

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

15. Commentary on the Book of Birth Stories-2 (15. Jātaka-
aṭṭhakathā-2)

17.The Book of the Forties (17. Cattālīsanipāto)



PaliVerse

5. The Collection of Minor Texts

15. Commentary on the Book of Birth Stories-2

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of Minor Texts

Commentary on the Book of Birth Stories-1

(Second Part)

17. The Book of the Forties

521. Commentary on the Three Birds Jātaka

"I ask you, Vessantara" - this the Teacher, while dwelling at Jeta's Grove, spoke by way of exhortation to the king of Kosala. For the Teacher, having addressed that king who had come for the purpose of hearing the Teaching, having exhorted him by the method of the discourse found in the Book of Fours beginning with "Great king, a king should exercise kingship righteously; for at the time when kings are unrighteous, the king's officials too at that time are unrighteous," and having spoken of the danger in the course of bias and the benefit in not following the course of bias, and having expanded the danger in sensual pleasures by the method beginning with "Sensual pleasures are like a dream," said "Great king, for these beings indeed -

'There is no bargaining with Death, no bribe-taking is found;
There is no battle, there is no victory, all have death as their destination.'

For those going to the world beyond, apart from the good action done by oneself, there is no other support. Thus what is of brief manifestation must inevitably be abandoned; it is not fitting to be negligent in dependence on fame; it is fitting to be diligent and exercise kingship righteously. The ancient kings, even when a Buddha had not arisen, standing firm in the exhortation of the wise, having exercised kingship righteously, went filling the city of the gods," and having said thus, being requested by him, brought up the past.

In the past, Brahmadatta, while exercising kingship in Bārāṇasī, was childless; even though desiring, he obtained neither a son nor a daughter. One day, having gone to the park with a great retinue, having played in the park for the daytime, having had a bed spread at the foot of the auspicious sal tree, having slept a little, having awakened, having looked at the sal tree, he saw a bird's nest there; together with the very seeing, affection arose in him. He, having had a man summoned, said "Having climbed this tree, find out whether there is anything or nothing in this nest." He, having said "Very well, Sire," having climbed up, having seen three eggs there, informed the king. The king, having said "If so, do not release a breath from your nostrils upon them," having said "Having spread cotton wool in a basket, having

placed those very eggs there, come down gently," having had him come down, having taken the basket with his hand, asked the ministers "Of which birds are these eggs?" They said "We do not know; the hunters will know." The king, having had the hunters summoned, asked. The hunters said "Great king, among them one is an owl's egg, one is a myna-bird's egg, one is a parrot's egg." But how can there be eggs of three birds in one nest? Yes, Sire, when there is no danger, those well-placed do not perish. The king, being pleased, saying "These shall be my sons," having had those three eggs received by three ministers, said "These shall be my sons; having looked after them well, when they emerge from the egg-shell, you should inform me." They guarded those well.

Among them, the owl's egg broke first. The minister, having had a hunter summoned, having said "You find out whether it is female or male," when that one, having examined it, said "It is a male," having approached the king, said "A son has been born to you, Sire." The king, pleased, having given him much wealth, having said "Look after my little son well, and give him the name 'Vessantara'," dismissed him. He did so. Then, after the lapse of a few days, the myna-bird's egg broke. That minister too, having had it examined by a hunter, having heard "It is a female," having gone to the king's presence, said "A daughter has been born to you, Sire." The king, pleased, having given him too much wealth, having said "Look after my daughter well, and give her the name 'Kuṇḍalinī'," dismissed him. He too did so. Again, after the lapse of a few days, the parrot's egg broke. That minister too, having examined it by a hunter, when it was said "It is a male," having gone to the king's presence, said "A son has been born to you, Sire." The king, pleased, having given him too much wealth, having said "Having performed the blessing ceremony for my son with a great retinue, give him the name 'Jambuka'," dismissed him. He too did so. Those three birds too grew up in the houses of the three ministers with the very care given to royal princes. The king referred to them as "my son, my daughter." Then his ministers derided one another saying "See, friends, the king's behaviour; he goes about saying 'my son, my daughter' even regarding those born as animals."

Having heard that, the king thought - "These ministers do not know the accomplishment in wisdom of these sons of mine; I shall make it manifest to them." Then he sent a minister to the presence of Vessantara - "Your father wishes to ask a question; when indeed should he come and ask?" That minister, having gone, having paid homage to Vessantara, reported that message. Having heard that, Vessantara, having summoned his attendant minister, asked "My father, it is said, wishes to ask me a question; it is fitting to show honour to him when he has come here; when should he come?" The minister said "Let your father come on the seventh day from now." Having heard that, Vessantara, having said "Let my father come on the seventh day from now," dismissed him. He, having come, informed the king. The king, on the seventh day, having had a drum circulated in the city, went to his son's dwelling. Vessantara showed great honour to the king, even down to the slaves and workers he showed honour. The king, having eaten at the house of the Vessantara bird, having experienced great glory, having come to his own dwelling, having had a great pavilion built in the royal courtyard, having had a drum circulated in the city, surrounded by a great retinue of people, having sat down in the middle of the decorated pavilion, sent to the minister's presence saying "Let Vessantara be brought." The minister, having caused Vessantara to sit on a golden chair, brought

him. The Vessantara bird, having sat on his father's lap, having played together with his father, having gone, sat down right there on the golden chair. Then the king, asking him about the duty of a king in the midst of the great multitude, spoke the first verse -

1. "I ask you, Vessantara, O bird, may there be good fortune for you;
By one wishing to exercise kingship, what function done is best?"

Therein, "O bird" - he addresses him. "What" means which function done is best, highest; tell me, dear, the entire duty of a king - thus indeed he asked him.

Having heard that, Vessantara, without having answered the question, accusing the king for the time being with negligence, spoke the second verse -

2. "At long last indeed, my father, Kaṃsa, the seizer of Bārāṇasī;
The heedless one has urged me, the heedful one, a father his son."

Therein, "father" means father. "Kaṃsa" - this is his name. "The seizer of Bārāṇasī" means one who, having supported Bārāṇasī by the four ways of supporting others, was conducting himself. "Heedless" means heedless through not asking questions while dwelling near wise men of such kind. "Me, the heedful one" means me, heedful through the practice of virtues beginning with morality and so on. "Father" means the foster father. "Has urged" means he says: being derided by the ministers saying "he treats his son as if he were an animal," having fallen into negligence, at long last today he has urged, he has asked a question.

Thus he, having urged with this verse, having said "Great king, a king, having stood firm in three principles, should exercise kingship righteously," speaking on the duty of a king, spoke these verses -

3. "First of all, one should restrain falsehood, wrath and laughter;
Then one should have duties performed, that is the religious duty, they say, O warrior.
4. "Whatever ascetic practice you, dear son, did before with doubt;
Whatever one lustful and corrupt would do, that one should not do again thereafter.
5. For a heedless warrior, in the realm, O increaser of the realm;
All wealth perishes, that is called the king's misery.
6. "Fortune and misfortune, dear son, when asked said this;
In a man established in industriousness and energy, not envious, I delight.
7. "In the envious, the evil-hearted, in men who corrupt good deeds;
The wretched one, great king, delights, she who breaks the wheel.
8. "You, being good-hearted to all, be the protector of all;
Dispel misfortune, great king, be the dwelling of good fortune.
9. "He, endowed with fortune and energy, a person indeed exalted;
The lord of Kāśi, cuts the root and the top of enemies.

10. "For Sakka too, the lord of beings, is not negligent in industriousness;
He, having made energy in what is good, sets his mind on industriousness.
11. "Gandhabbas, ancestors, gods, share the same way of life with such a one;
For one who is energetic, not negligent, the deities stand by.
12. "He, being diligent and free from anger, dear son, should have duties
performed;
And strive in duties, a lazy one does not find happiness.
13. "Right there are your rules of conduct, this very thing is the instruction;
It is able to make friends happy, and for the suffering of enemies."

3-13. Therein, "first of all, falsehood" means: dear son, a king should restrain lying from the very beginning. For the country of a lying king becomes sapless; the nutritive essence of the earth sinks down seven gems' measure below the place of working, and consequently there is no nutritive essence in food or in oil, honey, molasses and so on, or in medicines. People eating food without nutritive essence become full of illness; in the country, income does not arise on land and water routes; when that does not arise, kings become destitute. They are unable to support their servants; unsupported servants do not look upon the king with a respectful mind. Thus, dear son, lying is sapless; it should not be committed even for the sake of life; but since truth is sweeter among flavours, that alone should be accepted. Moreover, lying is destructive of virtues and has failure as its end; at the second mind-moment it makes Avīci one's destination. In this matter, the Cetiya Jātaka beginning with "The principle destroyed indeed destroys" should be related.

"Wrath" means: dear son, a king should restrain even wrath, which has the characteristic of anger, from the very first. Dear son, for others, wrath does not quickly reach its summit, but for kings it does. Kings, having speech as their weapon, having become angry, destroy others by a mere glance alone; therefore a king should be free from anger far more than other human beings; he should be accomplished in patience, friendliness, and compassion, looking upon the world as his own dear son. Dear son, an excessively wrathful king is not able to protect the fame that has arisen. For the elucidation of this meaning, the Khantivādī Jātaka and the Cūḷadhammapāla Jātaka should be related. For in the Cūḷadhammapāla Jātaka, the king named Mahāpatāpāna, having killed his son, with his heart broken by sorrow for his son, himself too bewailing the queen who had died, died with a broken heart. Then they cremated all three at a single cremation ground. Therefore, a king, having first avoided lying, should secondly avoid wrath.

