort of the king in the country of Madda; they gave her the name Subhaddā. Then, when she had come of age, they gave her to the king of Bārāṇasī. She was dear and agreeable to him, having become the foremost of sixteen thousand women, and she also obtained the knowledge of remembering former births. She thought - "My aspiration has been fulfilled; now I shall have the twin tusks of that elephant brought." Then, having smeared her body with oil, having put on soiled clothes, having shown the appearance of illness, having entered the royal bedchamber, she lay down on the small bed. The king, having said "Where is Subhaddā?" having heard "She is ill," having entered the royal bedchamber, having sat down on the small bed, stroking her back, spoke the first verse -

- 97.** "Why do you grieve, O golden-bodied one, why are you pale, O fair-complexioned one;
You wither, O large-eyed one, like a garland crushed by hands."

Therein, "golden-bodied one" means one whose body resembles gold. "Like a garland crushed by hands" means like a lotus garland crushed by hands.

Having heard that, she spoke the other verse -

- 98.** "Great king, a longing came to me in a dream;
It is not of an easily obtainable nature, such as is my longing."

Therein, "it is not" means whichever longing came to me in a dream, seen by me while seeing in a dream, that is not as if of an easily obtainable nature; it is difficult to obtain; but without obtaining that, there is no life for me - she said.

Having heard that, the king spoke a verse -

- 99.** "Whatever human sensual pleasures there are, here in the world, in the Nandana grove;
All of them are abundant for me, I give you your longing."

Therein, "abundant" means many, easily obtained.

Having heard that, the queen said "Great king, my longing is difficult to obtain, I shall not speak of it now, but however many hunters there are in your realm, convoke them all, I shall speak in their midst" - making this clear, she spoke the next verse -

- 100.** "Let the hunters come together, O king, whoever are in your realm;
To them I shall declare what my longing is like."

The king, having accepted saying "Good," having come out from the royal bedchamber, commanded the ministers: "Have the drum circulated for the purpose of assembling whatever hunters there are in the Kāsi country of three hundred yojanas." They did so. Before long, the hunters dwelling in the Kāsi country, having taken presents according to their strength, having come, had the fact of their arrival announced to the king. All of them were about sixty thousand in number. The king, having known the fact of their arrival, standing at the window, having stretched out his hand, speaking to the queen about the fact of their arrival, said -

- 101.** "These are your hunters, goddess, skilled with their hands, confident;
Knowers of forests and knowers of deer, who have sacrificed their lives for my purpose."

Therein, "these are your" means those whom you caused to assemble, these are your. "Skilled with their hands" means skilled with their hands in piercing and cutting, skilful, well-trained. "Confident" means fearless. "Knowers of forests and knowers of deer" means they know the forests and the deer. "For my purpose" means all these too have sacrificed their lives for my purpose; they do whatever I wish.

Having heard that, the queen, having addressed them, spoke the other verse -

- 102.** Sons of hunters, listen, as many as are assembled here;
A white elephant with six tusks, I saw in a dream;
I have need of its tusks, without obtaining them there is no life for me.

Therein, "listen" means hear. "Six-tusked" means having tusks of six colours.

Having heard that, the hunter's sons said -

- 103.** "Neither by our fathers nor by our grandfathers, has an elephant with six tusks been seen or heard of;
What the king's daughter saw in a dream, tell us what kind of noble elephant it was."

Therein, "pitūnaṃ" is the genitive case used in the instrumental sense. This is what is meant - O queen, neither by our fathers, nor by our grandfathers has such an elephant been seen before, how much more so by us; therefore, by means of the characteristics seen by yourself, tell us what kind of noble elephant was seen by you.

The following verse too was spoken by them alone -

- 104.** "Four directions and four intermediate directions, above and below, these ten directions;
In which direction dwells the king of serpents, the six-tusked one that was seen in a dream?"

Therein, "directions" means in the directions. "Which" means in which of these directions.

When this was said, Subhaddā, having looked at all the huntsmen, having seen among them a hunter named Sonuttara, a former enemy of the Great Being - with splayed feet, with calves like parcels of food, with large knees, with large ribs, with a thick beard and copper-coloured jaw, with pierced tawny eyes, of ugly appearance, loathsome, evident head and shoulders above all - thinking "This one will be able to do my bidding," having obtained permission from the king, having taken him, having ascended to the uppermost storey of the seven-storeyed mansion, having opened the northern lion-window, having stretched out her hand facing the northern Himavanta, she spoke four verses -

105. "From here straight in the northern direction, having passed beyond the seven vast mountains;
There is an eminent mountain named Suvaṇṇapassa, fully in bloom, frequented by kimpurisas.
106. "Having ascended the rock, the dwelling of the kinnaras, look at the foot of the mountain;
Then you will see the king banyan tree, cloud-like in colour, with eight thousand roots.
107. "There stands an elephant with six tusks, all white, difficult to overcome by others;
Eight thousand elephants protect him, with tusks as long as plough-poles, strikers swift as the wind.
108. "They stand breathing out tremendously, they become agitated even by the stirring of the wind;
But having seen a human being there, they would reduce him to ashes, not even his dust would remain."

105-108. Therein, "from here" means from this place. "In the northern direction" means in the northern. "Eminent" means great, higher than the other six mountains. "Look" means you should look. "There stands" means at the foot of that banyan tree, in the hot season, he stands receiving the water and wind. "Difficult to overcome" means there are none able to approach him and use force against him - thus difficult to overcome by others. "With tusks like plough-poles" means having tusks equal to a

chariot-pole. "Strikers swift as the wind" means having gone with the speed of the wind, their habit is to strike the enemies - such eight thousand elephants protect the king of elephants. "Tremendously" means they stand releasing frightful in-breaths accompanied by a great sound. "Of the stirring" means whatever stirring, shaking, trembling accompanied by sound of that which is struck by the wind - they become agitated even by that; so fierce are those elephants. "Were not" means of that one destroyed and reduced to ashes by the blast of breath from his nostrils, not even his dust would remain.

Having heard that, Sonuttara, frightened by the fear of death, said -

109. "Many are these ornaments of gold in the royal family, O queen;
Pearls, gems, and those made of lapis lazuli, what will you do with an
ornament of tusks;
Do you wish to kill the elephant with six tusks, or will you have the hunter's
sons slain?"

Therein, "ornaments" means decorations. "Made of lapis lazuli" means made of lapis lazuli. "Will you have slain" - he asks whether or she wished to have the hunter's sons killed under the pretext of ornaments.

Thereupon the queen spoke a verse -

110. "I am jealous and afflicted, huntsman, and I wither away recollecting;
Do this matter for me, hunter, I will give you five excellent villages."

Therein, "sā" (I) means I am she. "Recollecting" means recollecting the enmity done against me formerly by that elephant. "I will give you" means when this matter has been accomplished by you, I give five excellent villages yielding a hundred thousand per year.

And having said thus, having consoled and sent him, saying "My dear hunter's son, I formerly, having given a gift to the Individually Enlightened Ones, set up the aspiration 'May I be able to have this six-tusked elephant killed and have the twin tusks brought.' There is nothing whatsoever that has been seen by me in a dream; but that aspiration aspired to by me will succeed. Do not fear as you go." He, having accepted her word saying "Very well, lady," asking "Then, having made it clear to me, tell me his dwelling place," spoke this verse -

111. "Where does he dwell, where does he go to his place, what is the path of one
gone to bathe;
How indeed does that king of serpents bathe, how may we understand the
destination of the elephant?"

Therein, "where does he dwell" means where does he live. "Where does he go to" means where does he approach, where does he stay - this is the meaning. "What is the path" means what is the path of that one gone to bathe, by which road does he go. "How may we understand the destination" means when it is not told by you, how shall we know the destination of that king of serpents; therefore tell us - this is the meaning.

Then she, by the knowledge of remembering past births, indicating to him the place

seen from direct experience, spoke two verses -

112. "Right there is that pond not far away, delightful, with good landing places,
and with abundant water;
In full bloom, frequented by swarms of bees, for here that king of serpents
bathes.
113. "Having bathed his head, bearing a garland of waterlilies, all white, with limbs
like the skin of a white lotus;
Rejoicing, he goes to his abode, having put in front the great queen, the
entirely auspicious one."

112-113. "Right there" means at his dwelling place itself. "Pond" is said with reference to the Chaddanta lake. "In full bloom" means flowering all around with two kinds of white water lilies, three kinds of waterlilies, and lotuses of five colours. "For here he" means that king of serpents bathes here in the Chaddanta lake. "Bearing a garland of waterlilies" means wearing a garland of flowers, both water-born and land-born, beginning with waterlilies. "With limbs of white lotus skin" means endowed with white limbs, with skin similar to a white lotus. "Rejoicing" means delighted and greatly pleased. "Abode" means his own dwelling place. "Having put in front" means having put in front the great queen named Sabbabhaddā, surrounded by eight thousand elephants, he goes to his own dwelling place.

Having heard that, Sonuttara accepted, saying "Very well, lady, I shall kill that elephant and bring its tusks." Then she, pleased, having given a thousand, having dismissed him saying "Go home for now; after the elapse of seven days from now you will go there," having had the smiths summoned, having commanded "Dear sirs, we have need of adzes, hatchets, spades, chisels, hand-held bamboo-thicket-cutting knives, grass-reaping sickles, swords, iron rods, saws, stakes, and iron grappling hooks; make everything quickly and bring it," having had the leather-workers summoned, she commanded "Dear sirs, it is proper to make a leather bellows-bag capable of holding a pot-load; we also have need of leather straps, thongs, elephant-foot sandals, and leather umbrellas; make everything quickly and bring it." Both of them, having made all those things quickly, brought and gave them. She, having arranged provisions for him, beginning with fire-sticks, put all the equipment and also the provisions beginning with bound flour into the leather bag; all that was of the measure of a pot-load.

Sonuttara too, having made his own preparations, having come on the seventh day, having paid homage to the queen, stood there. Then she said to him "Your equipment is all completed, my dear; take this bag for now." He, however, being of great strength, bore the power of five elephants; therefore, having lifted it up like a betel-leaf bag, having placed it under his armpit, he stood as if empty-handed. Subhaddā, having given expenses for the hunter's children and wife, having informed the king, dismissed Sonuttara. He too, having paid homage to the king and queen, having descended from the king's abode, having stood on a chariot, having departed from the city with a great retinue, having reached the borderland through a succession of villages, market towns, and provinces, having turned back the country-folk, having entered the forest together with the border-dwellers, having passed beyond the path

of humans, having turned back even the border-dwellers, going entirely alone, having reached thirty yojanas, first the timber thicket, the reed thicket, the grass thicket, the basil thicket, the reed-grass thicket, the tirivaccha thicket - thus six thickets; the thorny bamboo-bush thickets, the cane thicket, the mixed thicket, the reed thicket, the dense forest thicket similar to the reed-grass thicket and impenetrable even by a snake, the tree thicket, the bamboo thicket, yet another bamboo-bush thicket, the mud thicket, the water thicket, the mountain thicket - thus having reached eighteen thickets in succession; having mowed the timber thicket and so on with a sickle, having cut the basil thicket and so on with a bamboo-thicket-cutting knife, having chopped the trees with a hatchet, having pierced the very large trees with a chisel, making a path; in the bamboo grove, having made a ladder, having climbed a bamboo bush, having cut a bamboo, having felled it upon the top of another bamboo bush, having gone along the top of the bamboo bush; in the mud thicket, having spread a dry wooden board, having gone by that, having spread another, having lifted up the other one, again spreading it in front, having passed beyond that; in the water thicket, having made a canoe, having crossed the water thicket by it; having stood at the foot of the mountain, having tied an iron grappling hook with a string, having thrown it upward, having made it stick to the mountain, having climbed up by the string, having pierced the mountain with a diamond-tipped iron rod, having hammered in a stake, having stood there, having pulled back the grappling hook, having made it stick again above, standing there, having let down a leather strap, having taken it and descended, having tied it to the lower stake, having grasped the string with the left hand, having taken a mallet with the right hand, having struck the string, having extracted the stake, he ascends again. By this method, having ascended to the mountain top, descending on the other side, by the former method itself, first having hammered a stake into the mountain top, having tied the string to the leather bag, having wound it around the stake, himself having sat inside the bag, in the manner of spiders releasing spider-thread, unwinding the string, he descends. Some say that having caught the wind with a leather umbrella, he descends like a bird.

Thus, having taken the word of Subhaddā, having departed from the city, having passed beyond seventeen thickets, having reached the mountain thicket, there too having passed beyond six mountains, making manifest the state of having ascended to the top of the Golden-Flank mountain, the Teacher said -

114. "Having learnt that saying right there, having taken his quiver and bow, the hunter;
Weighs up the seven vast mountains, the lofty mountain named Golden-Flank.
115. "Having ascended the rock, the dwelling of the kinnaras, he looked at the foot of the mountain;
There he saw the king banyan tree, cloud-like in colour, with eight thousand roots.
116. "There he saw an elephant with six tusks, all white, difficult to overcome by others;
Eight thousand elephants protect him, with tusks as long as plough-poles, strikers swift as the wind.

117. "There he saw a pond not far away, delightful, with good landing places, and with abundant water;
In full bloom, frequented by swarms of bees, where that king of serpents bathes.
118. "Having seen the elephant's destination and presence, the path of one gone to bathe;
The ignoble one approached the pitfall, engaged by one obedient to the mind's control."

114-118. Therein, "he" means, monks, that hunter, right there on the upper floor of the seven-storeyed mansion, having learnt the word of that Subhaddā who was standing there, having taken his quiver of arrows and great bow, having reached the mountain thicket, "Which indeed is the mountain named Golden-Flank?" - he weighs up the seven great mountains; at that time he examines and determines. He, thus determining, having seen the lofty mountain named Golden-Flank, thought "This must be it." "He looked" means having ascended that mountain which was the dwelling of the kinnaras, guided by the indication given by Subhaddā, he looked below. "There" means at the foot of that mountain, not far away, he saw that banyan tree.

"There" means standing at the foot of that banyan tree. "There" means right there within the mountain, not far from that banyan tree, where he bathes, he saw that pond. "Having seen" means having descended from the Golden-Flank mountain, at the time when the elephants had gone, having mounted elephant-foot sandals, reflecting upon the place where that king of elephants had gone, the regular dwelling place, "He goes by this path, here he bathes, having bathed and come out, here he stands" - having seen all this, ignoble in nature through shamelessness, engaged by that one obedient to the mind's control, therefore he approached the pitfall, he set about it; he dug a pit - this is the meaning.

Herein this is the progressive discourse - "It is said that he, having reached the dwelling place of the Great Being in seven years plus seven months and seven days, having observed his dwelling place in the very manner already stated, having determined 'Having dug a pit here, standing in it, having shot the lord of elephants with a poison-dipped arrow, I shall bring him to the destruction of life,' having entered the forest, having cut trees for the purpose of pillars and so on, having prepared building materials, when the elephants had gone for the purpose of bathing, having dug a square pit with a large spade at his dwelling place, having scattered the excavated soil with water as if sowing seeds, having set up pillars on top of mortar-stones, having placed cross-beams and carrying poles, having spread boards, having made a hole the size of an arrow, having thrown soil and rubbish on top, having made an entrance for himself on one side, when the pit was thus completed, at the very time towards the break of dawn, having put on a head-covering, having dressed in ochre robes, having taken his bow together with the poison-dipped arrow, having descended into the pit, he stood. Making known that meaning, the Teacher said -

119. "Having dug a pit, he covered it with planks, the hunter placed himself inside with his bow;

He struck the elephant that had come to the side with a broad arrow, the doer of wrongful deeds.

120. "And the pierced elephant trumpeted a terrible cry, and all the elephants roared terribly;

Making conflict with grass and wood, they ran in the eight directions all around.

121. "Thinking 'I shall kill him,' while fondling, he saw the ochre robe, the banner of the sages;

Though touched by suffering, perception arose: 'The arahant's banner is not to be harmed by the virtuous.'"

119-121. Therein, "having placed himself inside" means having put down, having made enter. "That had come to the side" means that had come to the side of his own pit. It is said that he, having come on the second day, having bathed, having come out, stood in that place named Mahāvisālamālaka. Then water from his body, having trickled down through the navel area, fell through that hole upon the hunter's body. By that sign, he, having known the state of the Great Being having come and standing there, struck that one who had come to the side with a broad arrow, he shot. "The doer of wrongful deeds" means the doer of a wrongful deed by the production of bodily and mental suffering for that Great Being.

"Trumpeted a cry" etc. means he made a trumpeting cry. It is said that that arrow, having entered through the navel, having crushed the spleen and so on, having cut the intestines, having risen up as if splitting the back part with a hatchet, sprang into the sky. Like dye from a broken silver pot, blood flowed forth from the opening of the wound; intense pain arose. He, being unable to endure the pain, overcome by pain, making the entire mountain resound with a single reverberation, trumpeted a great trumpeting cry three times. "And all" means those too, all eight thousand elephants, having heard that sound, frightened by the fear of death, roared terribly, made an echo. "Making conflict" means having gone towards that sound, having seen the Chaddanta elephant overcome by pain, thinking "We shall seize the adversary," crushing grass and wood to bits, they ran in all directions.

"I shall kill him" means "Monks, that Chaddanta elephant, when the elephants had departed in the directions, with the she-elephant Subhaddā standing at his side, having supported him, while she was consoling him, having endured the pain, observing the place from which the arrow had come, having reflected 'If this had come from the eastern direction and so on, having entered through the frontal globes and so on, it would have exited through the hind parts of the body and so on; but this, having entered through the navel, sprang into the sky; therefore it must have been released by one standing on the ground,' wishing to examine the place where he stood, having thought 'Who knows what will happen; it is fitting to remove Subhaddā,' having said 'Dear lady, eight thousand elephants have rushed in the directions seeking my adversary; what are you doing here?' when she said 'Sire, I stand having supported you, consoling you; forgive me,' having circumambulated three times, having paid homage at four places, when she had sprung into the sky, the king of elephants struck the ground with his toenail; a board having flown up, it

was gone. He, looking through the hole, having seen Sonuttara, having given rise to the thought "Shall I kill him or not," having inserted his trunk of the colour of a silver garland, while fondling, he saw the ochre robe, the banner of the Buddhas, the sages. The hunter placed the ochre robe in the Great Being's hands. He, having lifted it up, placed it before him. Then, for him, though touched by such suffering, this perception arose: "The arahant's banner is indeed not to be harmed by the virtuous wise ones; surely it is to be honoured and to be respected."

He, conversing with him, spoke a pair of verses -

122. "Whoever, not free from corruption, will put on the ochre robe;
Devoid of self-control and truth, he does not deserve the ochre robe.
123. "But whoever has left behind corruption, well concentrated in morality;
Endowed with self-control and truth, he indeed deserves the ochre robe."

122-123. Its meaning is - My dear hunter's son, whatever man, not free from corruption through the corruptions of lust and so on, devoid of, not approaching those virtues of sense-faculty control and verbal truth, puts on the ochre robe dyed with the colour of corruption, he does not deserve that ochre robe, he is not befitting for that garment. But whoever, because of having vomited out those corruptions, would be one who has left behind corruption, well concentrated in morality, well established, of fully perfected moral conduct, he indeed deserves that ochre robe.

Having said thus, the Great Being, having extinguished his mind regarding that one, asked "My dear, for what purpose do you pierce me? Is it for your own sake, or have you been employed by another?" Making known that meaning, the Teacher said -

- 124.** The elephant, struck with a broad arrow, with uncorrupted mind addressed the hunter:
"For what purpose, or for what reason, my dear, did you kill me, or whose is this undertaking?"

Therein, "for what purpose" means wishing for what in the future. "Or for what reason" means for what cause, for what reason - what indeed is your enmity with me - this is the intention. "Or whose" means or whose else is this undertaking, engaged by whom did you kill me - this is the meaning.

Then the huntsman, explaining to him, spoke a verse -

- 125.** "The chief queen of the king of Kāsi, venerable sir, she was venerated in the royal family, Subhaddā;
She saw that and she informed me, and she said to me 'there is need for the tusks'."

Therein, "venerated" means having been established in the position of queen-consort, she was venerated. "Saw" means it is said that she saw that in a dream. "Informed" means she, having had honour done to me, informed me thus: "In the Himalayan region there is such and such an elephant dwelling at such and such a

place." "For the tusks" means that elephant's tusks are resplendent with six-coloured rays; I have need of them, I wish to have an ornament made, bring them to me - thus she said to me.

Having heard that, having known "This is the deed of Cūḷasubhaddā," the Great Being, having endured the feeling, making clear "She has no need of my tusks, but she sent him out of desire to have me killed" - spoke a pair of verses -

126. "Many are these lofty pairs of tusks, which belonged to my fathers and grandfathers;
That princess prone to wrath knows them, the fool desiring murder made enmity.
127. "Rise up, huntsman, having taken the saw, cut off these tusks before I die;
You should tell that wrathful princess, 'The elephant is slain, come, here are his tusks'."

126-127. Therein, "these" - it is said that the tusks of his fathers and grandfathers were accumulated in a cave so that they would not perish; with reference to them he said thus. "Knows" means she knows the tusks accumulated here of many elephants. "Desiring murder" means however she, wishing to kill me, having placed a trifling grudge in her heart, made enmity for herself; by such a harsh deed she brought it to its summit. "Khara" means a saw. "Before I die" means as long as I do not die. "Vajjasī" means you should say. "Come, here are his tusks" means that elephant has been slain by me, your wish has reached its summit, take them, here are his tusks.

He, having heard his word, having risen from his sitting place, having taken the saw, approached his presence thinking "I shall cut the tusks." He, however, was eighty-eight cubits in height, standing like a silver mountain; therefore he could not reach the place of the tusks. Then the Great Being, bending his body forward, lay down with his head lowered. Then the hunter, trampling upon the Great Being's trunk resembling a silver chain, having climbed up, having stood upon the frontal globe as if upon the peak of Mount Kelāsa, having struck the flesh at the edge of the mouth with a small bow, having pushed it inside, having descended from the frontal globe, inserted the saw inside the mouth, and firmly pulled it back and forth with both hands. Intense pain arose for the Great Being; his mouth filled with blood. The hunter, moving it here and there, was not able to cut with the saw. Then the Great Being, having spat out the blood from his mouth, having endured the pain, asked "What, my dear, are you not able to cut?" "Yes, master." The Great Being, having established mindfulness, said "If so, my dear, having lifted up my trunk, make me grasp the edge of the saw; I have no strength to lift up my trunk by myself." The hunter did so.

The Great Being, having taken the saw with his trunk, moved it back and forth; the tusks were cut off like palm shoots. Then, having had them brought and having taken them, having given the tusks saying "My dear hunter's son, I, giving these tusks to you, do not give them thinking 'They are disagreeable to me,' nor aspiring to the positions of Sakka, Māra, or Brahmā; but more dear to me than these tusks, a hundredfold, a thousandfold, a hundred-thousandfold, are the tusks of omniscient knowledge itself; may this merit of mine be a condition for the penetration of omniscient knowledge," having asked "My dear, in how much time have you come to

this place?" when it was said "In seven years with an excess of seven months and seven days" - Having said "Go, by the power of these tusks you will reach Bārāṇasī within the interval of seven days itself," having made a protection for him, he dismissed him. And having dismissed him, even before those elephants had returned and before Subhaddā had returned, he died. Making known that meaning, the Teacher said -

128. "Having risen, that fierce huntsman, having taken the saw, having cut off the tusks of the noble elephant;
Lovely, beautiful, incomparable on earth, having taken them, he departed from there quickly."

Therein, "lovely" means graceful. "Beautiful" means attractive. "Incomparable" means unlike other tusks on this earth.

When he had departed, those elephants, not seeing the adversary, returned. Making known that meaning, the Teacher said -

129. "Afflicted by fear, distressed by the slaughter of the elephant, those elephants that ran through the eight directions;
Not seeing the man, the enemy of the elephant, they returned to where that king of elephants was."

Therein, "afflicted by fear" means troubled by the fear of death. "Distressed" means afflicted. "Enemy of the elephant" means the adversary of the elephant. "To where he" means the meaning is that they returned to that place where in the Visālamālaka that king of elephants, having died, had fallen like Mount Kelāsa.

But together with them Mahāsubhaddā too came. All those eight thousand elephants, having wept and lamented there, having gone to the presence of the Individually Enlightened Ones who were dependent on the Great Being's family, said "Venerable sirs, your donor of requisites, pierced by a poison-dipped arrow, has died; please come for the viewing of the charnel ground." The five hundred Individually Enlightened Ones too, having come through the sky, descended at the Visālamālaka. At that moment two young elephants, having lifted up the body of the elephant king with their tusks, having had it pay homage to the Individually Enlightened Ones, having placed it on the funeral pyre, cremated it. The Individually Enlightened Ones recited the Teaching the whole night at the cremation ground. The eight thousand elephants, having extinguished the cremation ground, having paid homage, having bathed, having put Mahāsubhaddā in front, went to their own dwelling place. Making known that meaning, the Teacher said -

130. "Those elephants there, having cried and lamented, having scattered dust on their own heads;
They all went to their own abode, having put in front the great sage, the entirely auspicious one."

Therein, "dust" means cremation ground dust.

Sonuttara too, without even arriving, on the seventh day, having taken the tusks, reached Bārāṇasī. Making known that meaning, the Teacher said -

- 131.** "Having taken the tusks of the noble elephant, lovely, beautiful, incomparable on earth;
With golden streaks illuminating all around, that hunter approached the city of Kāsi;
He presented the tusks to the princess, 'The elephant is slain, come, here are his tusks.'"

Therein, "with golden streaks" means with golden-streaked rays. "Illuminating all around" means shining all around, making the entire jungle thicket as if golden-coloured. "He presented" means having sent a message from the queen saying "I am coming having taken the twin tusks of the Chaddanta elephant which emit six-coloured rays; have the city decorated," and having had her inform the king, when the city had been decorated like the city of the gods, Sonuttara too, having entered the city, having ascended the mansion, presented the tusks; and having presented them, he gave the tusks saying "Lady, the elephant against whom you harboured a trifling grudge in your heart, that elephant has been slain and killed by me; he said 'Inform me of the state of my death'; you know the state of his death; take them, here are his tusks."

She, having taken the tusks of the Great Being decorated with six-coloured rays by a jewelled fan-handle, having placed them on her thighs, looking at the tusks of her own former husband in a previous existence, recollecting the Great Being thinking "Having brought an elephant endowed with such beauty to the destruction of life with a poison-dipped arrow, having cut off these tusks, Sonuttara has come," having given rise to sorrow, was unable to endure it. Then right there her heart split, and she died on that very day. Making known that meaning, the Teacher said -

132. "Having seen the tusks of the noble elephant, dear to her husband in a former birth;
Right there her heart split, and by that very thing the foolish woman died."
133. "He who had attained the highest enlightenment, of great majesty, smiled in the midst of the assembly;
The monks with well-liberated minds asked, "The Buddhas do not manifest without a reason."
134. "The young maiden whom you saw, wearing the ochre robe, practising homelessness;
She was then a princess, I was then the king of serpents."
135. "Having taken the tusks of the noble elephant, lovely, beautiful, incomparable on earth;
The hunter who approached the city of Kāsi, he indeed was Devadatta at that time."
136. "Before the sun set, wandered for a long time, this ancient conduct high and low;
Free from anguish, free from sorrow, free from the dart, having directly known by himself, the Buddha spoke."

137. "I was there at that time, monks;
A king of serpents I was then, thus remember the Jātaka."

These verses were placed by the elder monks who compiled the teachings, while praising the virtues of the One of Ten Powers.

132-137. Therein, "smiled" means that Teacher who had attained the highest enlightenment, of great majesty, seated in the midst of the assembly on the decorated Teaching-seat in the decorated Teaching hall, one day smiled. "Not without reason" means "Venerable sir, Buddhas by name do not smile without reason, and a smile was made by you; for what reason indeed was the smile made?" - thus the great monks who had eliminated the mental corruptions asked. "What you saw" means thus asked, friends, the Teacher, explaining the reason for his own smile, having pointed out a certain young nun, said thus - "Monks, the one young maiden who had attained youth, wearing the ochre robe, having gone forth into homelessness, practising in this Dispensation, whom you saw - see her - she was then the princess sent by Sonuttara, saying 'Having pierced the king of serpents with a poison-dipped arrow, kill him.'" Having gone there, I was brought to the destruction of life by him; I was then that king of serpents - this is the meaning. "Devadatta" means monks, the one who is now Devadatta was then that hunter.

"Before the setting of the sun" means not at sunset; the meaning is "before the sun has set." "Wandered through for a long time" means from here, for a long time, at the summit of many tens of millions of years, wandered through, transmigrated, practised. This is what is meant - Friends, even though transmigrated through many tens of millions of years from here, as if remembering in the evening what was done in the forenoon of that very day, this ancient conduct of high and low - high by way of his own conduct, and low by way of the conduct of that princess and of Sonuttara - free from anguish through the disappearance of the anguish of lust and so on, free from sorrow through the absence of sorrow for relatives, wealth, and so on, free from the dart through the disappearance of the darts of lust and so on, having known by himself, the Buddha spoke. "I, to you" - here "vo" is merely an indeclinable particle; monks, I at that time was there at the Chaddanta lake - this is the meaning. "The king of serpents" means and being so, I was not anyone else then, but rather I was the king of serpents - this is the meaning. "Thus remember" means you should thus retain, learn, and master that Jātaka.

And having heard this proclamation of the Teaching, many became stream-enterers and so on. That nun, however, afterwards, having seen with insight, attained arahantship.

The commentary on the Chaddanta Jātaka is the fourth.

515. Commentary on the Sambhava Jātaka

"We have attained kingship" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the perfection of wisdom. The present story will become evident in the Mahā-Ummagga Jātaka.

In the past, in the Kuru country, in the city of Indapatta, a king named Dhanañcaya the Korabya exercised kingship. He had a brahmin chaplain named Sucirata, who was an adviser on beneficial principles. The king, performing meritorious deeds such as giving and so on, instructed the kingdom righteously. He, one day, having prepared a question called the sacrifice of the Teaching, having caused the brahmin chaplain named Sucirata to sit down on a seat, having shown honour, asking a question, spoke four verses -

138. "We have attained kingship and sovereignty, O Sucirata;
I wish to attain greatness, to conquer this earth.
139. "By the Teaching, not by what is not the Teaching; what is not the Teaching
does not please me;
The Teaching practised is indeed the function, for a king it is, O pure one
delighting in purity.
140. "By which we are blameless here, and by which blameless after death;
By which we may attain fame among gods and humans, brahmin.
141. "I who wish to do what is beneficial and what is right, brahmin;
That benefit and that right, when asked, declare, brahmin."

138-141. Therein, "kingship" means teacher, we have kingship in this city of Indapatta, which is seven yojanas in extent, and sovereignty reckoned as lordship in the Kuru country, which is three hundred yojanas in extent. "We have attained" means we have obtained. "Greatness" means now the state of being great. "I wish to attain, to conquer" means I wish to overcome and overpower this earth by righteousness. "Is a function" means the principle practised by the king is more to be done as a function than by the remaining people. For the world is a follower of the king; when he is righteous, all too become righteous. Therefore this principle is indeed the function of the king alone.