"Hāsa" means laughter; or this itself is the reading. In those various duties, one should restrain the habit of sport and mockery due to the state of having an elated mind. Dear son, a king should not be of a sportive disposition; without relying on others, all duties should be done by one's own direct observation. For a king with an elated mind, doing actions without weighing them, destroys the fame he has obtained. In this matter, there should be related: in the Sarabhaṅga Jātaka, how King Daṇḍaki, having taken the word of his chaplain, having offended against the lean calves, was annihilated together with his country and was reborn in the hot-ash hell;

and in the Mātaṅga Jātaka, how the Majjha king, having taken up the talk of the brahmins, having offended against the ascetic Mātaṅga, was annihilated together with his country and was reborn in hell; and in the Ghaṭapaṇḍita Jātaka, how, having taken the word of the ten brother princes who were deluded by delusion, having offended against Kaṇhadīpāyana, the family of Vāsudeva was destroyed.

"Then one should have duties performed" means: thus, dear son, having avoided first lying, second wrath, and third improper laughter, thereafter the king should have the duties to be done for the inhabitants of the country performed. "That is the religious duty, they say, O warrior" means: O warrior great king, what was said by me, this is the king's undertaking of religious duty - thus the wise ones of old said.

"One should not do that" means: whatever action causing later torment has been done by you through the power of lust and so on, from what was done before, one should not do such action again; do not do it, dear son. "It is said" means: that is called the king's misery; thus the wise ones of old said. "Sirī" - this the Vessantara bird said, bringing forth and showing a reason that had occurred formerly in Bārāṇasī. Therein, "they said" means: when asked by the merchant Suciparivāra, they spoke. "Industriousness and energy" means: whatever man is established in industriousness and energy, and does not envy having seen the success of others, in him I delight - she said. Thus far, dear son, Sirī spoke. "In the envious" means: but Misfortune, dear son, when asked, said: I delight in those who envy the success of others, who are evil-hearted, evil-minded, who corrupt good deeds - whoever, being offended, being displeased, being distressed, does not do good deeds, in him I delight. Thus that wretched one, great king, delights; she who breaks the wheel of wholesomeness, beginning with residence in a suitable place and so on.

"Good-hearted" means of beautiful mind, one with a benevolent mind. "Dispel" means remove. "Dwelling" means but be the dwelling of good fortune, be the support. "He, endowed with fortune and energy" means, great king, the lord of Kāśi, that person is accomplished in both wisdom and energy. "Exalted" means of great disposition; by seizing those who are the basis for thieves, he seizes the root of enemies; by seizing the thieves, he cuts the top of enemies - thus it says. "Sakka" means Indra. "Lord of beings" - he addresses the king. "In industriousness" means in industriousness and energy. "Is not negligent" means he is not negligent, he performs all duties. "He, in what is good" means that king of gods, setting his mind on industriousness and energy, not doing evil deeds, having made energy in what is good, in meritorious action alone, being diligent, sets his mind on industriousness. And for the purpose of showing his making of energy in good deeds, the following stories and so on should be told: in the Sarabhaṅga Jātaka, his having come together with the deities of the two heavenly worlds to the Kapiṭṭha park and having asked questions and having heard the Teaching; and in the Mahākāṇha Jātaka, his having frightened the people by his own power and having set in motion the Dispensation that had fallen back.

"Gandhabbas" means the gods of four modes of generation below the Cātumahārājika gods; it is said that precisely because of being of four modes of generation, they came to be called gandhabbas. "Ancestors" means the brahmā gods. "Gods" means the six sensual-sphere gods in the sense of gods by rebirth. "Of such a one" means of such a king who delights in what is wholesome. "Share the same way of life" means they are of the same livelihood, to be depended upon. For

such kings, performing meritorious deeds such as giving, give a share of merit to the deities; those deities, having given thanks for and having received that share of merit, grow in divine fame. "Stand by" means the deities stand by, follow after such a king who is making energy and practising diligence; the meaning is: they arrange righteous protection.

"So" means "so you." "Strive" means performing those duties of the kingdom, exert energy in those various duties by way of weighing, by way of judgement, and by way of realisation. "Right there are your rules of conduct" means, dear son, that which you asked me "what function done is best," right there in your question itself these were spoken by me beginning with "first of all, falsehood" and so on; these are the rules of conduct, the portions of duty; thus conduct yourself therein. "This" means that which was spoken to you by me, this very thing is your instruction. "It is able" means a king conducting himself thus is indeed prepared and competent to make his own friends happy and for the suffering of enemies.

Thus, when the Vessantara bird, having urged the king's negligence with one verse, had spoken on the Teaching with eleven verses, the public, filled with wonder and amazement, uttered hundreds of acclamations saying "The question has been spoken in the manner of a Buddha." The king, having attained pleasure, having addressed the ministers, asked - "Sirs! Ministers, by my son Vessantara speaking thus, which duty to be done has been done?" "That of the Commander of the Great Army, Sire." "Then I give him the position of Commander of the Great Army" - thus he appointed Vessantara to that particular position. He, from then on, standing in the position of Commander of the Great Army, performed his father's work.

The Vessantara question is concluded.

Again the king, after the lapse of a few days, having sent a messenger to Kuṇḍalinī in the same manner as before, on the seventh day having gone there and having returned, having sat down right there in the middle of the pavilion, having had Kuṇḍalinī brought, asking about the duty of a king while she was seated on a golden chair, spoke a verse -

14. "Can you, Kuṇḍalinī, do you understand, kinswoman of a warrior;
By one wishing to exercise kingship, what function done is best?"

Therein, "can you" - he asks whether she will be able to answer a question asked by me. "Kuṇḍalinī" - he addresses her by a name derived from her own characteristic. It is said that on the two backs of her ears there were two lines in the shape of earrings; therefore he gave her the name "Kuṇḍalinī." "Do you understand" means you will know the meaning of the question asked by me. "Kinswoman of a warrior" - he addresses her thus by virtue of her being the sister of the warrior Mahāsenagutta. But why does he ask this one only without having asked the Vessantara bird thus? Because of her being a woman. For women are of limited wisdom; therefore, by way of investigation, thinking "If she is able, I shall ask; if not, I shall not ask," having asked thus, he asked that very same question.

When she was thus asked by the king about the duties of a king, having said "Dear son, you are testing me, I think, wondering 'What will a mere woman say?' I shall tell you the entire duty of a king, having put it into just two terms," she said -

15. "Just two principles, dear son, where all is established;
The gain of what is not obtained, and the protection of what is obtained.
16. "Know your ministers, dear son, the wise ones skilled in welfare;
Not gamblers, not cheats, dear son, not drunkards, not destroyers.
17. "And whoever would protect you, dear son, and whatever wealth there would
be for you;
As a charioteer would control a chariot, he should have your duties performed.
18. "Having well looked after one's household, having examined one's wealth
oneself;
One should not make deposits or give loans through reliance on others.
19. "One should know oneself the income and expenditure, one should know
oneself what is done and not done;
One should restrain one deserving restraint, one should encourage one
deserving encouragement.
20. "Instruct the country-folk's welfare yourself, O bull among charioteers;
Let not unrighteous officials destroy your wealth and country.
21. "Do not do duties with haste, or have them done;
For action done with haste, the fool feels remorse afterwards.
22. "Do not release your heart beyond its core, when it is excessively angered;
For through wrath many prosperous families have gone to ruin.
23. "Do not, dear son, thinking 'I am the lord,' lead others to harm;
For women and men, let there not be painful consequences for you.
24. "For a king without terror, who pursues sensual pleasures;
All wealth perishes, that is called the king's misery.
25. "Right there are your rules of conduct, this very thing is the instruction;
Now you should see, a doer of merit, not addicted to drink, not causing ruin;
Be moral, great king, the immoral one falls into misfortune."

15-25. Therein, "principles" means reason-terms. "Where" means in which two terms all benefit, welfare and happiness is established. "Of what is not obtained" means both the gain of gain not previously obtained, and the protection of what is obtained. Dear son, the production of unarisen gain is indeed no burden, but the protection of what has arisen is indeed the burden. For a certain one, even having produced fame, being heedless regarding fame, having given rise to negligence, commits killing of living beings and so on, and having become a great thief, goes about plundering the country. Then kings, having had him seized, bring him to great destruction. Or else, being heedless regarding the types of sensual pleasure consisting of arisen forms and so on, unwisely destroying wealth, when all property is exhausted, having become a beggar, wearing bark garments, taking a bowl, he goes about. Or else one gone forth,

having produced material gain and honour by means of the burden of studying Scriptures and so on, being heedless, returns to the lower life. Another, even having produced the first meditative absorption and so on, through unmindfulness, being bound to such an object, falls away from meditative absorption. Thus the protection of arisen fame or of gain of meditative absorption and so on is indeed difficult to do. But for the purpose of illuminating that meaning, the story of Devadatta, and the Mudulakkhaṇa, Lomasakassapa, Haritaca Jātaka, Saṅkappa Jātaka and so on should be related. But one, having produced material gain and honour, standing firm in diligence, does good deeds; his fame grows like the moon in the bright fortnight. Therefore you, great king, being diligent, standing firm in the success of means, exercising kingship righteously, protect your arisen fame.

"Know" means consider for the purpose of performing the duties of storekeeper and so on. "Not gamblers and cheats" means not dice-players, not cheats, not gamblers, and not deceitful persons. "Not drunkards" means free from addiction to cakes, liquor, perfumes, and garlands. "Not destroyers" means not destroyers of your own wealth and grain and so on. "Who" means whichever minister. "And whatever" means whatever wealth there would be in your house, he should protect that. "As a charioteer" means like a chariot driver. Just as a charioteer, controlling the horses for the purpose of warding off uneven roads, would control the chariot, so whoever is able to protect you together with your wealth, he is called your minister; having supported such a one, he should have the duties of storekeeper and so on performed.