"And here blameless" means by which we are blameless in this world and in the world beyond. "By which we may reach" means by which we, not being reborn in hell and so on, might attain fame, supremacy, and splendour among gods and human beings - tell us that reason. "I who" means brahmin, I who wish to do, having accepted and undertaken, to carry on, and to produce both the benefit reckoned as fruit and result, and the principle that is the cause of that benefit. "You, that" means to me who, having ascended the path leading to Nibbāna with ease, desires the state of non-conception - when asked, declare that benefit and that principle, having made it manifest, speak - thus he asked the brahmin the question concerning the sacrifice of righteousness.

But this question is profound, within the domain of a Buddha; it is proper to ask it only of an Omniscient Buddha, and in his absence, of a Bodhisatta who is seeking omniscient knowledge. But Sucirata, because of his own state of not being a Bodhisatta, was unable to answer the question; and being unable, without assuming the conceit of a wise person, explaining his own inability, he spoke a verse -

- 142.** "Not apart from Vidhura, O king, is one worthy to declare this;

That benefit and right which you wish to accomplish, O warrior."

Its meaning is - This question, great king, is outside the domain of ones like me. For I see neither its beginning nor its end; I am as if having entered into darkness. But the king of Bārāṇasī has a chaplain, a brahmin named Vidhura; he could explain this. Setting him aside, no other is worthy to declare that benefit and right which you wish to accomplish.

The king, having heard his word, having given a present, wishing to send him, saying "If so, brahmin, go quickly to his presence," spoke a verse -

143. "Come indeed, sent one, go to the presence of Vidhura;
Carrying this gold coin, go, O pure one delighting in purity;
Give this offering, for the instruction in meaning and teaching."

Therein, "to the presence" means to the vicinity. "Gold coin" means one gold coin is five gold pieces. But this one, having given a thousand gold coins of red gold, said thus. "Give this" means by him, when this question on the sacrifice of the Teaching has been spoken, making an offering of homage for the instruction in meaning and teaching for him, you should give this thousand gold coins.

And having said thus, for the purpose of writing down the answer to the question, a golden slab worth a hundred thousand, and a vehicle for the purpose of travelling, an army for the purpose of a retinue, and that present, having given them, he dismissed him at that very moment. But he, having departed from the city of Indrapattana, not going straight to Bārāṇasī, wherever wise men dwell, having approached all those places, not obtaining one who could answer the question in the whole of Jambudīpa, having gradually reached Bārāṇasī, having taken up residence in a certain place, having gone together with a few people to the dwelling of Vidhura at the time of eating the morning meal, having had his arrival announced, having been summoned by him, he saw him eating in his own house. Making manifest that meaning, the Teacher spoke the seventh verse -

144. "Bhāradvāja went well to the presence of Vidhura;
The great brahmin saw him eating in his own house."

Therein, "went well" means that one of the Bhāradvāja clan went after a very long time; the meaning is "gone." "Great Brahmā" means the great brahmin. "Asamāna" means eating.

Now he was his childhood friend who had learnt a craft in the household of one teacher; therefore, having eaten together with him, at the end of the meal, comfortably seated, when asked "My dear, for what purpose have you come?" declaring the reason for his coming, he spoke the eighth verse -

145. "I am sent as a messenger of the king, of the famous Korabya;
'Ask the meaning and the Teaching,' thus spoke Yudhiṭṭhila;
That meaning and that Teaching, when asked, declare, Vidhura."

Therein, "of the king, I" means I am a messenger of the king, of the famous Korabya. "Sent" means sent by him, I came here. "Ask" means that King Dhanañcaya of the Yudhiṭṭhila clan asked me the question called the sacrifice of righteousness. I, being unable to explain it, having known "You will be able to," reported it to him. And he, having given a present, sending me to your presence for the purpose of asking the question, spoke: "Having gone to the presence of Vidhura, you should ask the meaning and the Pāḷi Teaching of this question." "Now, when asked by me, declare that."

Then, however, that brahmin, as if damming the Ganges, thinking "I shall win over the mind of the public," deliberates upon the judgment. There is no opportunity for him to answer the question. He, explaining that matter, spoke the ninth verse -

146. "They will block the Ganges for me, I am not able, brahmin,
To block the great ocean, how will that be possible?
I am not able to declare to you the meaning and the Teaching when asked."

Its meaning is - Brahmin, the preoccupation has arisen in me "I shall block the Ganges, reckoned as the various mental dispositions of the public," but I am not able to block that great ocean; therefore how will that opportunity be possible, by which I might answer your question? Thus, not obtaining unified focus of mind and opportunity, I am not able to declare to you the meaning and the Teaching when asked.

And having said thus, having said "My son is wise, more endowed with knowledge than I; he will answer you, go to his presence," he spoke the tenth verse -

147. "But Bhadrakāra is my son, legitimate, my own offspring;
Having gone, ask him about the meaning and the Teaching, brahmin."

Therein, "legitimate" means grown up on the breast. "Born from oneself" means born from oneself.

Having heard that, Sucirata, having gone out from Vidhura's house, went to the dwelling of Bhadrakāra at the time when he had eaten his morning meal and was sitting in the midst of his own assembly. Making known that meaning, the Teacher spoke the eleventh verse -

148. "Bhāradvāja went well to the presence of Bhadrakāra;
The great brahmin saw him seated in his own house."

Therein, "in the dwelling place" means in the house.

He, having gone there, having been honoured by the young man Bhadrakāra with the offering of a seat, having sat down, when asked the reason for his coming, spoke the twelfth verse -

149. "I am sent as a messenger of the king, of the famous Korabya;
'Ask the meaning and the Teaching,' thus spoke Yudhiṭṭhila;
That meaning and that Teaching, Bhadrakāra, tell me."

Then Bhadrakāra said to him, "Dear son, I am during these days attached to the deed of adultery, my mind is confused, therefore I shall not be able to answer you. But my youngest, Prince Sañcaya by name, is far more endowed with knowledge than I. Ask him; he will answer your question." Sending him to his presence, he spoke two verses -

150. "Having abandoned the meat-pole, I pursue the iguana;
I am not able to declare to you the meaning and the Teaching when asked.

151. "My brother named Sañcaya, my youngest, delighting in purity;
Having gone, ask him about the meaning and the Teaching, brahmin."

150-151. Therein, "the meat-pole" means just as a man, having taken the meat of a large deer on a carrying pole and going along, having seen a young iguana on the way, would abandon the meat-pole and pursue it, just so, explaining "I am one who, having abandoned the wife who wields power in one's own house, is pursuing another's guarded and protected woman," he spoke thus.

He, at that moment, having gone to the dwelling of Sañcaya, having received hospitality from him, when asked the reason for his coming, told it. Making known that meaning, the Teacher spoke two verses -

152. Bhāradvāja went well to the presence of Sañcaya;
The great brahmin saw him seated in his own house.

153. "I am sent as a messenger of the king, of the famous Korabya;
'Ask the meaning and the Teaching,' thus spoke Yudhiṭṭhila;
That meaning and that Teaching, when asked, declare, Sañcaya."

152-153. Now at that time Prince Sañcaya was resorting to another's wife. Then he said to him: "I, dear father, resort to another's wife, and while resorting I descend into the Ganges and go to the far shore. Death swallows me, as it were, as I cross the river evening and morning. Therefore my mind is confused. I shall not be able to tell you. But my youngest, Prince Sambhava by name, is seven years old by birth, a hundredfold, a thousandfold, a hundred-thousandfold superior in knowledge to me. He will tell you. Go, ask him." Making known this meaning, the Teacher spoke two verses -

154. "Death always swallows me, in the evening and morning, O Sucirata;
I am not able to declare to you the meaning and the Teaching when asked.

155. "My brother named Sambhava, my youngest, O Sucirata;
154-155. Having gone, ask him about the meaning and the Teaching, brahmin."

Having heard that, Sucirata, having thought "This question will be wonderful in this world; there is no one able to answer this question, I think," spoke two verses -

156. "Wonderful indeed, sir, is this matter, this does not please us;
Three persons, father and sons, among them none knew by wisdom.

157. You are not able to declare that, the meaning and the Teaching when asked;
How then would a young boy know, the meaning and the Teaching when asked?"

156-157. Therein, "should not" means this question-matter is wonderful; there should not be one able to speak on this; therefore, what you say "the boy will speak on it," this does not please us. "Te sū" - here the syllable "su" is merely a particle. "Father" means the wise Vidhura; "sons" means Bhadrakāra and Sañcaya - those too, three, father and sons, by wisdom did not know this matter, do not understand it; who else will know it? - this is the meaning. "Not that" means you three persons, when asked, are not able to declare this; how then would a young seven-year-old boy, when asked, know it? For what reason would he be able to know it? - this is the meaning.

Having heard that, Prince Sañcaya, making known the praise of the boy by means of similes illustrating the meaning, saying "Dear father, do not despise Prince Sambhava as 'young'; if indeed you are desirous of answering the question, go and ask him," spoke twelve verses -

158. "Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching,
brahmin.
159. "Just as the spotless moon, going through the space element;
Outshines all the hosts of stars in the world with its radiance.
160. "Thus too, though endowed with youth, Sambhava shines through exertion in
wisdom;
Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching,
brahmin.
161. "Just as the month of Rammaka, in summer, brahmin;
More than other months, shines with tree blossoms.
162. "Thus too, though endowed with youth, Sambhava shines through exertion in
wisdom;
Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching,
brahmin.
163. "Just as the Himalaya, O Brahmā, the mountain Gandhamādana;
Covered with various trees, a dwelling place for hosts of great beings;
And with divine medicines, it shines in the directions and wafts fragrance.
164. "Thus too, though endowed with youth, Sambhava shines through exertion in
wisdom;
Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching,
brahmin.

165. "Just as fire, O Brahmā, garlanded with flames, possessed of glory;
Blazing, goes through the forest, the fire, the black-pathed one.
166. "The ghee-eater, the smoke-bannered one, the burner of the highest forest;
At night on the mountain peak, with abundant fuel, he shines.
167. "Thus too, though endowed with youth, Sambhava shines through exertion in
wisdom;
Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching,
brahmin.
168. "By speed they know a good horse, and an ox when there is a load to carry;
By milking they know a cow, and a wise one when speaking.
169. "Thus too, though endowed with youth, Sambhava shines through exertion in
wisdom;
Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching,
brahmins."

158-169. Therein, "would know" means you will know. "Moon" means the full moon. "Spotless" means free from stains such as clouds and so on. "Thus too, though endowed with youth" means thus Prince Sambhava, though endowed with the state of youth, shines through exertion in wisdom, having surpassed the remaining wise ones on the entire surface of Jambudīpa. "Rammaka" means the month of Citta. "More than others" means exceedingly more than the other eleven months. "Thus" means thus Sambhava too shines through exertion in wisdom. "Himalaya" means it is "Himalaya" because it is endowed with snow at the time of snowfall; it is "Himalaya" because it discharges snow in the hot season. "Gandhamādana" means it intoxicates people who have arrived with its fragrance. "Dwelling place for hosts of great beings" means the abode of hosts of gods. "Shines in the directions" means it makes all directions as if of one radiance. "Wafts fragrance" means it blows with fragrance in all directions. "Thus" means thus Sambhava too, through exertion in wisdom, both shines in all directions and wafts fragrance.

"Glorious" means glorious through the achievement of power. "Garlanded with flames" means endowed with flames. "Blazing, goes through the forest" means it moves blazing in the great forest designated as a shrub. "Fire" means insatiable. "Black-pathed" because of the blackness of the path it has traversed. "Ghee-eater" means it eats ghee offered by way of oblation in a sacrifice. "Smoke-bannered" means smoke accomplishes the function of a banner for it. "Burner of the highest forest" means "ahevana" is called a jungle thicket; the meaning is: it burns the highest jungle thicket. "At midnight" means in the night-time. "On the mountain-top" means on the mountain peak. "With abundant fuel" means with abundant firewood. "Shines" means it illuminates in all directions. "Thus" means thus my youngest, Prince Sambhava, though young, shines through exertion in wisdom. "A good horse" means they know a good thoroughbred horse by the achievement of speed, not by the body. "When there is a load to carry" means when there is a load to be carried, they know

an ox as "I am the best" by its carrying of the burden. "By milking" means by the achievement of milking they know a cow as "rich in milk." "When speaking" - here the discourse "They do not know one not speaking, a wise one mixed among fools" should be brought forth.

Sucirata, while he was thus praising Sambhava, thinking "Having asked a question, I shall find out," asked "But where, young man, is your youngest brother?" Then he, having opened the lattice window and having stretched out his hand, said "He who there at the mansion door, in the side street, gold-coloured, plays together with the boys - this is my youngest brother. Having approached him, ask him; in the manner of a Buddha he will speak to you on the question." Sucirata, having heard his words, having descended from the mansion, went to the presence of the prince. At what time? At the time when the prince, having loosened the cloth he was wearing, having thrown it over his shoulder, having taken dust with both hands, was standing. Making manifest that meaning, the Teacher spoke a verse -

170. "Bhāradvāja went well to the presence of Sambhava;
The great brahmin saw him playing outside the city."

Therein, "outside the city" means outside the dwelling.

The Great Being too, having seen the brahmin who had come standing before him, having asked "Dear son, for what purpose have you come?" when it was said "Dear son, young man, I, wandering over the surface of Jambudīpa, not having found one able to speak on the question asked by me, have come to your presence," having regained shame and moral fear thinking "It is said that a question undetermined in the whole of Jambudīpa has come to my presence; I am great in knowledge," having thrown away the dust in his hands, having taken the cloth from his shoulder and put it on, he made the invitation of the Omniscient One: "Ask, brahmin, I shall tell you in the manner of a Buddha." Then the brahmin -

171. "I am sent as a messenger of the king, of the famous Korabya;
'Ask the meaning and the Teaching,' thus spoke Yudhiṭṭhila;
That meaning and that Teaching, when asked, declare, Sambhava."

He asked the question in a verse.

Its meaning was manifest to the wise Sambhava like a full moon in the midst of the sky.

Then, having said to him "If so, listen," answering the question concerning the sacrifice of righteousness, he spoke a verse -

172. "Truly I shall declare to you, just as the skilled one does;
And the king indeed knows that, whether he will do it or not."

As he stood in the middle of the street, expounding the Teaching with a sweet voice, the sound covered the entire city of Bārāṇasī, which was twelve yojanas in extent. Then the king and the viceroy and others all assembled together. The Great Being began a proclamation of the Teaching in the midst of the public.

Therein, "truly" (taggha) is a definitive statement. "Just as the skilled one" means just as the exceedingly skilled omniscient Buddha tells, so I shall definitively declare to you - this is the meaning. "And the king indeed that" means I shall explain that question in such a way that your king is able to know. Beyond that, the king himself knows that, whether he will do it or will not do it, whether for one who does it or for one who does not do it, that will be his own affair, but for me there is no fault - thus he explains.

Thus, having acknowledged the answering of the question with this verse, now expounding the question concerning the sacrifice of righteousness, he said -

173. "Today or tomorrow," he might say, when asked by the king, O Sucīrata;
Let not the king Yudhiṭṭhila, having done so, be negligent when a matter has arisen.
174. One should speak only of internal matters, when asked by the king, O Sucīrata;
One should not establish a wrong path, like one who is deluded and mindless.
175. One should not overcome oneself, one should not practise what is not the teaching;
One should not lead others to an unsuitable place, one should not be given to harm.
176. And whatever warrior knows how to do these things;
That king always grows, like the moon in the bright fortnight.
177. "And he is dear to relatives, and shines among friends;
Upon the collapse of the body, the wise one is reborn in heaven."

173-177. Therein, "he might say" means he would speak. This is what is meant - Dear son, Sucīrata, if someone, when asked by your king "Today we give gifts, we observe morality, we perform the Observance practice," were to speak to the king thus: "Great king, today let us first kill living beings, indulge in sensual pleasures, drink liquor, but we shall do what is wholesome tomorrow," your king Yudhiṭṭhila of the Yudhiṭṭhila clan, having followed the words of that minister, however great he may be, when such a matter has arisen, spending that day in negligence, should not dwell thus; rather, not following his words, without letting the arisen wholesome consciousness dwindle, let him perform the action connected with the wholesome - this is what you should tell him. Thus the Great Being, with this verse -

"Today itself the effort should be made, who knows death tomorrow."