"Having well looked after one's household" means, dear son, for whatever king whose own household people and own attendant retinue are not supported by giving and so on, in his inner dwelling gold and unwrought gold and so on are lost through the power of those unsupported people, and the household people go outside. Therefore you, having become one whose household people are well looked after, having examined your own wealth yourself thinking "This much indeed is my property," should not do either of these two - "Let us deposit a treasure at such and such a place, let us give a loan to so-and-so" - through reliance on others. Through reliance on others too, you should not do it; you should do everything as self-witnessed - thus he says.

"Income and expenditure" means you should know by yourself the income arising therefrom and the expenditure to be given to those various ones. "What is done and not done" means in battles or in new construction works or in other duties, "by this one such and such was done for me, by this one it was not done" - this too you should know by yourself; do not be one relying on others. "Should restrain" means, dear son, a king, having brought one who commits housebreaking and so on, one deserving restraint, having examined and investigated the one displayed, having cleared the case, having looked at the punishment established by ancient kings, should restrain him in accordance with the offence. "Should encourage" means whoever is deserving of encouragement - whether one who breaks the enemy's unbroken forces, or one who wins over one's own broken forces, or one who brings a kingdom not yet obtained, or one who makes what is obtained lasting, or one by whom life has been given - having encouraged such a one deserving of encouragement, one should show great honour and respect. Thus indeed others too, giving their breast to his duties, will do what should be done.

"The country-folk's" means instruct the welfare of the country-dwellers yourself, by one's own direct observation alone. "Unrighteous officials" means unrighteous ones appointed here and there, agents, having taken bribes, breaking judgments, let them not destroy your wealth and country. For this reason, having been diligent, instruct by yourself. "With haste" means suddenly, without weighing, without deciding. "Hastily" means action done suddenly, without weighing, without deciding, through the power of desire and so on, is indeed not good, not excellent. Why? For having done such a thing, the fool afterwards, by way of remorse, experiencing suffering of the realms of misery in this world, feels regret in the world beyond too. But the meaning here should be illustrated by the Bharu Jātaka: "Having made a breach among the seers, the king of Bharu, thus have I heard."

"Do not release your heart beyond its core, when it is excessively angered" means, dear son, when your heart, having gone beyond and surpassed what is wholesome, in the ongoing unwholesome actions of others, having become well and excessively angered, made wrathful, do not release it, let it not become established - this is the meaning. This is what is meant - Dear son, when you are established in judgment and they show you a thief saying "By this one a man was killed or a connection was broken," then do not release your heart, even though well angered by the words of others, through the power of wrath; without having discerned the matter, do not impose punishment. Why? For indeed they seize even a non-thief and bring him saying "He is a thief." Therefore, without being angry, having heard the account of both parties hostile about the matter, having well investigated, having known by one's own direct observation his state of being a thief, do what should be done according to the punishment established by tradition. For by a king, even when wrath has arisen, action should not be done without making the heart cool. But when his heart is quenched and soft, then the work of judgment should be done. For in a harsh mind, just as a facial reflection in boiling water, the reason is not evident. "For through wrath" means, dear son, for through wrath indeed many prosperous royal families have gone to a state of ruin, have reached great destruction indeed. For the elucidation of this meaning, the Khantivādī Jātaka, the story of the Coconut King, the story of Sahassabāhu Ajjuna, and so on should be related.

"Do not, dear son, thinking 'I am the lord,' lead others to harm" means, dear son, thinking "I am the lord of the earth," do not lead, do not bring down the public to harm consisting of bodily misconduct and so on; in whatever way one proceeds having accepted that harm, do not do thus - this is the meaning. "Let there not be for you" means, dear son, in your realm, for those of human birth or for those of animal birth, for women and men, let there not be painful consequences, the arising of suffering. For just as in the realm of unrighteous kings, people, having committed bodily misconduct and so on, are reborn in hell, act in such a way that that suffering does not occur for the inhabitants of your country - this is the meaning.

"Free from terror" means of one who is fearless of the fears beginning with self-censure. By this he shows this - Dear son, whatever king, without making any apprehension about anything, remembers only his own sensual pleasure, by the power of desire does whatever he wishes, is like a blind man with a discarded stick, and like a fierce elephant without a goad, all his wealth perishes; that disaster regarding wealth of his is called misery, suffering.

"Right there are your rules of conduct" - this should be construed by the former method itself. "Now you should see" means, dear son, you, having heard this instruction, now being skilled, not lazy, a doer of merit by the doing of meritorious deeds, by the avoidance of liquor and so on. Not addicted to drink, by not destroying the welfare pertaining to the present life and the future life, you should be one who does not cause ruin. "Be moral" means be moral, accomplished in good conduct; having become established in the ten duties of a king, exercise kingship. "The immoral one falls into misfortune" means for the immoral one indeed, great king, casting himself down into hell, is called one who falls into misfortune.

Thus Kuṇḍalinī too expounded the Teaching with eleven verses. The king, pleased, having addressed the ministers, asked - "Sirs! Ministers, by my daughter Kuṇḍalinī speaking thus, which duty to be done has been done?" "By the storekeeper, Sire." "Then I give her the position of storekeeper" - thus he appointed Kuṇḍalinī to that particular position. She, from then on, standing in the position of storekeeper, performed her father's work.

The Kuṇḍalinī question is concluded.

Again the king, after the lapse of a few days, having sent a messenger to the wise Jambuka in the same manner as before, on the seventh day having gone there, having experienced the success, having returned, sat down right there in the middle of the pavilion. The minister, having caused the wise Jambuka to sit on a golden plaited chair, came carrying the chair on his head. The wise one, having sat on his father's lap, having played, having gone, sat down right there on the golden chair. Then the king, asking him a question, spoke a verse -

26. "We asked Kosiyaḡotta, and likewise Kuṇḍalinī;
Now you tell us, Jambuka, the highest power among powers."

Its meaning is - Dear Jambuka, I asked your brother Kosiyaḡotta Vessantara and your sister Kuṇḍalinī about the duty of a king; they spoke according to their own power. Just as I asked them, so now, son Jambuka, I ask you: tell me about the duty of a king and the highest power among powers.

Thus the king, asking the Great Being a question, did not ask in the same procedure as he had asked the others, but asked having distinguished further. Then the wise one, saying to him "If so, great king, listen with ears inclined, I shall tell you everything," as if placing a bag containing a thousand pieces of gold coins into outstretched hands, began the proclamation of the Teaching -

27. "There are five kinds of power in the world, in an exalted person;
Among these, physical power by name, is called the last power.
28. "And the power of wealth, long-lived one, is called the second power;
And the power of councillors, long-lived one, is called the third power.
29. "And the power of birth, that is the fourth without doubt;
All these, the wise one overpowers.
30. "That power of wisdom is the foremost power among powers, the highest

power;

Supported by the power of wisdom, the wise one gains benefit.

31. "Even if a fool obtains a prosperous, best of lands;
Against his will, by force, another proceeds to take it.
32. "Even if one is well-born, a warrior having obtained the kingdom;
The unwise lord of Kāsi, even with all of it, does not live.
33. "Wisdom indeed judges learning, wisdom increases fame and praise;
A man endowed with wisdom here, even amidst suffering, finds happiness.
34. "And wisdom, without listening, no one attains;
Without approaching one very learned, not discriminating what is righteous.
35. "And whoever knows the analysis of the teaching, rises at the proper time, not
lazy;
Exerts himself at the right moment, the fruit of his action succeeds.
36. "For one of improper conduct, who associates with the improper plane;
For one who acts with weariness, the right purpose does not ripen.
37. "For one who is internally engaged, who associates with the true plane;
For one who acts without weariness, the right purpose ripens.
38. "What is reckoned as exertion in endeavour, and the protection of what has
been stored up;
These, dear son, you should practise, do not ruin yourself through inaction;
For through inaction the imprudent one sinks like a hut made of reeds."

27-38. Therein, "exalted" means, great king, in this world of beings, in a person of great disposition, there are five kinds of power. "Physical power" means bodily power. "The last" means that, even though very great, is indeed inferior. Why? Because of the state of blind foolishness. For if bodily power were indeed great, compared to the power of an elephant, the power of the Indian quail would be small; but the elephant's power, through the state of blind foolishness, became a condition for death, while the Indian quail, through her own skilfulness in knowledge, brought the elephant to the destruction of life. But in this matter, the discourse "Not indeed everywhere is the task accomplished by power, for power leads to the murder of the fool" should be brought.

"The power of wealth" means, by way of support, all enjoyable things beginning with gold and silver are called the power of wealth; that is greater than bodily power. "The power of ministers" means the existence of a circle of ministers whose counsel cannot be divided, who are valiant and well-hearted; that power, through valour in battle, is greater than the former powers. "The power of birth" means, surpassing three families, the success of birth by way of the warrior family; that is greater than the other powers. For only those accomplished in birth are purified, not the others. "And these which" means whichever of these four powers the wise person, by the power of wisdom, surpasses and overcomes; that power of wisdom among all powers

is called the foremost and the highest. Why? For supported by that power, the wise person gains benefit and attains progress. For the purpose of illuminating that meaning, the Puṇṇanadī Jātaka beginning with "By which they call a full river drinkable," and the Sirīkāḷakaṇṇi question, and the Pañcapanḍita question, and the Sattubhastha Jātaka, Sambhava Jātaka, Sarabhaṅga Jātaka and so on should be related.

"Dull" means of dull wisdom, a fool. "Prosperous" means, dear son, even if a person of dull wisdom obtains a best land full of the seven precious things, even against his wishes, or else having used force, another accomplished in wisdom proceeds to take it. For a fool is not able to protect the fame he has obtained, or else to attain even a kingdom belonging to his family or come down by tradition. For the purpose of illuminating that meaning, the Pādañjalī Jātaka beginning with "Surely Pādañjalī outshines all in wisdom" should be related. "Having obtained" means even having obtained a kingdom belonging to his family in dependence on the success of birth. "Even with all" means he does not live even with that entire kingdom; through lack of skilfulness in means, he becomes merely a poor man.

Thus the Great Being, having spoken of the faults of the unwise by this much of a passage, now praising wisdom, said beginning with "wisdom." Therein, "learning" means the learning of the scriptures. For it is wisdom alone that judges that. "Increasing fame and praise" means increasing reputation and material gain and honour. "Finds happiness amidst suffering" means even when suffering has arisen, having become fearless, through skilfulness in means, he obtains happiness. For the purpose of illuminating that meaning -

"For whom these four qualities exist, monkey-king, just as for you."

"Enough for me with those mangoes, rose-apples and jackfruits."

Such birth stories and so on should be told.

"Without listening" means not attending upon wise persons, not hearing. "What is righteous" means not approaching one very learned who is established in the intrinsic nature of things, not believing that. "Without discriminating" means without plunging into and determining benefit and harm, what has a reason and what has no reason, no one attains wisdom, dear son.

"One who knows the analysis of the Teaching" means one skilled in the analysis of the ten wholesome courses of action. "One who rises at the right time" means one who makes energy at the fitting time for making energy. "He exerts himself" means at each and every time he does each and every duty. "His" means the fruit of action of that person succeeds and comes to fruition. "Of one whose habit is the improper plane" means "improper plane" is called the action of immorality which is not a source of gain, fame, and happiness; of one whose habit is that, who is endowed with that action of immorality; of one who associates with an immoral person who is indeed an improper plane; of one who acts with weariness at the time of performing wholesome action, doing it having become weary and dissatisfied - for such a person, dear son, the purpose of his actions does not rightly ripen, does not succeed, and does not lead to the three highest families and the six sensual heavens. This is the meaning. "And internally" means of one who is engaged in one's own internal self by

way of the meditation on impermanence and so on. "One who associates with the true plane" means of one who likewise associates with virtuous persons. "Ripens" means succeeds, gives great fame.

"Reckoned as exertion and endeavour" means wisdom that constitutes the portion of endeavour in the cause that is fitting to be engaged in with exertion. "Of what has been gathered" means the protection of wealth that has been accumulated. "These, you" means these and the two former reasons stated by me, all of them, dear son, you should practise; having placed the exhortation spoken by me in your heart, protect the wealth in your own house. "Do not ruin yourself through inaction" means do not ruin yourself through improper, causeless action; do not burn up that wealth, do not destroy it. Why? "For through inaction" means through the performance of improper action, the imprudent person, having destroyed his own wealth, afterwards becomes ill-fated. "Sinks like a hut made of reeds" means just as a hut made of reeds, decaying from the root upwards, falls without support, so having destroyed wealth without reason, one is reborn in the realms of misery.

Thus too the Bodhisatta, having praised the five powers by this much of a passage, having raised up the power of wisdom and spoken as if bringing forth the disc of the moon, now giving exhortation to the king with ten verses, said -

39. "Practise the Teaching, great king, towards mother and father, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
40. "Practise the Teaching, great king, towards children and wife, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
41. "Practise the Teaching, great king, towards friends and colleagues, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
42. "Practise the Teaching, great king, towards vehicles and forces;
Having practised the Teaching here, O king, you will go to heaven.
43. "Practise the Teaching, great king, in villages and towns;
Having practised the Teaching here, O king, you will go to heaven.
44. "Practise the Teaching, great king, in the country and in the countryside;
Having practised the Teaching here, O king, you will go to heaven.
45. "Practise the Teaching, great king, towards ascetics and brahmins;
Having practised the Teaching here, O king, you will go to heaven.
46. "Practise the Teaching, great king, towards beasts and birds, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
47. "Practise the Teaching, great king, the Teaching practised brings happiness;
Having practised the Teaching here, O king, you will go to heaven.
48. "Practise the Teaching, great king, the gods with Indra, including the Brahmā realm;

By well-practised deeds they attained heaven, do not be negligent in the Teaching, O king."

39-48. Therein, in the first verse to begin with, "the Teaching here" means the principle of looking after mother and father. It says "fulfil" that by rising early in the morning, having given water for washing the face, wooden toothbrushes and so on to mother and father, and attending to all their bodily functions. "Towards children and wife" means: first, having prevented sons and daughters from evil, establishing them in good, having them learn a craft, at the time of coming of age arranging marriage from both sides with a suitable family lineage, giving wealth at the proper time - thus one is called one who practises the Teaching towards children. Honouring one's wife, not disrespecting her, not being unfaithful to her, handing over authority, providing ornaments - thus one is called one who practises the Teaching towards one's wife. "Towards friends and colleagues" means: treating friends and colleagues kindly by the four ways of supporting others, not deceiving them - thus one is called one who practises the Teaching towards them. "Towards vehicles and forces" means: giving what is fit to be given to the vehicles such as elephants and horses and so on, and to the army, showing honour, not employing elephants, horses and so on in work when they are old - thus one is called one who practises the Teaching towards them.

"In villages and towns" means: by not oppressing the inhabitants of villages and towns with punishments and taxes, one is called one who practises the Teaching towards them. "In the country and in the countryside" means: wearying the country and the countryside without reason, not establishing a mind of welfare - thus one is called one who practises what is not the Teaching there. But not oppressing them and pervading them with a mind of welfare - thus one is called one who practises the Teaching there. "Towards ascetics and brahmins" means: by giving them the four requisites, one is called one who practises the Teaching towards them. "Towards beasts and birds" means: by giving safety to all quadrupeds and birds, one is called one who practises the Teaching towards them. "The Teaching practised" means the Teaching of good conduct is practised. "Brings happiness" means it brings happiness in the three family accomplishments and in the six sensual heavens. "By well-practised deeds" means by what is practised here, by well-practised bodily good conduct and so on. "Attained heaven" means they went to heaven, reckoned as the world of the gods and the world of Brahmā; there they were born as ones who obtained celestial success. "Do not be negligent in the Teaching, O king" means therefore you, great king, even while giving up your life, do not be negligent in the Teaching.

Having thus spoken the ten verses on the practice of the Teaching, exhorting further, he spoke the concluding verse -

49. "Right there are your rules of conduct, this very thing is the instruction; Associating with the wise, beautiful one, the wise know that completely by oneself."

Therein, "right there are your rules of conduct" - this should be construed by the former method itself. "Associating with the wise, beautiful one, the wise know that completely by oneself" means, great king, that exhortation spoken by me, you,

constantly associating with wise persons, having become endowed with good qualities, completely, perfectly, by oneself, as a wise one, having known by one's own direct observation, should proceed in accordance with the advice.

Thus the Great Being expounded the Teaching in the manner of a Buddha, as if bringing down the celestial river. The great multitude made great honour, and gave thousands of acclamations. The king, pleased, having addressed the ministers, asked - "Sirs! Ministers, by my son, the wise Jambuka, whose beak is like a young rose-apple fruit, speaking thus, which duty to be done has been done?" "That of a general, Sire." "Then I give him the position of general" - thus he appointed Jambuka to that particular position. He, from then on, standing in the position of general, performed his father's work. There was great honour for the three birds. Those three persons too instructed the king in what is beneficial and what is right. Having stood firm in the Great Being's exhortation, the king, having performed meritorious deeds such as giving and so on, became one destined for heaven. The ministers, having performed the funeral rites for the king, having informed the birds, said "Master, Jambuka bird, the king has made it so that the umbrella should be raised for you." The Great Being, saying "I have no need of a kingdom; you, being diligent, exercise the kingdom," having established the great multitude in the precepts, having had the principles of judgment inscribed on a golden slab saying "Thus you should carry out judgment," entered the forest. His exhortation continued for forty thousand years.

The Teacher, having taught this proclamation of the Teaching by way of exhortation to the king, connected the Jātaka: "At that time the king was Ānanda, Kuṇḍalinī was Uppalavaṇṇā, Vessantara was Sāriputta, but the Jambuka bird was myself."

The commentary on the Tesakuṇa Jātaka is the first.

522. Commentary on the Sarabhaṅga Jātaka

"Adorned, wearing earrings, well-clothed" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to the final Nibbāna of the Elder Mahāmoggallāna. The Elder Sāriputta, having obtained permission for his final Nibbāna from the Truth-finder while he was dwelling at Jeta's Grove, having gone, attained final Nibbāna in the birth-chamber in the village of Nālaka. Having heard of his state of having attained final Nibbāna, the Teacher, having gone to Rājagaha, dwelt at the Bamboo Grove. At that time the Elder Mahāmoggallāna was dwelling at the Black Rock on the slope of Isigili. He, by the power of supernormal power, having reached the summit, went on journeys to the heavenly worlds and journeys to the adjunct hells. Having seen the great authority of the Buddha's disciples in the heavenly world, and having seen the great suffering of the disciples of sectarians in the adjunct hells, having come to the human world, he told people: "Such and such a male lay follower and such and such a female lay follower, having been reborn in such and such a heavenly world, experience great success; among the disciples of sectarians, such and such a one and such and such a one have been reborn in such and such a realm of misery among the hells and so on." People were devoted to the Dispensation and avoided the sectarians. The honour for the Buddha's disciples was great; that of the sectarians declined.