And the Bhaddekaratta Sutta itself,

"Heedfulness is the state of the Deathless, heedlessness is the state of Death."

And he spoke the exhortation on heedfulness.

"Only of internal matters" means: dear son, Sucīrata, when asked by the king "When the question on the sacrifice of the Teaching was asked by you, what did the wise Sambhava say?" being thus asked by the king, you should speak to your king only of internal matters; you should tell him that what is reckoned as one's own internal, namely the five aggregates, is impermanent because of its non-existence after having come to be. To that extent the Great Being -

"All activities are impermanent, when one sees with wisdom."

"Impermanent indeed are activities, having the nature of arising and falling."

Thus he spoke of impermanence as made clear.

"Wrong path" means: brahmin, just as a deluded, mindless, blindly foolish worldling follows the wrong path reckoned as the sixty-two wrong views, so your king should not follow that wrong path; let him follow only the path of the ten wholesome courses of action leading to liberation - thus you should tell him.

"Oneself" means one should not overcome this individual existence established in a good destination; the meaning is one should not perform that action by which, having passed beyond the three wholesome achievements and all the heavens of sensual pleasure, beings are reborn in the realms of misery. "What is not the teaching" means one should not practise what is not the teaching, reckoned as the threefold misconduct. "To an unsuitable place" means one should not lead others across, should not bring others down to the unsuitable places reckoned as the sixty-two wrong views. "Na tāreyyā" is also a reading; one should not bring down people who are following one's own views. "Harm" means without reason. "Not given to" means one should not be engaged and employed in it. Brahmin, if your king wishes to practise the question on the sacrifice of the Teaching, you should tell him "Let him practise in this exhortation" - this is the intention here.

"Always" means constantly. This is what is meant - "Whatever warrior knows how to do these things, that king always grows like the moon in the bright fortnight."

"Shines" means he is resplendent, he shines in the midst of friends and ministers with his own virtues such as morality, good conduct, knowledge, and so on.

Thus the Great Being, as if raising up the moon in the sky, spoke the brahmin's question in the manner of a Buddha. The great multitude, roaring, shouting, and clapping, gave thousands of acclamations, produced wavings of garments and snappings of fingers, and threw hand ornaments and the like. Thus the wealth thrown amounted to ten million. The king too, being satisfied with him, gave great fame. Sucīrata too, having made an offering with a thousand gold coins, having written the answering of questions with natural vermilion on a golden slab, having gone to the city of Indapatta, spoke the question on the sacrifice of the Teaching to the king. The king, having practised in that teaching, filled the city of heaven.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too the Truth-finder was of great wisdom indeed," connected the Jātaka: "At that time King Dhanañcaya was Ānanda, Sucirata was Anuruddha, Vidhura was Kassapa, Bhadrakāra was Moggallāna, the young man Sañcaya was Sāriputta, but the wise Sambhava was myself."

516. Commentary on the Mahākapi Jātaka

"In Benares there was a king" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta's hurling of a stone. For when, having employed archers, afterwards when the stone had been hurled, when blame of Devadatta was spoken by the monks, the Teacher, having said "Not only now, monks; in the past too Devadatta hurled a stone at me indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in a Kāsika village a certain farmer brahmin, having ploughed the field, having released the oxen, began to do spade-work. The oxen, eating leaves on a certain shrub, gradually having entered the forest, ran away. He, having noted the time, having put aside the spade, looking for the oxen but not seeing them, overcome with displeasure, searching for them, having entered the inner forest, wandering about, entered the Himalayas. He, having lost his bearings there, wandering for a week without food, having seen a tinduka tree, having climbed up, eating the fruits, having slipped from the tinduka tree, fell into a hellish precipice sixty cubits deep. There ten days passed for him. At that time the Bodhisatta, having been born in the monkey realm of generation, eating various kinds of fruit, having seen that man, having made a contrivance with a stone, having lifted that man up, having caused him to sit on the top of the stone, said thus - "My dear brahmin, I am wearied; I shall sleep for a moment; protect me." He split the head of the sleeping one with a stone. The Great Being, having known that action of his, having leapt up, having sat on a branch, having said "My good man, you go on the ground; I, pointing out the path to you from the treetops, shall go," having taken that man out from the forest, having placed him on the road, entered the foot of the mountain. That man, having offended against the Great Being, having become a leper, became a human ghost in this very present life.

He, afflicted by suffering for seven years, wandering about, having entered a pleasure grove named Migājina in Bārāṇasī, having spread a plantain leaf between the walls, overcome by pain, lay down. At that time the king of Bārāṇasī, having gone to the pleasure grove, wandering about there, having seen him, asked "Who are you, or what having done have you arrived at this suffering?" He too related everything to him in detail. Making known that meaning, the Teacher said -

178. "In Benares there was a king, the increaser of the Kāśi realm;
Surrounded by friends and ministers, he went to Migājina.
179. There he saw a brahmin, white, mottled, afflicted with skin disease;
Demolished like a koviḷāra tree, lean, with veins spread over the body.
180. Having seen the man fallen into distress, who had reached the state of utmost compassion;
The frightened king said, "Which of the demons are you?
181. "Your hands and feet are white, and whiter still is your head;
Your body is of spotted colour, you are full of skin disease.
182. "Your back, with its hollows and bumps, resembles a row of wheels;

Your limbs are like black joints, I do not see another such as this.

183. "With bruised feet, thirsty, emaciated, with veins spread over you;
Hungry, with scorched appearance, from where are you, where are you going?
184. "You are hard to look at, of poor appearance, discoloured, dreadful to behold;
Even your mother who bore you would not wish to see you.
185. "What deed did I do before, whom not to be killed did I slay;
Having done what wrong-doing, did I come to this suffering?"

178-185. Therein, "in Benares" (bārāṇasyan) means in Bārāṇasī. "Surrounded by friends and ministers" means surrounded by friends and ministers of firm devotion. "Migājina" means a pleasure grove so named. "White" means he saw one who was white with white leprosy, variegated with mottled leprosy, broken out with itching skin-disease leprosy, afflicted with skin disease, who had reached a state of pain, lying on a plantain leaf. "Demolished like a koviḷāra tree" means demolished by flesh oozing from the wound openings, resembling a koviḷāra tree in bloom. "Lean" means in certain places the body was merely bones and skin, covered with a network of veins. "Frightened" means afraid or struck with astonishment. "Among the demons" means among the demons, which demon are you by name? "Resembling a string of beads" means resembling a string of beads strung and placed at the location of the backbone. "Limbs" means your limbs are like dark-jointed creepers. "Not another" means I do not see another man such as this. "With bruised feet" means one whose feet are covered with dust. "Of scorched appearance" means one with a dried-out body. "Hard to look at" means one who should be seen with difficulty. "You are without form" means you are devoid of bodily form; the meaning is you are of ill shape. "What action did you do" means what action did you do before this; the meaning is you did. "Wrong-doing" means a cruel deed.

Beyond that the brahmin said -

186. "Truly I shall declare to you, just as the skilled one does;
For the wise here praise the truth-speaker in the world.
187. "Wandering alone, searching for cattle, confused I went beyond in the forest;
In the forest, in the wilderness, in the uninhabited place, frequented by various elephants.
188. "In the forest frequented by beasts of prey, I was lost;
I wandered there for a week, afflicted by hunger and thirst.
189. "There I saw a tinduka tree, standing on uneven ground, being hungry;
Hanging over a precipice, bearing accomplished fruit.
190. I ate those fallen by the wind, they pleased me exceedingly;
Unsatisfied, I climbed the tree, there I shall be, having eaten.
191. One was eaten by me, the second was longed for;
Then that branch broke, as if cut by a hatchet.

192. I, together with the branches, feet upward, head downward;
Fell into the mountain fortress, without a footing, without a support.
193. And because the water was deep, therefore I did not attain it;
There I lay joyless, for no less than ten nights.
194. Then here a monkey came, with a tail like an ox's, dwelling in caves;
Wandering from branch to branch, eating tree fruits.
195. He, having seen me lean and pale, showed compassion towards me;
"Hey, who is this here, thus distressed by suffering?"
196. Whether human or non-human, declare yourself to me;
Having extended joined palms in salutation to him, I spoke these words.
197. I am a human being who has met with misfortune, there is no destination for
me from here;
This I say to you, may you be blessed, and may you be my refuge.
198. Having taken up a heavy stone, the monkey wandered on the mountain;
Having made a contrivance with the stone, the best of men said this.
199. Come, having mounted my back, grasp my neck with your arms;
I will pull you out, from the mountain precipice, with speed.
200. Having heard that word of his, of the glorious monkey-king;
Having mounted the back of the wise one, I grasped his neck with my arms.
201. He raised me up from there, the radiant, powerful monkey;
Suffering hardship with difficulty, from the mountain precipice, with speed.
202. Having lifted me up, the peaceful one, the best of men said this:
"Come, my dear, protect me, I will sleep for a moment."
203. Lions, tigers and panthers, bears, wolves and hyenas;
They would harm me when heedless, having seen them, ward them off.
204. Thus having made me his protection, he slept for a moment;
Then I, unwisely, acquired an evil view.
205. This one is food for human beings, just as other beasts in the forest;
What if, having killed this monkey, I, hungry, should eat it.
206. Having eaten, I shall go, taking meat as provision;
I shall cross over the wilderness, it will be my provisions for the journey.
207. Then having taken up a stone, I struck his head;
As my body was weary, the blow was weak.
208. And he, the monkey, struck by the force, smeared with blood;
With eyes full of tears, weeping, looks at me.

209. "Do not do this to me, venerable sir, and you indeed did such a thing;
And you indeed, long-lived one, are worthy to prevent others."
210. "Oh indeed, hey man, such a doer of difficult deeds;
Such uneven difficult passes, from the precipice I was raised by me.
211. "Brought as if from the other world, he thought me one to be betrayed;
That evil was thought by that evil deed, evil by the evil one.
212. "May you not, you who stand against the Teaching, experience bitter feeling;
May that evil deed not kill you, like its fruit kills the bamboo.
213. "In you there is no trust, of bad character, unrestrained;
Come, go behind me, visible near.
214. "You are released from the grasp of fierce beasts, you have reached the
human realm;
This is the path, you who stand against the Teaching, go by it as you please.
215. "Having said this, the mountain-dweller, having washed his head in the lake;
Having wiped away his tears, then he ascended the mountain.
216. "I am cursed by him, afflicted by fever;
With burning body, I approached to drink water.
217. "Heated as if by fire, a lake smeared with blood;
Resembling pus and blood, all arose for me.
218. "As many drops of water as fell upon my body;
So many boils arose, like half a wood-apple.
219. "Having burst, they oozed from me, corpse-like, with pus and blood;
Wherever I go, in villages and towns.
220. "With sticks in hand they ward me off, women and men alike;
Covered with putrid stench, "Do not come near," they say.
221. "Such is this suffering, for seven years now for me;
I experience my own action, wrong-doing by myself in the past.
222. "This I say to you, venerable ones, as many as are assembled here;
Do not be a betrayer of friends, for a betrayer of friends is evil."
223. "One becomes a leper, one with skin disease, whoever here is treacherous to
friends;
Upon the collapse of the body, the one who betrays friends is reborn in hell."

186-223. Therein, "skilful" means just as a clever, skilful person speaks, so I shall speak to you. "Searching for cattle" means searching for lost oxen. "I went beyond" means having passed beyond the path of humans, I entered the Himalayas. "In the forest" means in a kingless, empty place. "In the barren land" means in a dry

wilderness. "In the open" means in a secluded place. "Gone astray" means one who has lost the way. "Hungry" means one in whom hunger has arisen, hungry within. "Hanging over the precipice" means hanging facing towards the precipice. "Bearing accomplished fruit" means bearing sweet fruit. "Blown down by the wind" means first I ate those fallen by the wind. "I shall be there" means thinking "I shall be satisfied in that tree," I climbed up. "Then that branch broke" means when his hands were stretched out for the purpose of what was longed for, that branch climbed by me broke as if cut by a hatchet. "Without a support" means devoid of a place to hold on to. "In the mountain fortress" means in the mountain's unevenness. "I lay" means I lay down.

"A monkey came to me" means a monkey came. "Cow-tailed" means one whose tail is similar to the tail of cattle. "Gonaṅguṭṭho" is also a reading. Some also read "Gonaṅgulī." "He did to me" means he did to me. "Hey" - great king, that monkey king, having heard the sound of my splashing in the water in that hellish precipice, having addressed me "Hey," asked "Who is this?" "Fallen into disaster" means one who has reached disaster, or the meaning is one who has come under the power of the precipice. "May you be blessed" - therefore I say to you: "May it be well for you." "A heavy stone" - great king, that monkey king, when I had spoken thus, having consoled me saying "Do not fear," first having taken up a heavy stone, making practice, wandered on the mountain. "The bull among men" means the bull among men, the supreme monkey-king, having stood at the mountain precipice, said this to me.

"With the arms" means grasp my neck firmly with the two arms. "With force" means with speed. "Of the glorious one" means of the meritorious one. "I grasped" means having descended into the hellish precipice of sixty cubits by the force of the wind, I, with speed, having mounted the back of the one standing on the surface of the water, grasped his neck with both arms. "Suffering hardship" means becoming weary. "With difficulty" means with suffering. "The peaceful one" means the wise one, or alternatively, the exhausted one, the weary one. "Protect me" means I, lifting you up, being weary, resting for a moment, shall sleep; therefore protect me. "Just as other beasts in the forest" means by lions and so on, also whatever other beasts of prey are in this forest. But in the Pāḷi they write "acchakokataracchayo." "Having protected" - great king, thus that monkey king, having made me his own protection, slept for a moment. "Unwisely" means through unwise attention. "Prey" means one fit to be eaten. "Having eaten, satiated, satisfied." "Provision" means provisions for the journey. "I struck his head" means I struck the head of that monkey-king. "Sannitāḷaya" is also a reading. "He was weak" means he was not strong; it did not go according to his intention.

"With speed" means by the force of the stone struck by me. "Arose" means rose up. "Do not, noble one" means by that friend-betraying man, when the stone was hurled, having cut through the thick skin, it hung down, and blood flowed forth. The Great Being, overcome by pain, thought - "There is no one else in this place; this danger has arisen in dependence on this man." He, frightened by the fear of death, having grasped with his hand the hanging strip of skin, having jumped up, having ascended a branch, conversing with that evil man, said beginning with "Do not, noble one, to me." Therein, "do not, noble one, do to me, venerable sir" means "do not do it, noble

sir, to me, venerable sir" - thus he restrains him. "And you indeed" means you, having been thus raised by me from the precipice, did such a harsh deed to me - alas, what was done by you is inappropriate. "Oh indeed" means censuring him, he said thus. "Doer of such a difficult deed" means doer of an exceedingly difficult deed through not offending against me. "As if from the other world" means brought as if from the world beyond. "One to be betrayed" means one to be betrayed, one to be killed. "Bitter feeling" means even this being so, you who stand against the Teaching, whatever feeling I experience, may you not experience such bitter feeling; may that evil deed not kill you like its fruit kills the bamboo. Thus, great king, he had compassion for me as for a dear little son.

Then I said this to him - "Noble sir, do not hold in your heart the fault done by me; do not destroy me, a bad person, in such a forest; I have lost my bearings and do not know the way; do not destroy the deed done by yourself; give me the gift of life; having taken me out from the forest, place me on the path of humans." When this was said, he, conversing with me, said beginning with "In you there is no trust for me." Therein, "in you" means henceforth there is no trust in me towards you. "Come" means my dear man, I shall not go together with you by the road; but you come, go behind me at no great distance with your body visible; I shall go by the treetops only. "You are released" means then he, great king, having taken me out from the forest, said "My dear man, you are released from the grasp of fierce beasts." "You have reached the human realm" means you have reached the vicinity of humans, you have arrived; this is your road, go by this - thus he said.