They, having bound resentment towards the elder, saying "While this one lives, our attendants are breaking away, and honour declines; shall we have him killed?" - for the purpose of killing the elder, they gave a thousand to a thief named Samaṇaguttaka. He, saying "I shall kill the elder," went to the Black Rock together with a great retinue. The elder, having seen him coming, flew up by supernormal power and departed. The thief, not seeing the elder on that day, having turned back, and on the following day too - thus for six days he went. The elder too departed in the same way by supernormal power. But on the seventh day, the elder's formerly done kamma whose results are experienced from one life to another obtained its opportunity. He, it is said, formerly, having taken his wife's word, wishing to kill his mother and father, having led them to the forest by a small carriage, having made the appearance of thieves having arisen, beat and struck his mother and father. They, due to the weakness of their eyes, deprived of the seeing of forms, not recognising him as their own son, with the perception "These are indeed thieves," lamented for his very sake, saying "Dear son, such and such thieves are killing us; you withdraw!" He thought - "These, even while being beaten by me, lament for my very sake; I am doing an inappropriate deed." Then, having consoled them, having shown the appearance of the thieves fleeing, having massaged their hands and feet, having said "Mother, father, do not be afraid; the thieves have fled," he brought them back to his own home again. That deed, not having obtained an opportunity for so long a time, having remained like a heap of embers concealed by ashes, having pursued this final body, seized it. For just as indeed a dog released by a hunter with dogs, having seen a deer, having pursued the deer, in whatever place it catches up, right there it seizes it; even so this deed, in whatever place it obtains an opportunity, there it gives its result; there is no one who is free from it.

The elder, having known the state of being pulled by the deed done by himself, did not go away. The elder, as an outcome of that, was not able to fly up into space. Even his supernormal power, which was able to tame Nandopananda and able to shake the Vejayanta palace, had reached feebleness by the power of action. The thief, having seized the elder, breaking the elder's bones, making them the size of rice grains, having crushed and powdered them, having done what is called making a straw-backed bundle, with the perception "He is dead," having thrown him behind a bush, departed with his retinue. The elder, having regained mindfulness, having thought "I shall attain final Nibbāna after seeing the Teacher," having wrapped his body with the wrapping of meditative absorption, having made it firm, having flown up into space, having gone through space to the Teacher's presence, having paid homage to the Teacher, said "Venerable sir, the life force has been relinquished by me; I shall attain final Nibbāna." "You will attain final Nibbāna, Moggallāna?" "Yes, venerable sir." "Where will you go to attain final Nibbāna?" "At the Black Rock slab, venerable sir." If so, Moggallāna, having spoken the Teaching to me, go; for there will be no seeing now of such a disciple. He, saying "I will do so, venerable sir," having paid homage to the Teacher, having flown up into the sky to the height of a palm tree, like the Elder Sāriputta on the day of final Nibbāna, having performed various kinds of supernormal powers, having spoken the Teaching, having paid homage to the Teacher, attained final Nibbāna in the forest at the Black Rock.

At that very moment the six heavenly worlds were in one uproar, saying "Our teacher, it is said, has attained final Nibbāna," and having taken divine scents,

garlands, perfumes, incense, sandalwood powder, and various timbers, they came; there was a sandalwood funeral pyre ninety-nine cubits high. The Teacher, having stood near the elder, had the laying down of the body performed. In the area all around the cremation ground within a distance of one yojana, a shower of flowers rained down. Among the gods were human beings, among the human beings were gods. In order, among the gods stand demons, among the demons stand gandhabbas, among the gandhabbas stand serpents, among the serpents stand garuḷas, among the garuḷas stand kinnaras, among the kinnaras stand umbrellas, among the umbrellas stand golden chowries, among those stand flags, among those stand banners. For seven days they celebrated the festival of acclamation. The Teacher, having had the elder's relics taken, had a shrine built at the gateway porch of the Bamboo Grove. At that time the monks raised up a discussion in the Teaching hall: "Friends, the Elder Sāriputta, because of not having attained final Nibbāna in the presence of the Truth-finder, did not receive great honour from the Buddhas; but the Elder Moggallāna, because of having attained final Nibbāna near the Buddhas, received great honour." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does Moggallāna receive honour from my presence; in the past too he received it indeed," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having taken conception in the womb of the chaplain's brahmin wife, after the elapse of ten months, emerged from his mother's womb towards the break of dawn. At that moment, in the city of Bārāṇasī, which was twelve yojanas in extent, all weapons blazed forth. The chaplain, at the moment of his son's birth, having gone outside, looking up at the sky, having seen the conjunction of the planets, having known "Because of being born under this constellation, this boy will become the foremost of archers in the whole Indian subcontinent," having gone to the royal family early in the morning, asked the king whether he had slept well. When it was said "How could there be happiness for me, teacher? Today in the entire dwelling weapons have blazed forth," he said "Do not fear, Sire, not only in your dwelling, but throughout the entire city too they blazed forth indeed; today, because of a boy being born in our house, it was thus." "Teacher, but what will come to be for the boy thus born?" "Nothing, great king, but he will become the foremost of archers in the whole Indian subcontinent." Having said "Very well, teacher, if so, having looked after him, you should show him to us when he comes of age," he had a thousand given as milk-money. The chaplain, having taken that, having gone to his dwelling, having given it to the brahmin woman, on the name-giving day of his son, because of the weapons having blazed forth at the moment of birth, gave him the name "Jotipāla."

He, growing up with a great retinue, at the age of sixteen years, was one bearing the most excellent appearance. Then his father, having looked at his bodily achievement, having given a thousand, said "Dear son, having gone to Takkaṣilā, learn the craft in the presence of a world-renowned teacher." He, having accepted saying "Very well," having taken the teacher's share, having paid homage to his mother and father, having gone there, having given a thousand, having begun the craft, attained accomplishment in just seven days. Then his teacher, being pleased, having given his own sword-jewel, a jointed ram's-horn bow, a jointed quiver, his own coat of armour, and a turban, saying "Dear son Jotipāla, I am old; now you train these young men,"

handed over even the five hundred young men to him alone. The Bodhisatta, having taken all the equipment, having paid homage to the teacher, having come to Bārāṇasī itself, having paid homage to his mother and father, stood there. Then his father said to him who had paid homage and was standing there: "Have you learnt the craft, dear son?" "Yes, father." He, having heard his word, having gone to the royal family, said "My son, Sire, having learnt the craft, has come; what should he do?" "Teacher, let him attend upon us." "Do you know his expenses, Sire?" "Let him receive a thousand daily." He, having accepted saying "Very well," having gone home, having summoned the boy, said "Dear son, attend upon the king." He, from then on, having received a thousand daily, attended upon the king.

The royal attendants grumbled - "We do not see any work done by Jotipāla; he takes a thousand daily; we wish to see his craft." The king, having heard their words, told the chaplain. The chaplain, saying "Very well, Sire," informed his son. He said "Good, dear father, on the seventh day from now I shall display my craft; but let the king have the archers assembled in his own realm." The chaplain, having gone, reported that matter to the king. The king, having had a drum circulated in the city, had the archers assembled. Sixty thousand archers assembled. The king, having known that they had assembled, having had a drum circulated in the city saying "Let the citizens see Jotipāla's craft," having had the royal courtyard prepared, surrounded by the public, having sat down on an excellent divan, having had the archers summoned, sent word "Let Jotipāla come." He, having placed the bow, quiver, armour-jacket, and turban given by the teacher inside his lower garment, having had a sword taken, went to the king's presence in his ordinary dress and stood to one side.

The archers made an agreement: "Jotipāla, it is said, has come to display the craft of archery; but since he has come without taking a bow, he will wish to take a bow from our hands; we shall not give him one." The king, having addressed Jotipāla, said "Display your craft." He, having had a screen set up around, standing inside the screen, having removed his cloth, having put on the armour-jacket, having fastened the turban on his head, having strung a coral-coloured bowstring on the ram's-horn bow, having tied the quiver on his back, having placed the sword on the left, having turned the diamond-tipped iron arrow with the back of his nail, having opened the screen, as if splitting the earth, having come out like an adorned young serpent prince, having gone and shown respect to the king, he stood. Having seen him, the public pranced, roared, clapped their hands, and shouted. The king said "Display your craft, Jotipāla." "Sire, have four archers summoned from among your archers - those who can hit a target in an instant, who can hit a hair, who can hit an arrow, and who can hit by sound." Then the king had them summoned.

The Great Being, having made a circle within the quadrangular enclosure in the royal courtyard, having placed four archers at the four corners, having had thirty thousand arrows each given to each one, having placed one arrow-supplier near each one, having himself taken the diamond-tipped iron arrow, having stood in the middle of the circle, said "Great king, let these four archers shoot arrows all at once and pierce me; I shall ward off the arrows shot by them." The king commanded "Do so." The archers said "Great king, we are those who can hit a target in an instant, who can hit a hair, who can hit an arrow, and who can hit by sound; Jotipāla is a young boy; we shall not shoot." The Great Being said "If you are able, shoot me." They, having accepted

saying "Good," shot arrows all at once. The Great Being, having struck those with the iron arrow, did not let them fall this way or that, but as if encircling a Bodhi-tree porch, not letting palm-leaf pass palm-leaf, hair pass hair, shaft pass shaft, feather pass feather, having shot, he made an arrow-chamber. The archers' arrows were exhausted. He, having known that their arrows were exhausted, without destroying the arrow-chamber, having flown up, having gone, stood in the king's presence. The public, shouting, prancing, clapping their hands, shouting, snapping their fingers, having made a great uproar, threw cloths, ornaments, and so on. Thus, gathered into one heap, there was wealth amounting to eighteen hundred million.