"Mountain-dweller" means a monkey that roams the mountains. "Having washed" means having washed. "I am accursed by him" means I, great king, accursed by that monkey - imagining "when the evil deed has ripened, I am accursed by him," he spoke thus. "Distressed" means troubled. "I approached" means I approached a certain lake. "It came about" means it arose; having become of such a form, it appeared. "However many" means however many. "Boils arose" means boils arose. It is said that he, being unable to endure the thirst, having scooped up a handful of water, having drunk a little, sprinkled the remainder on his body. Then at that very instant, in proportion to the number of water drops, boils the size of half a ripe wood-apple arose; therefore he spoke thus. "Having burst" means those boils, having burst on that very day, having become corpse-like and foul-smelling, oozed pus and blood. "Wherever" means by whatever road. "Covered" means strewn over, surrounded, encompassed by the putrid stench. "Do not come near" means "Wicked creature, do not come near; do not come to our presence" - thus speaking, they restrain me - this is the meaning. "Seven years now for me" means great king, from that time onwards, now for seven years, for this much time, I experience my own deed.

Thus he, having expanded his own deed of betraying a friend, having said "Great king, having looked at me alone, such a deed should not be done by anyone," said beginning with "this I say to you." Therein, "taṃ" means therefore. Because such a deed has thus painful results, therefore - this is the meaning.

223. "One becomes a leper, one with skin disease, whoever here is treacherous to friends;
Upon the collapse of the body, the one who betrays friends is reborn in hell."

This is the verse discovered by the Fully Enlightened One. Monks, whoever here in the world is treacherous to friends and harms them, he becomes of such a form - this is the meaning.

Even while that man was speaking with the king, the earth gave an opening. At that very moment, having fallen away, he was reborn in Avīci. When he had entered the earth, the king, having departed from the park, entered the city.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Devadatta hurled a stone at me indeed," connected the Jātaka - "At that time the treacherous person was Devadatta, but the monkey king was myself."

The commentary on the Mahākapi Jātaka is the sixth.

517. Commentary on the Dakarakkhasa Jātaka

224-257. "If, while you seven were floating" - this is the Water-Sprite Jātaka. All of that will become evident in the Mahā-Ummagga Jātaka.

The commentary on the Dakarakkhasa Jātaka is the seventh.

518. Commentary on the Paṇḍara Nāga King Jātaka

"Of scattered speech" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Devadatta's entering the earth having committed lying. For then the Teacher, when the monks had spoken blame of him, having said "Not only now, monks; in the past too Devadatta, having committed lying, entered the earth indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, five hundred merchants, having plunged into the ocean by boat, on the seventh day, when the boat, out of sight of shore, had broken up on the surface of the ocean, except for one, the rest became food for fish and turtles; but one, by the force of the wind, reached a port named Karampiya. He, having come up from the ocean, naked and without possessions, walked for almsfood in that very port. People, having esteemed him thinking "This ascetic has few wishes and is content," paid him honour. He, thinking "A means of livelihood has been obtained by me," even when they offered him an inner robe and outer robe, did not wish for them. They, having gained confidence more and more thinking "There is no ascetic of fewer wishes beyond this," having made a hermitage for him, had him dwell there. He became known as "the Karampiya naked ascetic." For him dwelling there, great material gain and honour arose.

A certain king of nāgas and also a king of supaṇṇas came to his attendance. Among them, the king of nāgas was named Paṇḍara by name. Then one day the king of supaṇṇas, having gone to his presence, having paid homage, seated to one side, said thus - "Venerable sir, our kinsmen, while seizing nāgas, perish in great numbers; we do not know the fixed method of seizing those nāgas; there is, it is said, a secret reason of theirs. Could you, as if being fond of them, ask them that reason?" He, having accepted saying "Very well," when the king of supaṇṇas had paid homage and departed, at the time of the king of nāgas' arrival, having paid homage, asked the king of nāgas who was seated - "King of nāgas, supaṇṇas, it is said, while seizing you,

perish in great numbers; while seizing you, how are they unable to seize you?" "Venerable sir, this is our secret, a mystery; by me telling this, death would be brought upon the congregation of kinsmen." "But why, friend, do you have such a perception that 'this one will tell another'? I shall not tell another; but I ask out of a desire to know for myself. You, having believed me, having become fearless, speak." The king of nāgas, having paid homage saying "I shall not speak, venerable sir," departed. On the following day too he asked; even so he did not speak to him.

Then on the third day, when he had come and was seated, he said "King of nāgas, today is the third day; for what purpose do you not speak to me who is asking?" "Out of fear that you will tell another, venerable sir." "I shall not tell anyone; fearlessly, speak." "If so, venerable sir, do not tell another" - having obtained the promise, "Venerable sir, we, having swallowed very large rocks, having become heavy, having lain down, at the time of the supaṇṇas' arrival, having thrust out our mouths, having opened our teeth, we wait to bite the supaṇṇas. They, having come, seize our heads. For them, when we have become a heavy burden lying down, while striving to lift us up, the water covers over them. They, sinking, die right there in the water. By this reason many supaṇṇas perish. For those seizing us, what use is seizing by the head? The fools, having seized us by the tail, having made us head-downwards, having caused us to disgorge the food taken through the mouth, having made us light, are able to go." He told his secret reason to that immoral one.

Then, when he had departed, the king of supaṇṇas, having come, having paid homage to the Karampiya naked ascetic, said "Did you, venerable sir, ask the king of nāgas the secret reason?" He, having said "Yes, friend," related everything in the very same manner as told by him. Having heard that, the supaṇṇa, thinking "What was done by the king of nāgas is inappropriate; the fixed method of the destruction of kinsmen should not be told to another. Let it be; this very day, having made the supaṇṇa-wind, it is fitting for me first to seize this very one," having made the supaṇṇa-wind, having seized Paṇḍara the king of nāgas by the tail, having made him head-downwards, having caused him to disgorge the food he had taken, having flown up, plunged into the sky. Paṇḍara, hanging head-downwards in the sky, lamenting "Suffering has been brought upon me by myself alone," said -

258. "One of scattered speech, not concealing the secret counsel, unrestrained, unable to discern;
Fear follows that unwise one, self-made, as the supaṇṇa follows the white serpent Paṇḍaraka.
259. "Whoever, through delusion, laughing, tells a secret counsel that should be protected;
Fear quickly follows that one whose counsel is broken, as the supaṇṇa follows the white serpent Paṇḍaraka.
260. "A friend in name only does not deserve to know a serious matter, a secret;
And a true friend who is unwise, or wise but harmful.
261. "I entered into trust with the naked ascetic, thinking 'This ascetic is esteemed, self-developed';

To him I told, I revealed the secret matter, now that the matter is past, I cry miserably.

262. "To him I told the supreme secret, O Brahmā, for I was not able to restrain my speech;
For from his side fear has come to me, now that the matter is past, I cry miserably.
263. "He who indeed, imagining one to be a friend, tells a secret matter to one of low birth;
Through hate, fear, or infatuated with lust, that fool is without doubt overthrown.
264. "One of concealed speech, who has entered among the wicked, who utters words in assemblies;
They call that man a venomous snake, foul-mouthed, far, far from such a one should one restrain oneself.
265. "Food and drink, Kāsi cloth and sandalwood, agreeable women, garlands and ointments;
Having left behind all sensual pleasures, we go, O supaṇṇa, we have come to you for our lives."

258-265. Therein, "of scattered speech" means of spread-out utterance. "Not concealing the secret counsel" means with unconcealed counsel. "Unrestrained" means one unable to guard the body-door and so on. "Unable to discern" means one unable to look at and examine a person thinking "This one will be able to guard the counsel told by me, or will not be able." "Fear follows that one" means self-made fear follows that unwise, lacking-in-wisdom person possessed of these four factors, just as the supaṇṇa followed me, the serpent Paṇḍaraka. "Tells, laughing" means he tells, laughing, to an evil person unable to guard it. "Not a true friend" means whoever is a friend only to the extent of compliance, not by heart, he does not deserve to know the secret matter - thus he laments. "Unwise" means not understanding, not knowing; the meaning is one without wisdom. "Wise" means understanding, knowing; the meaning is one with wisdom. This is what is meant - "Even a good-hearted friend or an enemy, one without wisdom, or even one with wisdom who is harmful, one who works harm, he too does not deserve to know the secret."

"This ascetic" means thinking "This one is an ascetic" and "esteemed by the world" and "self-developed," I placed trust in him. "I told" means I spoke. "The matter is past" means the matter having become past, having been surpassed, now I cry miserably - thus he laments. "Of him" means of that naked ascetic. "O Brahmā" means he addresses the supaṇṇa. "To restrain" means I was not able to guard this secret speech, this confidential matter. "For from his side" means now this fear has come to me from the side, from the portion, from the presence of that naked ascetic; thus the matter being past, I cry miserably. "A friend" means imagining "This one is a friend of mine." "Of bad family" means of low birth, inferior. "Through hate" means by

these reasons of hate and so on, whoever tells such a secret, that fool is without doubt overthrown, turned over and brought to ruin, is indeed as good as destroyed - this is the meaning.

"Of concealed speech" means one whose speech is concealed, because of the concealment of whatever speech he wishes to speak. "Entered among the wicked" means having entered among bad persons, included among bad persons. "Utters in assemblies" means whoever, being of such a kind, having heard the secrets of others, utters in the midst of assemblies the statement "Such and such was done or said by so-and-so," they call that man "a venomous snake, foul-mouthed, putrid-mouthed"; from such a person one should restrain oneself far, far away; one should desist from far, far away; one should avoid him - this is the meaning. "And garlands and ointment" means garlands and divine four-fold fragrance and ointment. "Having left behind" means today we, having left behind, having abandoned all these sensual pleasures beginning with divine food, shall go. "O supaṇṇa, we have come to you for our lives" means dear supaṇṇa, we have approached you with our lives; be our refuge.

Thus Paṇḍaraka, hanging head-downwards in the sky, lamented with eight verses. The supaṇṇa, having heard the sound of his lamentation, having reproached him saying "King of serpents, having told your secret to the naked ascetic, for what purpose do you now lament?" spoke a verse -

266. "Who here among the three incurs blame, in this world, O living nāga king?
The ascetic, the supaṇṇa, or you yourself - why was Paṇḍaraka seized?"

Therein, "who here" means who indeed here among us three persons. "In this world" - here "here" is merely a particle; the meaning is "in this world." "Living being" means a living being. "Or you yourself" means or you alone. Therein, to begin with, do not blame the ascetic, for he asked that secret by a means. Do not blame the supaṇṇa either, for I am indeed your enemy. "Paṇḍaraka was seized" means, my dear Paṇḍaraka, having thought "For what reason was I seized by the supaṇṇa?" rather blame yourself, for by you, in telling the secret, harm was done to yourself by yourself - this is the intention here.

Having heard that, Paṇḍaraka spoke the other verse -

267. "An ascetic," I thought, "he is esteemed by me, dear to me, self-developed in mind;
To him I told, I revealed the secret matter, now that the matter is past, I cry miserably."

Therein, "esteemed" means that ascetic was of the nature esteemed by me as "This is a good person." "Self-developed" means and he was of the nature esteemed by me.

Then the supaṇṇa spoke four verses -

268. "There is no being on earth who is immortal, there is no lack of kinds of wisdom, it should not be blamed;

By truth, by the Teaching, by resolution, by self-control, a man here brings about what is hard to obtain.

269. Mother and father are the supreme among relatives, there is no third compassionate one for him;
Even to them he should not tell the highest secret, considering the breach of counsel.
270. Mother and father and sister and brothers, or friends who are his allies;
Even to them he should not tell the highest secret, considering the breach of counsel.
271. If a wife should speak to a man, a maiden speaking pleasantly;
Endowed with sons, beauty and fame, honoured by the congregation of kinsmen;
Even to her he should not tell the highest secret, considering the breach of counsel."

268-271. Therein, "immortal" means there is no being whose intrinsic nature is deathlessness. "There is no lack of kinds of wisdom" - the syllable "na" serves as a word-connector; the meaning is "there are kinds of wisdom." This is what is meant - O king of serpents, in the world there is no immortal being, yet there are kinds of wisdom; that kind of wisdom reckoned as the portion of wisdom of others should not be blamed for the sake of one's own life. Or alternatively, "kinds of wisdom" means there is no other category of phenomena that should not be blamed similar to wisdom; why then do you blame it? But for those whose reading is "kinds of wisdom too should not be blamed," it is straightforward. In "by truth" and so on, by verbal truth and by the teaching of good conduct and by resolution reckoned as wisdom and by sense-faculty control, a man here brings about, produces, accomplishes that which is unobtainable, difficult to obtain, the distinction reckoned as the eight attainments, path, fruition, and Nibbāna; therefore you do not deserve to blame the naked ascetic; blame yourself alone. For by the naked ascetic, having deceived you through his own wisdom and skilfulness in means, you were asked the secret, the hidden counsel - this is the meaning.

"Supreme" means these two are called the highest relatives among relatives. "There is no third for him" means for that person there is no third being who is compassionate other than mother and father; a wise person, considering the breach of counsel, should not share even the highest secret with those mother and father; but you told to the naked ascetic what should not be told even to mother and father - this is the meaning. "Or companions" means or close-hearted friends. "Of the same party" means relatives of the same party such as paternal relatives, maternal uncles, paternal aunts, and so on. "Even to them" explains that one should not tell even to those relatives and friends; but you told the naked ascetic; be angry with yourself alone. "And a wife" means a maiden, speaking pleasantly, endowed with sons and with beauty and with fame - if even such a wife should say "Tell me your secret," one should not share it even with her.

Beyond that -

272. "One should not reveal a secret matter, one should guard it like a treasure;
For a secret matter made manifest is not good for one who understands.
273. "A wise person should not share secrets with a woman, nor with an enemy;
Whoever is won over by material gains, and whoever is a man who is a thief of
the heart.
274. "Whatever man enlightens one who has not understood a secret matter;
Out of fear of betrayal of counsel, he endures as one who has become a slave.
275. "As many as know a man's secret, the counsellor's hidden matter;
So many are his fears, therefore one should not divulge a secret;
276. "One should speak in secret during the day in private, at night one should not
utter a word excessively;
For eavesdroppers hear the counsel, therefore the counsel quickly comes to
ruin."

The five verses will become evident in the question of the five wise men in the
Umaṅga Jātaka.

In the verses following that -

277. "Just as there may be a great city, without doors, made of iron, with excellent
halls;
Surrounded by moats dug all around, so too are my secret counsellors here.
278. "Those men who keep secret counsel, of unscattered speech, firm in their own
welfare, O two-tongued one;
Enemies stay far away from them, like groups of foes from venomous snakes."

272-278. In the two verses, "bhaddasāla" means accomplished with halls such as
bazaars and so on. "Samantakhātāparikhāupeta" means approached by three moats
dug all around. "Evampi me" means thus too those men appear to me. Which ones?
Those who are secret counsellors here. This is what is meant - just as in a doorless
city made of iron, the use and enjoyment of the people is only within, those inside do
not go out, those outside do not enter within, movement back and forth is cut off,
men who keep secret counsel are of such a kind - they cause their own secrets to
decay just within themselves, they do not tell another. "Daḷhā sadatthesu" means
firm in their own welfare. "Dujivhā" means he addresses the serpent Paṇḍaraka.
"Byavajanti" means they step back. "Āsīvisā vā riva sattusaṅghā" - here "vā" is
merely a particle; the meaning is "like groups of foes from venomous snakes." Just as
groups of foes, human beings desiring to live, step back far from venomous snakes,
so enemies step back far from those men who keep secret counsel, and do not obtain
the opportunity to approach - this is what is meant.