Then the king asked him - "What craft is this called, Jotipāla?" "It is called arrow-warding, Sire." "Are there others who know this?" "In the whole of Jambudīpa, apart from me, there is no other, Sire." "Show another, dear son." "Sire, these four persons, having stood at the four corners, were not even able to pierce me; but I shall pierce those standing at the four corners with just a single arrow." The archers did not dare to stand. The Great Being, having had four plantain trees placed at the four corners, having tied a red thread to the feathered end of the iron arrow, having aimed at one plantain tree, shot. The iron arrow, having pierced that plantain tree, from there the second, from there the third, from there the fourth, from there having pierced the first one already pierced, came back and rested in his very hand. The plantain trees stood encircled by the thread. The public uttered thousands of shouts. The king asked "What craft is this called, dear son?" "It is called the circular shot, Sire." "Show yet another, dear son." The Great Being showed what is called the arrow-staff, what is called the arrow-rope, what is called the arrow-piercing; he made what is called the arrow-mansion, what is called the arrow-stairway, what is called the arrow-pavilion, what is called the arrow-wall, what is called the arrow-pond; he caused to bloom what is called the arrow-lotus; he caused to rain what is called the arrow-rain. Thus, having shown these twelve crafts not shared with others, again he split seven great bodies not shared with others alone: he pierced a fig-tree board eight finger-breadths thick, an asana-wood board four finger-breadths thick, a copper plate two finger-breadths thick, an iron plate one finger-breadth thick; having pierced through a hundred planks bound together, having shot an arrow through the front of a straw cart, a sand cart, and a board cart, he made it come out through the back; having shot an arrow through the back, he made it come out through the front; in water he sent an arrow to the distance of four usabhas, on dry ground to the distance of eight usabhas. By the sign of a brinjal plant, he pierced a hair at the distance of one usabha. The Bodhisatta, having shot arrows, having made arrow-mansions and so on in the sky, then bringing down those arrows with a single arrow, performed breaking and analysis - thus he became known by the name "Sarabhaṅga." While he was displaying that many crafts, the sun set.

Then the king, having promised him the position of general, saying "Jotipāla, today is the wrong time; tomorrow you will receive the honour of the position of general; having had your hair and beard trimmed and having bathed, come," gave him a hundred thousand that day for expenses. The Great Being, saying "I have no need for this," having given the wealth amounting to eighteen hundred million to the owners themselves, having gone with a great retinue to the river to bathe, having had his hair and beard trimmed, having bathed, adorned with all ornaments, having entered the dwelling with incomparable splendour, having eaten food of various excellent

flavours, having ascended the royal bed and lain down, having slept for two watches, having awakened in the last watch, having risen, folding his legs crosswise, while still sitting on the back of the bed, examining the beginning, middle, and end of his own craft, thought "From the very beginning of my craft, supreme killing is evident; in the middle, the enjoyment of mental defilements; at the end, conception in hell. Killing living beings and excessive negligence in the enjoyment of mental defilements give conception in hell. The king has given me the great position of general; great will be my sovereignty; wives and sons and daughters will be many. But the basis of mental defilements, having reached expansion, is difficult to give up. It is fitting for me to go forth right now, having departed alone, having entered the forest, to go forth in the going forth of sages." Having risen from the great bed, without letting anyone know, having descended from the mansion, having departed through the main entrance, alone, having entered the forest, he set out heading for the wood-apple grove of three yojanas on the bank of the Godhāvarī river.

Having known his state of having departed, Sakka, having summoned Vissakamma, said "Dear son, Jotipāla has made the renunciation and gone forth; there will be a great assembly. Having built a hermitage in the wood-apple grove on the bank of the Godhāvarī river, prepare the requisites for those gone forth." He did so. The Great Being, having reached that place, having seen a footpath, having thought "This must be a dwelling place for those gone forth," having gone there by that path, not seeing anyone, having entered the leaf-hut, having seen the requisites for those gone forth, having thought "Sakka, the king of gods, has understood my state of having departed, methinks," having removed his cloth, having put on and wrapped a red bark garment, he placed a cheetah-skin leather over one shoulder, having tied the coil of matted hair, having placed the carrying pole on his shoulder, having taken a walking staff, having come out from the leaf-hut, having ascended the walking path, having walked up and down back and forth several times, adorning the forest with the splendour of the going forth, having performed the preliminary work on a circular meditation object, on the seventh day from going forth, having produced the eight attainments and the five direct knowledges, subsisting on forest roots and fruits by wandering for gleanings, he dwelt alone. His mother and father, friends, companions and others, and groups of relatives too, not seeing him, crying and lamenting, wandered about.

Then a certain forester, having entered the forest, having seen the Great Being seated at the Kapiṭṭhaka hermitage, having recognised him, having gone and exchanged friendly welcome with him, having gone to the city, informed his mother and father. They informed the king. The king, saying "Come, let us see him," having taken his mother and father, surrounded by the public, by the path pointed out by the forester, reached the bank of the Godhāvarī river. The Bodhisatta, having come to the riverbank, seated in the sky, having expounded the Teaching, having led them all into the hermitage, there too, while still seated in the sky, having made known the danger in sensual pleasures, expounded the Teaching to them. Beginning with the king, all went forth. The Bodhisatta, surrounded by a group of sages, dwelt right there. Then the fact of his dwelling there became well-known throughout the whole Indian subcontinent. Other kings too, having come together with the inhabitants of the country, went forth in his presence; the gathering was great. Gradually there were assemblies of many hundreds of thousands. Whoever reflected on sensual thought or

thought of anger or thought of violence, the Great Being, having gone, having sat down in the sky before him, expounds the Teaching, explains the preliminary work on a circular meditation object. Standing firm in his instruction, having produced the eight attainments, having attained the accomplishment of meditative absorption, Sālissara, Meṇḍissara, Pabbata, Kāḷadevila, Kisavaccha, Anusissā, and Nārada - these were the seven senior pupils. Afterwards the Kapiṭṭhaka hermitage became full. There was not sufficient dwelling space for the group of sages.

Then the Great Being, having addressed Sālissara, said "Sālissara, this hermitage is not sufficient for the group of sages. You, having taken this group of sages, dwell in dependence on the small town of Kalappa in the realm of the Majjha king." He, having accepted his word saying "Good," having taken the group of sages numbering many thousands, having gone, made his dwelling there. When people came and went forth, the hermitage became full again. The Bodhisatta, having addressed Meṇḍissara, dismissed him saying "Meṇḍissara, you, having taken this group of sages, on the border of the Surāṭṭha country there is a river named Sātodikā; dwell on its bank." Again the Kapiṭṭhaka hermitage became full. By this method, on the third occasion, having addressed Pabbata, he sent him saying "Pabbata, you, in the great forest there is a mountain named Añjana; dwell in dependence on that." On the fourth occasion, having addressed Kāḷadevila, he sent him saying "Kāḷadevila, you, in the southern region, in the Avanti country, there is a mountain named Ghanasela; dwell in dependence on that." Again the Kapiṭṭhaka hermitage became full; in the five places there was a group of sages numbering many hundreds of thousands. But Kisavaccha, having asked permission from the Great Being, in the realm of King Daṇḍaki there is a city named Kumbhavatī; dwelling in dependence on that, he lived in the park. Nārada lived in the Middle Country, amidst a network of mountains on the one named Añjanagiri. But Anusissā was right in the presence of the Great Being.

At that time King Daṇḍaki removed from her position a courtesan who had received honour. She, wandering about according to her own nature, having gone to the park and having seen the ascetic Kisavaccha, thinking "This one will be a wretch; having washed off the bad luck onto his body and having bathed, I shall go," having chewed a wooden toothbrush, first of all spitting thick spittle upon him, having spat among the matted hair of the ascetic Kisavaccha, having thrown the wooden toothbrush too right on his head, having bathed her own head, she departed. The king too, having remembered her, restored her to her original position. She, deluded by delusion, formed the notion "Having washed off the bad luck onto the wretch's body, the king has again placed me in my position; fame has been obtained by me." Not long after that, the king removed the chaplain from his position. He, having gone to her presence, asked "By what reason do you again obtain your position?" Then she informed him "Because of having washed off the bad luck onto the wretch's body in the royal garden." The chaplain, having gone, likewise washed off the bad luck onto his body; the king again placed him too in his position. Then afterwards his borderland became agitated. He, surrounded by the divisions of the army, set out for battle. Then the chaplain, deluded by delusion, having asked him "Great king, do you wish for victory, or for defeat?" when "Victory" was said - "If so, in the royal garden there dwells a wretch; having washed off the bad luck onto his body, go," he said. He, having taken his word, having said "Those who come together with me, let them wash off the bad luck onto the wretch's body in the park," having entered the park,

having chewed a wooden toothbrush, first of all himself having spat spittle among his matted hair and having thrown the wooden toothbrush too, he bathed his head. His army too did likewise.

When he had departed, the general, having gone and having seen the ascetic, having removed the wooden toothbrushes and so on, having bathed him thoroughly, asked "Venerable sir, what will happen to the king?" Friend, there is no ill-will in me, but the deities are angry; on the seventh day from now they will make the entire country into a non-country. You, having taken your children and wife, having fled quickly, go elsewhere. He, frightened and trembling, having gone, informed the king; the king did not accept his word. He, having turned back, having gone to his own house, having taken his children and wife, having fled, went to another country. The Teacher Sarabhaṅga, having known that reason, having sent two young ascetics, commanded through the sky "Bring Kisavaccha on a bed-palanquin." The king, having fought and having seized the thieves, returned to the city itself. When he had arrived, the deities first caused rain to fall; when all the corpses had been carried away by the flood of rain, a rain of pure sand fell; on top of the pure sand a rain of divine flowers fell; on top of the divine flowers a rain of small coins; on top of the small coins a rain of kahāpaṇa coins; on top of the kahāpaṇa coins a rain of divine ornaments fell; the people, filled with pleasure, began to take the gold, unwrought gold, and ornaments. Then upon their bodies a rain of various kinds of blazing weapons fell; the people were cut to fragments. Then upon them exceedingly great embers without flame fell; upon them exceedingly great blazing mountain peaks fell; upon them a rain of fine sand fell, filling a space of sixty cubits. Thus a space of sixty yojanas became a non-country; its becoming a non-country thus became known throughout the whole of Jambudīpa.