When the Teaching had been thus spoken by the supaṇṇa, Paṇḍaraka said -

279. "Having left the house, gone forth, clotheless, naked, shaven, he wanders for
the sake of food;

To him indeed I revealed the secret matter, from benefits and teachings we have departed.

280. "How acting is the supaṇṇa king, of what morality, by what ascetic practice is the practice;

An ascetic walking, having abandoned what is cherished, how acting does one go to the heavenly state."

279-280. Therein, "for the sake of food" means the unfortunate one walks about seeking solid and soft food for the purpose of filling the belly. "We have departed" means we have departed, we have declined. "How acting" - this the king of serpents said, asking about the practice of an ascetic, having known the state of being an ascetic of that naked one. Therein, "of what morality" means endowed with which conduct. "By what ascetic practice" means conducting oneself by which taking up of an ascetic practice. "An ascetic wandering" means wandering in the going forth, having abandoned the things cherished by craving, how does one become what is called an ascetic who has calmed evil. "Heaven" means and how acting does that ascetic approach what is well supreme, the city of the gods.

The supaṇṇa said -

281. "Endowed with shame, endurance, and self-control, without wrath, having abandoned slander;

An ascetic walking, having abandoned what is cherished, acting thus one goes to the heavenly state."

Therein, "with shame" means: my dear king of serpents, endowed with shame and moral fear originating internally and externally, with the patience of endurance reckoned as forbearance, and with sense-faculty control, one whose nature is not to be angry, having abandoned divisive speech, and having abandoned the things cherished by craving, wandering in the going forth, one is called an ascetic; and acting just thus, performing these wholesome qualities beginning with shame, one goes to the heavenly state.

Having heard this talk on the Teaching of the supaṇṇa king, Paṇḍaraka, entreating for his life, spoke a verse -

282. "As a mother pervades her young son, born of her body, with contact throughout all his limbs;

Thus indeed you appeared to me, lord of birds, having compassion as a mother for her son."

Its meaning is - just as a mother, having seen her offspring, her young son born of her own body, being touched, having laid him on her breast and giving him mother's milk, pervades all her own body with the contact of her son, and neither does the mother fear the son nor the son the mother, thus indeed you appeared to me, became manifest, lord of birds, king of birds; therefore, having compassion as a mother for her son, with a soft heart, look upon me, give me my life.

Then the supaṇṇa, giving him his life, spoke the other verse -

- 283.** "Well then, today release from murder, O serpent, for there are three sons, there is no other;
A disciple, an adopted son, and a son born from oneself - delight in one of the sons who was mine."

Therein, "muñca" means "mucca" (be released), or this itself is the reading. "Dujivhā" - he addresses him thus. "Añño" means there is not another, a fourth son. "Antevāsī" means one who dwelt near, either learning a craft or listening to questions. "Dinnako" means one given by others, saying "Let this one be your son." "Rajjassu" means be delighted. "Aññataro" explains that among the three sons, you are a certain one, a pupil son born to me.

And having said thus, having descended from the sky, he established him on the ground. Making known that meaning, the Teacher spoke two verses -

284. "Thus indeed the supaṇṇa released the serpent with these words, having established himself upon the ground, the twice-born one to the forked-tongued one;
"Released today, you have gone beyond all fears, on land and in water may you be protected by me."
285. Just as a skilled physician for the sick, like a cool lake for the thirsty;
Just as a dwelling for those afflicted by snow and cold, thus too I become a refuge for you."

284-285. Therein, "thus indeed the words" means having said thus this utterance, he released that king of the nāgas. "Upon the ground" means he himself too, having established himself upon the ground, the twice-born one, reassuring that forked-tongued one, said: "Released today, you, henceforth, have gone beyond all fears; on land and in water you shall be protected and guarded by me." "Of the afflicted" means of the sick. "Thus too of you" means thus I become your refuge.

"Go, you" - he dismissed him. That king of the nāgas entered the nāga realm. The other too, having gone to the supaṇṇa's abode, thinking "The Paṇḍaraka serpent was released by me after making an oath and having made him believe; what kind indeed is his heart towards me? I shall investigate," having gone to the nāga realm, made the supaṇṇa-wind. Having seen that, the serpent, imagining "The supaṇṇa king must have come to seize me," having created a body measuring a thousand fathoms, having swallowed stones and sand, having become heavy, having put his tail underneath, bearing his hood at the top of his coils, having lain down, he was as if wishing to bite the supaṇṇa king. Having seen that, the supaṇṇa spoke the other verse -

286. "Having made a pact with an enemy, O womb-born one, with the egg-born;
Having opened your fangs you lie down, from where has this fear come to you?"

Having heard that, the king of the nāgas spoke three verses -

287. "One should doubt even an enemy, and should not trust even a friend;
Fear arisen from the fearless, even cuts the roots.

288. "How could one trust in him, with whom a dispute was made;
One should stand with constant readiness, he does not find pleasure with enemies.
289. "He should inspire trust but should not trust that one, unsuspected yet suspicious he should be;
286-289. "In such a way the wise one should strive, so that the other would not know his nature."

Therein, "from the fearless" means fear arisen from a friend who was a place of safety even cuts the roots reckoned as life. "Tyamhi" means in him. "With whom it was" means with whom a dispute was made. "With constant readiness" means with constant preparedness. "He does not find pleasure with enemies" means whoever stands with constant readiness, he does not find pleasure with his own enemies through trust; therefore he does not become subject to be done with as they wish - this is the meaning. "He should inspire trust" means he should make another trust in himself, but he himself should not trust that one. He should be unsuspected by the other, yet he himself should be suspicious. "The nature, another" means in whatever way the wise one strives, in that way the other does not know his nature; therefore it explains that energy should indeed be exerted by the wise one.

Thus they, having conversed with each other, united, being joyful, both went to the hermitage of the naked ascetic. Making known that meaning, the Teacher said -

- 290.** "They, of divine beauty, of delicate form, both similar, Sujā and the mass of merit;
Approached the naked ascetic Karampiya, having become united like horse-drawing noble ones."

Therein, "similar" means having been of similar form and of like appearance. "Sujayā" means of good age, pure; or this itself is the reading. "Mass of merit" means like masses of merit by virtue of having performed wholesome deeds. "Having become united" means having taken hand with hand, they reached the state of bodily union. "Like horse-drawing noble ones" means like two horses yoked to the front, drawing a chariot, those noble men went to his hermitage.

Having gone, however, the supaṇṇa king thought - "This king of the nāgas will not give the naked ascetic his life; I shall not pay homage to this immoral one." He, having stood outside, sent only the king of the nāgas to his presence. With reference to that, the Teacher spoke the other verse.

- 291.** "Then indeed Paṇḍaraka, having himself approached the naked ascetic, said this:
'Released today, I have gone beyond all fears; surely we are not dear to your mind.'

Therein, "dear to your mind" - he abused him thus: "Immoral, naked, fit to be enjoyed, liar - surely we were not dear to your mind."

Then the naked ascetic spoke the other verse -

292. "The supaṇṇa king was indeed dear to me, without doubt this is true, O Paṇḍaraka;
He, infatuated with lust, did this evil deed, fully aware, not through delusion."

Therein, "O Paṇḍaraka" means he was more dear to me than you, Paṇḍaraka; this is true. "He" means he, I, having been infatuated with lust towards that supaṇṇa, did this evil deed knowingly, not through delusion, not knowing.

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

293. "Neither dear nor disagreeable is there for me, seeing this world and the next;
But with the appearance of the well-restrained, unrestrained you wander in this world.

294. "You have the appearance of a noble one but are ignoble, unrestrained with the semblance of the restrained;
You are of dark birth, of ignoble form, you have practised much evil misconduct."

293-294. Therein, "neither for me" means: hey, you immoral, naked, liar gone forth - for indeed, for one gone forth who sees this world and the next, there is neither "dear for me" nor "disagreeable for me"; but you, having become unrestrained with the appearance of the thoroughly restrained, the virtuous ones, with the mark of one gone forth, wander about deceiving this world. "You who have the opportunity of a noble one" means you are an imposter of a noble one. "Unrestrained" means you are unrestrained in body and so on. "Of dark birth" means one whose intrinsic nature is black. "Of ignoble form" means one whose intrinsic nature is shamelessness. "Practised" means did.

Thus, having censured him, now cursing him, he spoke this verse -

295. "You betrayed one who was not hateful, and you are treacherous and divisive;
By this speaking of truth, may your head split into seven pieces."

Its meaning is - Hey, treacherous one, you betrayed a friend who was not hateful, and you are treacherous, and you are divisive; by this speaking of truth, may your head split into seven pieces.

Thus, even as the king of serpents was cursing, the naked ascetic's head split into seven pieces. At the very place where he was sitting, the ground gave an opening for him. He, having entered the earth, was reborn in Avīci; the king of serpents and the king of supaṇṇas also went to their own dwelling place. The Teacher, making known his state of having entered the earth, spoke the concluding verse -

296. "Therefore, one should not betray friends, there is no one more sinful than a betrayer of friends;
The one smeared with poison was struck down from the earth, for by the word of the serpent-king, the restrained one was destroyed."

Therein, "therefore" means because the result of the action of betraying friends is harsh, therefore. "The one smeared with poison" means a being smeared with poison that was poured over him. "Of the lord" means by the word of the lord of serpents.

"The restrained one" means the naked ascetic who was thus known by the acknowledgment "I stand in restraint" was destroyed.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Devadatta, having committed lying, entered the earth indeed," connected the Jātaka - "At that time the naked ascetic was Devadatta, the king of serpents was Sāriputta, but the supaṇṇa king was myself."

The commentary on the Paṇḍaranāgarāja Jātaka is the eighth.

519. Commentary on the Sambulā Jātaka

"Who trembling" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Queen Mallikā. The story has been explained in detail in the Kummāsapiṇḍi Jātaka. But she, by the power of the gift of three balls of food made with flour to the Truth-finder, on that very day having attained the position of queen-consort of the king, endowed with the five qualities of good character beginning with rising early, accomplished in knowledge, an attendant of the Buddha, was a devoted wife. Her state of being a devoted wife was well-known throughout the entire city. Then one day they raised up a discussion in the Teaching hall - "Friends, Queen Mallikā, it is said, is dutiful, accomplished in knowledge, a devoted wife." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too she was dutiful, a devoted wife indeed," brought up the past.

In the past, in Bārāṇasī, King Brahmadatta had a son named Soththisena. The king installed him in the viceroyalty when he had come of age; his queen-consort was named Sambulā, bearing the highest beauty, endowed with the lustre of the body, she appeared like a lamp flame burning in a sheltered place. Afterwards leprosy arose on Soththisena's body; the physicians were unable to treat him. He, becoming repulsive as the leprosy was breaking open, having reached remorse, having had it announced to the king "What need have I of the kingdom? I shall die a helpless death in the forest," having abandoned the women's quarters, departed. Sambulā, even though being turned back by many means, without turning back, having said "I shall look after that husband in the forest," departed together with him. He, having entered the forest, having made a hermitage in a place where roots, fruits and various kinds of fruit were easily obtainable, endowed with shade and water, took up residence. The king's daughter looked after him. How? For she, having risen early in the morning, having swept the hermitage, having set out drinking water and water for washing, having offered a wooden toothbrush and water for washing the face, when the face was washed, having ground various medicines, having smeared them on his wounds, having caused him to eat very sweet various kinds of fruit, having washed his mouth, when the hands were washed, having said "Be diligent, Sire," having paid homage, having taken a basket, a pick-axe and a hook, having entered the forest for the purpose of gathering various kinds of fruit, having brought various kinds of fruit, having placed them to one side, having brought water with a pot, having bathed Soththisena with various bath powders and clay, she again offers sweet various kinds of fruit. At the conclusion of the eating, having brought scented drinking water, having herself consumed various kinds of fruit, having prepared a board-

covering, when he had lain down there, having washed his feet, having done the head-rubbing, back-rubbing and foot-rubbing, having gone to the side of the bed, she lies down. By this means she looked after her husband.

She, one day, while bringing various kinds of fruit in the forest, having seen a mountain grotto, having lowered the basket from her head, having placed it on the bank of the grotto, having descended thinking "I shall bathe," having rubbed her body with turmeric, having bathed, with a thoroughly washed body, having come up, having put on a bark garment, she stood on the bank of the grotto. Then by the radiance of her body the forest became a single radiance. At that moment a certain Titan, wandering for the purpose of foraging, having seen her, having become enamoured, spoke a pair of verses -

297. "Who are you, trembling in the mountain grotto, standing alone with thighs pressed together?
You have been asked by me, with waist measurable by hand, tell me your name and relatives.

298. "Illuminating the charming forest, frequented by lions and tigers;
Who are you, beautiful one, or whose are you, O slender-waisted one?
I pay respect to you, dear lady, I am a Titan, homage to you."

297-298. Therein, "who trembling" means trembling with cold due to having just bathed. "With thighs pressed together" means with thighs joined together, referring to the characteristic of excellent thighs. "With waist measurable by hand" means with a waist measurable by the hand. "Who are you" means who by name are you. "I pay respect" means I pay homage. "I am a Titan" means I am a single Titan, may this veneration be yours, I raise my joined palms to you - he said.

She, having heard his words, spoke three verses -

299. "He who is the son of the king of Kāsi, they know him as Sotthisena;
I am Sambulā, his wife, know this thus, O Titan;
I pay respect to you, venerable sir, I am Sambulā, homage to you.

300. "The son of Vedeḥī, venerable sir, dwells in the forest, sick;
Him, afflicted by disease, I alone attend to alone.

301. And I, by gleaning in the forest, honey, meat, and deer's lair;
When I bring that as food, surely today it does not sustain him."

299-301. Therein, "son of Vedeḥa" means the son of the daughter of King Vedeḥa. "Afflicted by disease" means oppressed by disease. "I attend" means I attend upon, I look after. "Upaṭṭhitā" is also a reading. "By forest gleaning" means having gleaned in the forest, having practised the practice of gleaning. "Honey and meat" means honey free from larvae and the meat from animal dens, the leftover portion from the meat eaten by lions, tigers and deer. "That as food" means whatever I bring, that alone is the food of my husband. "Surely today for him" means methinks today, for him not obtaining food, his body, like a lotus thrown into the sun's heat, withers, is tormented, and wilts.

Beyond that are the verses of words and replies of the Titan and her -

302. "What will you do in the forest with the prince, who is sick;
Sambulā, with one who has been attended to, I shall become your husband.
303. "What form is found in me, afflicted by sorrow, in a wretched state;
Seek another, venerable sir, more handsome than me.
304. "Come, having ascended this mountain, my wives are four hundred;
Among them you shall be the noble one, endowed with all sensual pleasures.
305. "Surely, O one with star-like radiance, whatever you wish in your mind;
All that is abundant for me, enjoy yourself today together with me.
306. "If you, Sambulā, will not make me your chief queen;
You are fit for my morning meal, you will become food tomorrow.
307. "And the fierce one with seven matted locks, Kaḷāra the man-eater;
Seized Sambulā by the arm in the forest, as she saw no protector.
308. "Afflicted by the goblin, the cruel one with eyes for material gains;
And she, fallen under the enemy's control, bewails her husband.
309. "This is not so much suffering to me, that a demon should devour me;
As that my noble master's mind will become otherwise towards me.
310. "Surely there are no gods, they must be away, surely there are no world-
guardians here;
For those acting hastily, the unrestrained, surely there are none to restrain
them."