Then the rulers of the neighbouring countries of that country - Kāliṅga, Aṭṭhaka, and Bhīmaratha - three kings thought - "Formerly in Bārāṇasī the Kāśi king Kalābu, having offended against the ascetic who preached patience, entered the earth - so it is heard; likewise the Nāḷikera king, having had ascetics devoured by dogs, and the thousand-armed Ajjuna, having offended against Aṅgīrasa, and now King Daṇḍaki, having offended against Kisavaccha, has met with destruction together with his country" - so it is heard. But we do not know the place of rebirth of these four kings; setting us aside, there is no one else able to explain that except the Teacher Sarabhaṅga; having approached him, we shall ask these questions." All three of them too set out with a great retinue for the purpose of asking questions. But they did not know "Such and such a one too has set out"; each one thought "I alone am going." Their meeting took place not far from the Godhāvarī river. Having descended from their chariots, all three too, having mounted a single chariot, reached the bank of the Godhāvarī river.

At that moment, Sakka, seated on the Paṇḍukambala stone seat, having thought of seven questions, thinking "Apart from these questions, there is no one else in the world with its gods able to answer them; I shall ask the Teacher Sarabhaṅga these questions; these three kings too have arrived at the bank of the river Godhāvarī to ask the Teacher Sarabhaṅga questions; I myself shall ask their questions too," surrounded by deities of the two heavenly worlds, descended from the heavenly world. On that very day, Kisavaccha died. In order to perform the funeral rites for him,

many thousands of sages from the four places, having gone to that very place, having constructed pavilions at the five places, many thousands of groups of sages, having made a sandalwood funeral pyre for the ascetic Kisavaccha, cremated the body. In the area all around the cremation ground, for a distance of half a yojana, a rain of celestial flowers fell. The Great Being, having had the laying down of the body performed for him, having entered the hermitage, sat down surrounded by those groups of sages. When those kings too had arrived at the riverbank, there was the sound of a great army, vehicles, and musical instruments. The Great Being, having heard that, having addressed the attendant pupil, the ascetic, said: "Dear son, go and find out what this sound is." He, having taken a water pot, having gone there, having seen those kings, by way of questioning, spoke the first verse -

- 50.** "Adorned, wearing earrings, well-clothed, bound with lapis lazuli, pearls, sword-hilts and swords;
Bulls among charioteers, you stand, who are you, how do they know you in the human world?"

Therein, "bound with lapis lazuli, pearls, sword-hilts and swords" means endowed with sword-jewels having hilts decorated with lapis lazuli gems and pearl pendants. "You stand" means you stand in one chariot. "Who" means who indeed are you, how do they perceive you?

They, having heard his word, having descended from the chariots, having paid homage, stood there. Among them, King Aṭṭhaka, conversing with him, spoke the second verse -

- 51.** "I am Aṭṭhaka, and this one is Bhīmaratha, and this one is the illustrious king of Kāliṅga;
We have come here for seeing the thoroughly restrained sages, to ask questions."

Therein, "illustrious" means well-known and recognised like the moon and like the sun. "Of the thoroughly restrained sages" means: venerable sir, we have not come for the purpose of forest sport and so on, but rather we have come here for the purpose of seeing the sages who are thoroughly restrained in body and so on, accomplished in morality. "To ask questions" means: we have come to ask questions of the Teacher Sarabhaṅga; the meaning is: we have come. The syllable "ya" should be understood as serving as a consonant connector.

Then the hermit, having exchanged friendly welcome with them, saying "Good, great kings, you have come to the very place you should come; if so, having bathed, having rested, having entered the hermitage, having paid homage to the group of sages, ask questions of the Teacher Sarabhaṅga himself," having lifted up the water pot, while wiping the drops of water, looking up at the sky, having seen Sakka, the king of the gods, surrounded by a host of gods, seated upon the excellent back of Erāvaṇa, descending, conversing with him, spoke the third verse -

- 52.** "You stand in the sky in mid-air, like the moon on the fifteenth day in the middle of its path;
I ask you, demon of great majesty, how do they know you in the human world?"

Therein, "in the sky" means having risen up, you stand in the sky, in space."In the middle of its path" means gone to the middle of the path, standing in the middle of the sky, in the middle of the firmament - this is the meaning.

Having heard that, Sakka spoke the fourth verse -

- 53.** "Whom they call 'Sujampati' among the gods, 'Maghavā' they call him in the human world;
He, the king of gods, has arrived here today, for seeing the thoroughly restrained sages."

Therein, "he, the king of gods" means he, I, Sakka, the king of gods."Has arrived here today" means has come to this place today. "For seeing" means for the purpose of seeing, for the purpose of paying homage, and for the purpose of asking questions of the Teacher Sarabhaṅga - he said.

Then the attendant pupil, having said to him "Good, great king, you come afterwards," having taken the water pot, having entered the hermitage, having put away the water pot, reported to the Great Being that the three kings and the king of gods had come for the purpose of asking questions. He, surrounded by the group of sages, sat down in the great spacious pavilion. The three kings, having come, having paid homage to the group of sages, sat down to one side. Sakka too, having descended, having approached the group of sages, standing with joined palms raised, having praised the group of sages, paying homage, spoke the fifth verse -

- 54.** "The sages heard of from afar have assembled, of great supernormal power, endowed with the qualities of supernormal power;
I pay homage to you, noble ones, with a confident mind, you who are the foremost among humans here in the world of the living."

Therein, "heard of from afar by us" means venerable sirs, by us standing far away in the heavenly world itself you were heard of - thus cherishing, he spoke thus. This is what is meant - these sages of ours who have assembled here are heard of from afar, renowned as far as the Brahma world, well-known. "Of great supernormal power" means of great majesty. "Endowed with the qualities of supernormal power" means possessed of the fivefold quality of supernormal power. "Ayire" means noble ones. "Who" means you who are the foremost among humans in this world of the living.

Having thus praised the group of sages, Sakka, avoiding the six faults of sitting, sat down to one side. Then, having seen him seated downwind of the sages, the attendant pupil spoke the sixth verse -

- 55.** "The odour of the sages long consecrated, issuing from the body, goes with the wind;
Step back from here, Thousand-eyed One, the odour of the sages is impure, king of gods."

Therein, "long consecrated" means those who have long gone forth."Step back" means step back, move away. "Thousand-eyed One" - this is a form of address. Because Sakka alone sees the meaning thought out by a thousand councillors,

therefore he is called "the Thousand-eyed One." Or else, "Thousand-eyed One" means one who is able to surpass the region of sight of a thousand-eyed gods. "Impure" means foul-smelling because of being permeated with sweat, dirt, and so on; and you are desirous of purity, therefore this odour afflicts you.

Having heard that, Sakka spoke the other verse -

- 56.** "The odour of the sages long consecrated, issuing from the body, let it go with the wind;
Like a fragrant garland of variegated flowers, we desire this odour, venerable sir;
For the gods here do not perceive it as repulsive."

Therein, "let it go" means let it proceed comfortably, let it not strike our nostrils - this is the meaning. "We desire" means we wish, we aspire. "Here" means regarding this odour, the gods do not have the perception of disgust. For the gods are disgusted only with the immoral, not with the virtuous.

And having said thus, he said "Venerable sir, having been instructed, I have come with great endeavour to ask a question; grant me the opportunity." He, having heard his word, rising from his seat, making the opportunity for the group of sages, spoke a pair of verses -

57. "The first of givers, lord of beings, famous, Inda of the gods, Sakka, Maghavā, husband of Sujā;
He, the king of gods, crusher of the titan hosts, wishes for an opportunity to ask a question.
58. "Who indeed among these wise ones here, when asked subtle questions, will answer;
Of the three kings, lords of men, and of Vāsava, the lord of the gods?"

57-58. Therein, "Purindada" and so on are quality-names of Sakka himself. For he is "Purindada" (first of givers) because of having given gifts first; "Bhūtapati" (lord of beings) because of being the eldest among beings; "Yasassī" (famous) because of accomplishment in retinue; "Devānaminda" (Inda of the gods) because of supreme sovereignty; "Sakka" because of having well performed the seven duties; "Maghavā" by virtue of his former birth; "Sujampati" (husband of Sujā) because of being the husband of Sujā, the titan maiden; "Devarājā" (king of gods) because of delighting the gods. "Ko neva" means "who indeed" (ko nu eva). "Subtle" means smooth and subtle questions. "Of kings" means of the kings. Having captured the minds of these four kings, who will answer the questions of these wise sages - he says "do you know one able to answer their questions."

Having heard that, the group of sages, having said "Sir, having been instructed, you speak as if standing on the earth yet not seeing the earth; apart from the Teacher Sarabhaṅga, who else is able to answer their questions?" spoke a verse -

- 59.** "This sage Sarabhaṅga is an austere ascetic, who since birth has abstained from sexual intercourse;

The son of a teacher, well-disciplined in appearance, he will answer their questions."

Therein, "Sarabhaṅga" means: having shot arrows, having made arrow-mansions and so on in the sky, then bringing down those arrows with a single arrow, he performed breaking and analysis - thus he is "Sarabhaṅga." "From sexual intercourse" means from the practice of sexual intercourse. He, it is said, went forth without having engaged in sexual intercourse. "Son of a teacher" means the son of the king's teacher, the royal chaplain.

And having said thus, the group of sages said to the attendant pupil: "Sir, you yourself, having paid homage to the Teacher, on behalf of the group of sages, seek permission for the answering of the questions asked by Sakka." He, having accepted saying "Very well," having paid homage to the Teacher, seeking permission, spoke the next verse:

60. "Koṇḍañña, answer the questions, the sages of good dispositions request you; Koṇḍañña, this is the nature among humans, that to the senior this burden comes."