302-310. Therein, "with one who has been attended to" means what will you do with that sick one who has been attended to. "Sokaṭṭāya" means to one afflicted with sorrow. "Sokaṭṭhāyā" is also a reading; the meaning is "to one established in sorrow." "Durattāya" means to an individual existence that has reached the state of being poor and miserable. "Come" means do not think "I am one of wretched state"; this is my divine mansion on the mountain; come, ascend this mountain. "Four hundred" means in that mansion of mine there are also another four hundred wives. "All that" means whatever articles of enjoyment and use, garments, ornaments and so on you desire, all that is surely abundant, plentiful and easily obtained by me; therefore do not think "I am a wretched one"; come, enjoy yourself together with me - thus he says.

"As chief queen" means having said thus: "Dear lady, Sambulā, if you will not accept the state of chief queen for me, you are fit for my morning meal; therefore I shall take you by force to the mansion; there, if you do not accept me, tomorrow right early you will become my food" - thus having said, he, endowed with seven matted locks, a hunter, cruel, with protruding fangs, seized Sambulā by the arm in that forest, as she saw no protector of her own whatsoever. "Adhipannā" means overpowered. "With a worldly eye" means with one greedy with mental defilements.

"Only her husband" means without thinking of herself, she bewails only her husband. "The mind will be" means having known me to be tarrying, his mind will become otherwise. "Surely there are no gods" - this she said while making an act of reproaching the deities, having been seized by the arm by the Titan. "World-guardians" means she laments: "Surely there are no world-guardians in this world, protectors of such virtuous women who are devoted to their husbands as deities."

Then by the power of her morality, Sakka's dwelling trembled, and the Paṇḍukambala stone seat showed signs of heat. Sakka, reflecting, having known that reason, having taken the thunderbolt, having gone with speed, having stood on the head of the Titan, spoke the other verse -

311. "This one is the noble among women, glorious, peaceful, righteous, with
radiance rising like fire;
If you, demon, devour this maiden, your head would split into seven pieces;
Do not burn her, release the devoted wife."

Therein, "peaceful" means calmed, or alternatively, wise, accomplished in knowledge. "Righteous" means free from bodily unrighteousness and so on. "Devour" means you eat. "Would split" means having struck with this my thunderbolt of Indra, the head would be broken. "Do not burn her" means you should not torment this devoted wife.

Having heard that, the Titan released Sambulā. Sakka, having thought "This one might again do such a thing," having bound the Titan with a divine chain, released him in a third mountain cave for the purpose of not returning, and having exhorted the princess with diligence, went to his own place. The princess too, when the sun had set, reached the hermitage by moonlight. Making known that meaning, the Teacher spoke eight verses -

312. "And she came to the hermitage, freed from the cannibal;
Like a bird to its empty nest, like a cow to a shed whose calf has gone.
313. "She there lamented, the king's daughter, glorious;
Sambulā, with eyes dimmed by the season, not seeing her protector in the forest.
314. "I pay homage to ascetics and brahmins, to seers accomplished in conduct;
Not seeing the prince, I have gone to you for refuge.
315. "I pay homage to lions and tigers, and whatever other beasts in the forest;
Not seeing the prince, I have gone to you for refuge.
316. "Grasses, creepers, and medicinal plants, mountains and forests;
Not seeing the prince, I have gone to you for refuge.
317. "I pay homage to the night, dark as the blue lotus, garlanded with stars;
Not seeing the prince, I have gone to you for refuge.
318. "I pay homage to the Ganges, the Bhāgīrathī, the receptacle of rivers;
Not seeing the prince, I have gone to you for refuge.

319. "I pay homage to the foremost king of mountains, the Himalaya, the rocky mountain;
Not seeing the prince, I have gone to you for refuge."

312-319. Therein, "like a bird to its empty nest" means just as a bird, having taken food with its beak, due to some misfortune, because of the emptiness of its chicks, might come to the empty bird's nest, or just as a cow longing for her calf might come to the shed whose calf has gone, the empty calf-shed from which the calf has departed, so she came to the empty hermitage - this is the meaning. For at that time Soththisena, suspecting because of Sambulā's long delay, thinking "Women are indeed fickle; she might even bring my enemy back with her," having gone out from the hermitage, having entered the midst of a thicket, sat down. Therefore this was said. "With eyes dulled by the season" means soft-eyed due to the hot temperature arisen from the force of sorrow. "Not seeing" means not seeing her own husband, her protector, in that forest, running here and there, she lamented.

Therein, "ascetics and brahmins" means ascetics and brahmins who have calmed evil and warded off evil. "Accomplished in conduct" means to seers accomplished in conduct by way of morality together with the eight attainments, she pays homage - having said thus, not seeing the prince, "I have gone to you for refuge." "If you know the sitting place of my husband, please tell me" - she lamented - this is the meaning. The same method applies in the remaining verses too. "Grasses, creepers, and medicinal plants" means grasses that have sapwood inside and core outside, and creepers, and medicinal plants that have core inside. She spoke this verse with reference to the deities born in the grasses and so on. "Dark as the indīvarī" means of the same colour as the indīvarī flower. "Garlanded with stars" means endowed with the succession of constellations. "In you" - with reference to the night, she said "in that too I am." "The Bhāgīrathī Ganges" means the Ganges so named by this designation. "Of rivers" means the receptacle of many other rivers. She said thus with reference to the deity born in the Ganges. In the case of the Himalayas too, the same method applies.

Having seen her thus lamenting, Soththisena thought - "This one laments exceedingly; but I do not know her nature; if she acts thus out of affection for me, even her heart might split; let me not acknowledge her yet" - and having gone, he sat at the door of the hermitage. She too, while still lamenting, having gone to the door of the hermitage, having paid homage at his feet, said "Where have you gone, Sire?" Then he, asking her "Dear lady, on other days you do not come at this time; today you have come very late in the evening," spoke a verse -

320. "You have indeed come late in the evening, O glorious king's daughter;
With whom did you meet today, who is more dear to you than me?"

Then she said to him "I, master's son, while coming having taken various kinds of fruit, saw a Titan. He, having become enamoured of me, having seized me by the hand, said 'If you do not do my bidding, I will devour you.' I, at that time, bewailing that very thing, thus lamented." Having said this, she spoke a verse -

321. "This indeed I said then, seized by that enemy;
This is not so much suffering to me, that a demon should devour me;

As that my noble master's mind will become otherwise towards me."

Then, reporting to him the remaining incident as well, she said "Therefore, Sire, I, seized by the Titan, being unable to have myself released, performed the act of reproaching the deities; then Sakka, with thunderbolt in hand, having come, standing in the sky, having threatened the Titan, having had me released, having bound him with a divine chain, having thrown him into a third mountain cave, departed; thus I, in dependence on Sakka, obtained my life." Having heard that, Soththisena, having said "Dear lady, let it be; among womankind, truth is indeed rare; for in the Himalayas there are many foresters, hermits, sorcerers and the like; who will believe you?" spoke a verse -

322. Of female thieves of much cunning, among whom truth is very difficult to find;
The nature of women is hard to know, like a fish's course in water."

She, having heard his words, having filled a water-pot with water, having made a declaration of truth, while pouring water on his head, spoke a verse - "Master's son, I shall treat you who do not believe by the very power of my truth."

323. "May truth so protect me, if it will protect me;
As I do not directly know another more dear than you;
By this speaking of truth, may your illness be appeased."

Therein, the word "so" should be connected with "if me." This is what is meant - as I say, if thus my word is true, then may it protect me now, and it will protect me in the future; now hear my word "as I do not directly know." But in the manuscripts "truth so protects me" is written; that is not found in the commentary.

Thus, when she had made a declaration of truth, as soon as water was poured, Soththisena's leprosy instantly disappeared, like the tarnish of copper washed with acid. They, having dwelt there for a few days, having departed from the forest, having reached Bārāṇasī, entered the park. The king, having known the fact of their arrival, having gone to the park, right there having raised the parasol over Soththisena, having had Sambulā consecrated in the position of queen-consort, having ushered them into the city, himself having gone forth in the going forth of sages, made his dwelling in the park, and regularly ate at the king's dwelling itself. Soththisena too gave Sambulā merely the position of queen-consort, no further honour was shown to her, he did not even acknowledge her existence, and delighted only with other women. Sambulā, through the fault of her co-wives, became emaciated, pale and sallow, with veins showing all over her body. She, one day, for the purpose of dispelling sorrow, having gone to the presence of her father-in-law the hermit who had come to eat, having paid homage to him when his meal duty was done, sat down to one side. He, having seen her with withered faculties, spoke a verse -

324. "Those seven hundred eminent elephants, guard night and day with weapons raised;
And sixteen hundred archers, what kind of danger do you see, dear lady?"

Its meaning is - Dear lady, Sambulā, those seven hundred elephants of ours, with weapons raised by the power of warriors mounted on their backs, and another sixteen hundred archers guard Bārāṇasī night and day. In a city so well-guarded, what kind of danger do you see? Dear lady, you whose body was endowed with radiance even when coming from the dangerous and frightening forest, but now you are withered, of the colour of a yellow leaf, with exceedingly wearied faculties - of whom indeed are you afraid?" he asked.

She, having heard his words, having said "Your son, Sire, is not the same towards me as before," spoke five verses -

325. "Adorned women with complexions like the finest lotus, slender-waisted, he sees, sweet-voiced like swans;
Having heard their measured singing and music, now for me, dear father, it is not as it was before.
326. "Wearing golden breastplates, of beautiful form, adorned, like human nymphs in appearance;
Dear to Sotthisena, dear son, with blameless limbs, maidens of the warrior caste entice him.
327. "If I, dear father, just as before, should support my husband again in the forest by gleaning;
He would honour me and not dishonour me, even from here, dear father, that would be better than this.
328. "When abundant food and drink is set out, a woman with polished ornaments, adorned;
Endowed with all qualities yet disagreeable to her husband, without doubt, death for her is better than that.
329. "Even if poor, wretched, without wealth, with only a mat as companion, yet she is dear to her husband;
Even one endowed with all qualities yet disagreeable, this one is better, even though poor, who is beloved."

325-329. Therein, "with complexions like the finest lotus" means with the finest complexion similar to the inside of a lotus. It explains that a golden radiance emanates from the bodies of all of them. "Slender-waisted" means with clinging bodies; the meaning is slim-waisted. "Sweet-voiced like swans" means he sees women sweet-voiced like swans of such form. "Of them" means that son of yours, having heard the measured singing and music and so on of those women, says "Now for me, dear father, it does not proceed as it was before." "Wearing golden bodices" means wearing bodice ornaments made of gold. "Adorned" means decorated with various ornaments. "Human women like nymphs" means human women comparable to nymphs. "Dear to Sena" means dear to Sotthisena. "They entice him" means they entice him, your son.

"If I" explains thus: dear father, as before, if I were again to maintain that husband, who had likewise entered the forest afflicted with leprosy, by gleaning in that forest, and if again he would honour me and not dishonour me, then even from here, from the kingdom of Bārāṇasī, that forest itself would be better for me, withering through the fault of a co-wife. "Whatever food and drink" means whatever in food and drink. "Set out" means placed, prepared. By this he shows a house abundant in food and drink. This, it is said, is her intention - Whatever woman, in a house abundant with food and drink, being alone without a co-wife, with polished ornaments, adorned with various ornaments, endowed with all qualities and attributes, yet is disagreeable to her husband - without doubt, having tied a creeper or a rope around her neck, death for her is better than that household life. "Not wealthy" means not rich. "With a mat as companion" means with a sleeping mat as her sole companion. "Is better" means even though being poor, she who is dear to her husband, this one alone is the best.

When thus the reason for her withering was told to the hermit by her, the hermit, having had the king summoned, having said "Dear son, Sotthisena, when you were overcome by leprosy and entering the forest, she who entered together with you and attended upon you, who by the power of her own truth appeased your disease and who was the cause of your establishment in the kingdom - of her you know neither the standing place nor the sitting place; what was done by you is inappropriate; this is indeed the evil deed of betraying a friend" - exhorting his son, spoke a verse -

330. "A woman who is beneficial to a man is very rare, and rare is a husband who is beneficial to his wife;
Your wife is both beneficial and virtuous, O lord of men, practise righteousness towards Sambulā."

Its meaning is - Dear son, a woman who is beneficial to a man, tender-minded and compassionate, and a husband who is beneficial to his wife and knows the virtue done - both these are very rare. And this Sambulā is both beneficial to you and accomplished in morality, therefore practise righteousness towards her, having known the virtue done, be tender-minded, and gladden her heart.

Thus he, having given exhortation to his son, rose from his seat and departed. The king, when his father had gone, having had Sambulā summoned, having said "Dear lady, forgive the fault done by me for so long a time; from now on I give all sovereignty to you alone," spoke the concluding verse -

331. "If you, having obtained extensive wealth, overcome by jealousy, go to death;
Both I and these princesses, dear lady, we shall all be obedient to you."

Its meaning is - Dear lady, Sambulā, if you, having been placed upon a heap of jewels and consecrated, even having obtained extensive wealth by virtue of the position of queen-consort, overcome by jealousy, go to death, both I and these princesses shall all be obedient to you; you administer this kingdom according to your intention - thus he gave her all sovereignty.

Thenceforth the two of them, living together in harmonious living, having performed meritorious deeds such as giving and so on, went according to their actions. The hermit, having produced the meditative absorptions and direct knowledges, was

reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Mallikā was a devoted wife indeed," connected the Jātaka: "At that time Sambulā was Mallikā, Sotthisena was the King of Kosala, but the father, the hermit, was myself."

The commentary on the Sambulā Jātaka is the ninth.

520. Commentary on the Gandhatinduka Jātaka

"Diligence" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the exhortation of the king. The exhortation of the king has been explained in detail below itself. In the past, in the city of Uttarapañcāla in the Kapila country, a king named Pañcāla, established in the course of bias, heedlessly exercised kingship unrighteously. Then his ministers and others too all became unrighteous indeed. The inhabitants of the country, oppressed by taxes, taking their children and wives, wandered in the forest like deer; where there had been a village, there was no village at all. The people, out of fear of the king's men, being unable to live in their houses by day, having surrounded their houses with thorny branches, having lived in their houses at night, just as dawn was rising, entered the forest. By day the king's men plundered, by night the thieves. At that time the Bodhisatta was reborn as a deity in a fragrant tinduka tree outside the city, and annually received from the king's presence an oblation worth a thousand. He thought - "This king heedlessly exercises kingship, the entire country is perishing; apart from me, there is no one else able to establish the king in what is proper; and moreover, as a benefactor, he venerates me annually with an oblation worth a thousand; shall I not exhort him?"

He, in the night-time, having entered the king's royal bedchamber, having stood at the pillow-side, having emitted a radiance, stood in the sky. The king, having seen him shining like the rising sun, asked "Who are you, or for what reason have you come here?" He, having heard his word, said "Great king, I am the deity of the fragrant tinduka tree; I have come thinking 'I shall give you exhortation.'" When it was said "What exhortation will you give?" the Great Being said "Great king, you, being heedless, exercise kingship; therefore your entire country is destroyed as if ravaged and plundered. Kings who exercise kingship through negligence do not become masters of the entire country; having reached destruction in this very life, in the future state they are reborn again in the great hell. And when they have fallen into negligence, the inner people and the outer people too become heedless indeed; therefore a king must be exceedingly diligent" - having said this, beginning the proclamation of the Teaching, he spoke these eleven verses -

332. "Heedfulness is the state of the Deathless, heedlessness is the state of Death;
The heedful do not die, the heedless are as if already dead.
333. "From intoxication negligence would arise, from negligence destruction arises;
From destruction defects arise; do not be intoxicated, O bull of the Bharatas.
334. "For many warriors have been ruined, the welfare and the country, by the
heedless;
And also village headmen and villages, the homeless and householders.

335. For a heedless warrior, in the realm, O increaser of the realm;
All wealth perishes, that is called the king's misery.
336. "This is not the principle, great king, for too long a time you are negligent;
Thieves destroy the prosperous, flourishing country.
337. "You will have no sons, no unwrought gold, no grain;
When the realm is being plundered, you will be deprived of all possessions.
338. "A king, even a warrior, fallen from all wealth;
Relatives, friends and companions do not regard him as worthy of honour.
339. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
Though they live depending on him, they do not regard him as worthy of honour.
340. "One whose activities are not arranged, a fool, an imprudent counsellor;
Fortune gives up the imprudent, as a snake its worn-out skin.
341. "For one whose work is well arranged, who rises early, who is not lazy;
All his wealth increases, like cattle with a leading bull.
342. "Listening to private conversation, great king, wander in the realm and province;
There, having seen and having heard, thereby you should proceed."

332-342. Therein, "heedfulness" means the continuous presence of mindfulness. "The state of the Deathless" means the state, the cause of achievement, of the Deathless, of Nibbāna. "The state of Death" means the cause of death. For the heedless, not having developed insight, being unable to attain the state of non-reconception, are born again and again in the round of rebirths and die; therefore heedlessness is called the state of Death. "Do not die" means having developed insight, having attained the state of non-reconception, because of not being reborn again in the round of rebirths, they are said not to die. "The heedless" means, great king, whatever persons are heedless, they should be regarded just as if dead. Why? Because of the inability to accomplish what should be done. For even for a dead person there is no reflective attention or aspiration or prepossession thinking "I shall give a gift, I shall observe morality, I shall perform the Observance practice, I shall fulfil good deeds," because consciousness has departed; for the heedless one too, because of the absence of heedfulness; therefore both these are exactly alike.

"Intoxication" means, great king, heedlessness arises as threefold intoxication reckoned as the intoxication of health, youth, and life. He, having reached intoxication, having fallen into heedlessness, commits evil deeds such as killing living beings and so on. Then kings have him mutilated or killed, or they carry away all his wealth; thus from his heedlessness the destruction of relatives, wealth, and life arises. Again he, having reached the destruction of wealth or the destruction of fame, being unable to live, commits bodily misconduct and so on for the sake of maintaining life; thus from destruction, defects arise for him. Therefore I say to you "Do not be intoxicated, O bull of the Bharatas" - the meaning is: O chief bearer of the

country's burden, O bull of the Bharatas, do not fall into heedlessness. "The welfare and the country" means the growth of the country-dwellers and the entire country - many heedless ones have been ruined. For the purpose of making this manifest, the Khantivādī Jātaka, the Mātāṅga Jātaka, the Bharu Jātaka, the Sarabhaṅga Jātaka, and the Cetiya Jātaka should be related. "Village headmen" means even village headmen and those villages too - many have been ruined, declined, and destroyed through the fault of heedlessness. "The homeless and householders" means he says that even those gone forth from the practice of those gone forth, and even householders from the household life and from wealth, grain, and so on - many have been ruined and declined. "That is called misery" means, great king, this decline of fame and wealth is called the king's suffering. For through the absence of wealth, the fame of one without property diminishes; one whose fame has declined reaches great bodily and mental suffering.

"This is not the principle" means, great king, this is not the principle of ancient kings. "Prosperous and flourishing" means prosperous with food, drink, and so on; flourishing and blossoming with silver, gold, and so on. "Not your sons" means, great king, those sons will not be upholders of the tradition. For the inhabitants of the country, thinking "This is the son of an unrighteous king; what growth will he bring about for us? We shall not give him the umbrella," do not give the umbrella. Thus their sons are said not to be upholders of the tradition. "Worn out" means declined. "Even a king" means even if he is a king, then even though he is a king. "Worthy of honour" means having made him one who should be honoured with a respectful mind thinking "This is a king," they do not regard him so. "Those who live in dependence" means even these so many people who live in dependence on him do not regard him as one who should be regarded with a respectful mind. Why? Because of his unrighteous nature.

"Fortune" means fame and wealth. "Skin" means just as a snake, loathing its worn-out skin, gives it up and does not look at it again, so fortune gives up such a king. "One whose activities are well-arranged" means one who does not perform evil deeds through the body door and so on. "They increase" means they grow going forward. "Like one with a bull" means like one with a bull. For the wealth of the heedful one grows like a herd of cattle led by a bull. "Listening in" means wander on a journey for the purpose of hearing the customs of the provinces, in your own entire country and in the provinces. "There" means wandering in that country, having seen what is to be seen, having heard what is to be heard, having made evident one's own virtues and faults, thereupon you will undertake the practice for your own welfare.

Thus the Great Being, having exhorted the king with eleven verses, having said "Go, without making delay, take charge of the country; do not destroy it," went to his own place. The king too, having heard his words, being struck with religious emotion, on the following day, having entrusted the kingdom to the councillors, together with the chaplain, early in the morning, having gone out from the city through the eastern gate, went a distance of about a yojana. There a certain elderly villager, having brought a thorny branch from the forest, having encircled and closed the house door, having taken his children and wife, having entered the forest, in the evening, when the king's men had departed, coming back to his own house, pierced in the foot by a thorn at the house door, having sat down squatting, while removing the thorn -

343. "Thus may Pañcāla feel, struck by an arrow in battle;
Just as I feel today, struck by a thorn."

With this verse he reviled the king. But that reviling of his came about through the power of the Bodhisatta. It should be understood that he reviled only as instigated by the Bodhisatta. At that time, however, the king and the chaplain stood near him in the guise of unknown persons. Then the chaplain, having heard his words, spoke the other verse -

344. "You are old with weak eyes, you do not see forms well;
What is that to Brahmadatta, that a thorn should pierce you?"

Therein, "should pierce" means should penetrate. This is what is meant - if you were pierced by a thorn through your own inexperience, what fault is there herein of the king? Because of which you reviled the king, should the thorn have been pointed out to you by the king after having looked at it?

Having heard that, the old man spoke three verses -

345. "Much here is Brahmadatta's fault, I am on the path, brahmin;
The country-folk are unprotected, destroyed by those who exact unlawful taxes.

346. For at night thieves devour, by day they devour with beaks;
In the realm of a false king, many are the unrighteous people.

347. When such fear has arisen, oppressed by fear, dear son, young men;
Make hiding places, having brought thorns in the forest."

345-347. Therein, "much here" means: brahmin, I, having fallen on a thorny path, am seated; much here is Brahmadatta's fault; you, for so long a time, do not know of my state of wandering on a thorny path due to the king's fault. For his country-folk are unprotected, etc. "thorns." Therein, "they devour" means they plunder. "By beaks" means those who exact taxes not by rule, having oppressed with murder, bondage and so on. "Of the fraudulent king" means of the evil king. "Unrighteous" means one of concealed actions. "Father" - he addresses the chaplain. "Young men" means human beings. "Hiding places" means places for concealing oneself. "Having brought thorns in the forest" means having brought thorns, having closed the doors, having abandoned the house, having taken children and wife, having entered the forest, they make hiding places for themselves in that forest. Or alternatively, whatever thorn is in the forest, having brought that, they encircle their houses. Thus, "by the king's fault I have been pierced by a thorn; may there be no support for such a king."

Having heard that, the king, having addressed the chaplain, said: "Teacher, the old man speaks what is proper; the fault is ours alone. Come, let us turn back; we shall exercise kingship righteously." The Bodhisatta, having possessed the body of the chaplain, having gone ahead, said: "Let us investigate first, great king." They, going from that village to another village, on the road heard the sound of a certain old woman. She was, it is said, a certain poor woman who, protecting her two daughters who had come of age, did not allow them to go to the forest. She herself, having

brought firewood and vegetables from the forest, looked after her daughters. She, on that day, having climbed a certain bush, while taking vegetables, rolling down, having fallen on the ground, reviling the king with death, spoke a verse -

348. "When indeed will this king, Brahmadatta, die;
In whose realm maidens without husbands grow old."

Therein, "without husbands" means without owners. For if they had husbands, they would support me. But in the reign of an evil king I experience suffering; when indeed will he die?

Thus she reviled solely through the power of the Bodhisatta. Then the chaplain, restraining her, spoke a verse -

349. "Indeed, your speech is insulting, wretched one, unskilled in beneficial words;
Where does the king seek husbands for the maidens?"

Having heard that, the old woman spoke two verses -

350. "It is not insulting speech from me, Brahmā, I am skilled in meaning and terms;
The country-folk are unprotected, destroyed by those who exact unlawful taxes.

351. For at night thieves devour, by day they devour with beaks;
In the realm of a false king, many are the unrighteous people;
In a hard-to-live, hard-to-support time, whence husbands for the maidens?"

350-351. Therein, "skilled in meaning and terms" means I am skilled, clever in the term of meaning, in the term of reason; do not you praise this evil king. "Hard-to-live" means when the realm has become hard to live in, hard to support, when human beings are frightened and trembling, dwelling in the forest, whence husbands for the maidens, whence will the maidens obtain husbands - this is the meaning.

They, having heard her words, thinking "She speaks what is proper," going further from there, heard the sound of a certain farmer. It is said that while he was ploughing, an ox named Sāliya, struck by the ploughshare, lay down. He, reviling the king, spoke a verse -

352. "Thus may Pañcāla lie, slain by a spear in battle;
Just as this miserable Sāliya lies, slain by a ploughshare."

Therein, "just as" means just as this ox Sāliya, overcome by pain, lies, thus "may he lie" - this is the meaning.

Then the chaplain, restraining her, spoke a verse -

353. "Not by rule you, wretch, are angry with Brahmadatta;
You who curse the king, having not offended yourself."

Therein, "not by rule" means without reason, without intrinsic nature.

Having heard that, he spoke three verses -

354. "By principle I am angry at Brahmadatta, brahmin;

The country-folk are unprotected, destroyed by those who exact unlawful taxes.

355. For at night thieves devour, by day they devour with beaks;
In the realm of a false king, many are the unrighteous people.

356. "She surely again, you, having cooked, brought the meal at the improper time;
While looking for the meal-bringer, Sāliya was slain by the ploughshare."

354-356. Therein, "by principle" means just by reason; do not think "he reviles without reason." "She surely again, you, having cooked, brought the meal at the improper time" - brahmin, that meal-bringing woman, having cooked my meal right early and bringing it, must have been obstructed by Brahmadatta's slaves who exact unlawful taxes; having served them, then my meal will have been cooked again; for that reason she brought the meal at the improper time. Having thought "Today she brought the meal at the improper time," hungry within, I, while looking for that meal-bringer, shot the bull in the wrong place with a goad; therefore, having lifted up his foot, while striking the ploughshare, Sāliya was slain by the ploughshare. Therefore do not think "This one was slain by me"; this one was indeed slain by the evil king; do not speak his praise.

They, having gone ahead, dwelt in a certain village. On the following day, right early, a certain vicious cow, having struck the milker with her foot, knocked him over together with the milk. He, reviling Brahmadatta, spoke a verse -

357. "Thus may Pañcāla be killed, slain by a sword in battle;
Just as I today am struck, and my milk has flowed forth."

Having heard that, the chaplain, restraining her, spoke a verse -

358. "When a beast throws away milk, it injures the cattle-keeper;
What is that to Brahmadatta, that the venerable one censures us?"

When the verse had been spoken by the brahmin, he again spoke three verses -

359. "Blameworthy, O Brahmā, is Pañcāla, of King Brahmadatta;
The country-folk are unprotected, destroyed by those who exact unlawful taxes.

360. For at night thieves devour, by day they devour with beaks;
In the realm of a false king, many are the unrighteous people.

361. "The fierce, restless cow, which before we did not milk;
That now today we milk, troubled by those desiring milk."

359-361. Therein, "fierce" means harsh. "Not roaming" means disposed to running away. "By those desiring milk" means we are milked, troubled by the unrighteous king's men who cause much milk to be brought. For if he were to exercise kingship righteously, such fear would not come to us.

They, thinking "He speaks what is proper," having departed from that village, having ascended the highway, went towards the city. And in one village, tax-collectors,

having killed a young spotted calf for the purpose of a sword-sheath, took the hide. The mother cow of the calf, through sorrow for her son, does not eat grass, does not drink water, and wanders about lamenting. Having seen that, the village boys, reviling the king, spoke a verse -

362. "Thus let Pañcāla cry, bereft of his son let him wither away;
Just as this wretched cow, bereft of her calf, runs about."

Therein, "runs about" means he runs about lamenting.

Then the chaplain spoke the other verse -

363. "When a beast of the cattle-keeper might run about or cry out;
What offence is there here, of King Brahmadatta?"

Therein, "might run about or cry out" means might whirl about or cry aloud. This is what is meant - Dear sons, a beast by nature, even while the cattle-keeper is guarding it, runs about and cries aloud, does not eat grass and does not drink water; what offence is there here of the king?

Then the village boys spoke two verses -

364. "The offence, Great Brahmā, is of King Brahmadatta;
The country-folk are unprotected, destroyed by those who exact unlawful taxes.

365. For at night thieves devour, by day they devour with beaks;
In the realm of a false king, many are the unrighteous people;
How then, without sword and sheath, is the milk-drinking generation destroyed?"

364-365. Therein, "Great Brahmā" means great brahmin. "Of the king" means of the king. "How then" means how indeed, for what reason. "The milk-drinking generation is destroyed" means the milk-sucking calf is killed by the evil king's servants; now that cow laments through sorrow for her son; may that king too lament like this cow - thus they reviled the king indeed.

They, having said "Very well, state your reason," departed. Then on the way, at a dried-up pond, crows were piercing frogs with their beaks and eating them. When they had arrived at that place, the Bodhisatta, by his own power, through a frog -

366. "Thus may Pañcāla be eaten, slain in battle with his son;
Just as I today am eaten, by villagers, the forest-born."

He made him revile the king.

Therein, "by villagers" means by village-dwellers.

Having heard that, the chaplain, while conversing with the frog, spoke a verse -

367. "Kings do not arrange protection for all beings, O frog, in the human world;
A king is not unrighteous to that extent, that crows would eat such a one alive."

Therein, "jīvam" means while still living. "Adeyyu" means they would eat. "Dhaṅkā" means crows. To that extent a king is not called unrighteous; is it possible for a king to go about having entered the forest protecting that one?

Having heard that, the frog spoke two verses -

368. "Not according to the Teaching indeed, practitioner of the holy life, you speak what is not pleasing to the warrior;
While the people are being plundered far and wide, you honoured the king as supremely heedless.
369. "If this were well-governed, O Brahmā, a prosperous country, joyful and clear;
Having eaten the offerings and the best almsfood, crows would not eat one like me alive, the crows."

368-369. Therein, "practitioner of the holy life" means he said it censuring the chaplain. "Of the warrior" means of such an evil king. "Viluppamānāyā" means being plundered; or this itself is the reading. "Of the people far and wide" means while the extensive generation was being destroyed. "Honoured" means praised. "Well-governed" means if this were a well-governed kingdom, protected by a king who, without proceeding by way of desire and so on, without disturbing the ten duties of a king, is heedful. "Prosperous" means with successful crops when the gods send down proper showers. "Not one like me" means this being so, crows would not eat one like me while still alive.

Thus the reviling in all six instances came about through the power of the Bodhisatta alone;

Having heard that, the king and the chaplain, having said "Taking up a forest-dwelling animal, a frog, they all revile us alone," thereupon having gone to the city, having exercised kingship righteously, established in the Great Being's exhortation, they performed meritorious deeds such as giving and so on.

The Teacher, having brought this proclamation of the Teaching for the king of Kosala, having said "Great king, a king, having abandoned going to bias, should exercise kingship righteously," connected the Jātaka: "At that time the deity of the fragrant tinduka tree was myself."

The commentary on the Gandhatinduka Jātaka is the tenth.

The Jātaka summary

Kiṃchanda, Kumbha, Jayaddisa, Chaddanta, then Paṇḍitasambhava, Sirakapi; Dakarakkhasa, Paṇḍaranāgavara, then Sambula, Tindukadevasuta.

The commentary on the Chapter of Thirties is concluded.



ABOUT THIS TRANSLATION

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

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