Therein, "Koṇḍañña" - he addresses him by his clan name. "Principle" means intrinsic nature. "To the senior" means to the person who is senior in wisdom, this burden of answering questions comes; this is the intrinsic nature among humans; therefore, making it manifest as if raising up a thousand moons and suns, speak on the questions of the king of gods.

Then the Great Man, seeking permission, spoke the next verse -

61. "Having been given opportunity, let the venerable sirs ask whatever question is wished for in the mind;
For I shall explain each and every thing to you, having known by myself this world and the next."

Therein, "whatever" means not only what is wished for in the mind by you alone, but whatever is wished for in the mind by the world including the gods - let the venerable sirs ask me that. "For I shall speak to you every question, whether based upon this world or based upon the world beyond, having realised by myself through wisdom this world and the next" - thus he made the invitation of the Omniscient One.

Thus, when the opportunity was given by him, Sakka asked the question prepared by himself. Making known that meaning, the Teacher said -

62. "Then Maghavā, Sakka, intent upon the good, the first of givers;
Asked the first question, whatever was longed for.

63. "Having killed what does one never grieve, the abandoning of what do sages praise;
Whose harsh speech spoken here should one endure, tell me, Koṇḍañña, this meaning."

62-63. Therein, "whatever was longed for" means whatever was longed for by him in his mind, that he asked - this is the meaning. "This" means tell me this meaning

asked about by me - in one verse he asked three questions.

Then, answering beyond that, he said -

- 64.** "Having killed wrath one never grieves, the abandoning of contempt the sages praise;
One should endure harsh speech spoken by all, the good have said this patience is the highest."

Therein, "having killed wrath" means having killed and cast away wrath. For one who grieves, grieves only with a mind of aversion; in the absence of wrath, whence is sorrow? Therefore it was said: "one never grieves." "The abandoning of contempt" means the sages praise the abandoning of contempt, which has the characteristic of smearing over the good qualities done by others for oneself, reckoned as the state of ingratitude. "Of all" means one should endure the harsh speech of all, whether low, middling, or superior. "The good" means the wise ones of old speak thus.

Sakka said -

- 65.** "It is possible to endure the word of both, of an equal or even of a superior;
How should one bear the speech of an inferior, tell me, Koṇḍañña, this meaning."

Sarabhaṅga said -

- 66.** "One should endure the speech of a superior out of fear, and of an equal because of the danger of rivalry;
Whoever here should endure the speech of an inferior, the good have said this patience is the highest."

The connection of such verses and those beginning thus should be understood by way of statement and reply.

Therein, "tell me" means: venerable sir Koṇḍañña, two questions have been well spoken by you, but one does not satisfy my mind - how is it possible to accept the speech of one inferior to oneself? Tell that to me - asking thus, he said this. "This patience" means: that which is the endurance of the speech of one inferior in birth, clan, and so on - the wise ones of old say this patience is the highest. But that which is the endurance of a superior in birth and so on out of fear, and of an equal by seeing the danger in rivalry characterised by the superiority of action - that is not called endurance-patience. This is the meaning.

When this was said, Sakka said to the Great Being - "Venerable sir, first you, having said 'One should endure harsh speech spoken by all, the good have said this patience is the highest,' now say 'Whoever here should endure the speech of an inferior, the good have said this patience is the highest' - your latter does not agree with your former." Then the Great Being said to him: "Sakka, the latter was said by me by way of one who endures harsh speech having known 'this one is inferior'; but because it is not possible to know the state of being superior and so on of beings merely by seeing their appearance, therefore the former was said" - and having said this, making known the difficulty of discerning the state of being superior and so on of beings merely by seeing their appearance apart from living together, he spoke a verse -

- 67.** "How would one cognise one whose nature is concealed by the four postures, whether foremost, equal, or else inferior;
The good wander in deformed forms, therefore one should bear the speech of all."

Therein, "one whose nature is concealed by the four postures" means one whose intrinsic nature is concealed by the four postures. "In deformed forms" means even though possessing the highest virtues, they wander about in the form of deformed, inferior persons. But in this matter, the story of the Elder Majjhantika should be related.

Having heard that, Sakka, having become free from uncertainty, requested "Venerable sir, tell us the benefit of this patience." Then the Great Being spoke a verse to him -

- 68.** "Not even a great army, including the king, fighting, could obtain this benefit;
Which a patient good person could obtain, for enmities are pacified by the power of patience."

Therein, "this benefit" means this benefit reckoned as the intrinsic nature of the appeasement of enmity and freedom from aversion.

Thus, when the virtue of patience had been spoken of by the Great Being, those kings thought - "Sakka asks questions only by himself; he will not give us an opportunity to ask." Then, having known their disposition, Sakka, having set aside the four questions prepared by himself, asking about their uncertainty, spoke a verse -

- 69.** "Having rejoiced in your well-spoken words, I ask you another thing, please tell us that;
Just as there were Daṇḍakī and Nāḷikera, and also Ajjuna and King Kalābu;
Tell me the destination of those great evil-doers, where were those harassers of sages reborn?"

Therein, "having rejoiced" means having given thanks for your well-spoken words, reckoned as the answering of the three questions asked by me. "Just as there were" means just as four persons were. "And Kalābu" means and King Kalābu. "Then Ajjuna" means then King Ajjuna.

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

70. "Having scattered the emaciated calf, Daṇḍakī, with root cut off, together with his people and kingdom;
He suffers in the hell named Kukkuḷa, sparks fall upon his body.
71. "He who harassed the restrained ones gone forth, ascetics speaking the Teaching, innocent ones;
That Nāḷikera, dogs in the hereafter, having assembled, eat while he is trembling.
72. "Then Ajjuna, in the hell of spear-stakes, head downward fell with feet upward;

Having harassed the Resplendent One, Gotama, the patient one, the austere ascetic, the long-time practitioner of the holy life.

73. "He who cut down piece by piece the one gone forth, the ascetic speaking of patience, who was blameless;
Having been reborn in the Kalābu Avīci, he suffers, in great torment, painful and frightening.

74. "Having heard of these hells, the wise one, and others even more wretched here;
Should practise the Teaching towards ascetics and brahmins, one acting thus goes to the heavenly state."

70-74. Therein, "lean" means an emaciated body because of having little flesh and blood. "Having scattered" means having scattered, having washed off bad luck onto his body by spitting and throwing wooden toothbrushes. "With root cut off" means having become one whose root is cut off. "Together with his people" means together with his retinue. "In the hell named Kukkuḷa" means in the hot-ash hell measuring a hundred yojanas, established for a cosmic cycle. "Sparks" means embers without flame. It is said that for him, submerged there in the hot ashes, hot ashes enter through nine wound-openings, and exceedingly great embers fall upon his head. But at the time of their falling, the entire body burns like a lamp post, and intense feelings of pain arise. He, being unable to endure it, cries out with a great uproar. The Teacher Sarabhaṅga, having split the earth, showed him suffering thus there, and the public fell into fear and trembling. Having known their exceedingly frightened state, the Great Being caused that hell to disappear.

"Speaking the Teaching" means speaking the Teaching of the ten wholesome courses of action. "Ascetics" means those in whom evil has been calmed. "The innocent ones" means guiltless. "Nāḷikera" means the king so named. "In the hereafter" means reborn in hell in the world beyond. "Having assembled" means having come together from here and there, having torn apart, exceedingly great dogs eat. It is said that in the Kāliṅga country, in the city of Dantapura, when a king named Nāḷikera was exercising kingship, a chief hermit, surrounded by five hundred hermits, having come from the Himalayas, having made his dwelling in the royal garden, expounded the Teaching to the public. They informed the king too, saying "A righteous hermit dwells in the park." But the king was unrighteous and exercised kingship unrighteously. He, when the ministers were praising the hermit, thinking "I too shall hear the Teaching," having gone to the park, having paid homage to the hermit, sat down. The hermit, exchanging friendly welcome with the king, said "Well, great king, do you exercise kingship righteously? Do you not oppress the people?" He, having become angry with him, having thought "This fraudulent ascetic has been speaking only of my faults in the presence of the townspeople for so long a time, methinks; let it be, I shall know," having invited them saying "Tomorrow you should come to our house door," on the following day, having had jars filled with old excrement, when the hermits had come, having had their alms vessels filled with excrement, having had the door shut, having had pestles and iron rods seized, having had the heads of the sages split, having had them seized by the matted hair, having had them dragged, having had them devoured by dogs, right there having entered the earth that split, he was reborn in

the great dog-hell; there his body was measuring three leagues. Then exceedingly great dogs, the size of great elephants, of five colours, having pursued him, having bitten him, having cast him down onto the blazing iron ground of nine yojanas, tearing mouthfuls, ate him as he was trembling. The Great Being, having split the earth in two, having shown that hell, having known the frightened state of the public, caused it to disappear.

"Then Ajjuna" means the thousand-armed king. "Aṅgīrasa" means one who received this name because of the emanation of rays from his limbs. "Having harassed" means having vexed, having shot with a poison-dipped arrow, having brought about the destruction of life. It is said that a king named Ajjuna, while exercising kingship in the Mahisaka country in the capital city of Ketaka, having gone hunting, having killed deer, went about eating meat cooked on charcoal. Then one day, having made a porch at the place where the deer came, he stood looking at the deer. At that time, that hermit, having climbed a Kāra tree not far from that king, while picking fruits, released the branch from which the fruits had been picked. By the sound of it being released, the deer that had reached that place fled. The king, having become angry, shot the hermit with a dart mixed with poison. He, having slipped and falling, having struck a stump of acacia wood with his head, died right on the point of the stake. The king, at that very moment, having entered the earth that split in two, was reborn in the spear-and-stake hell; his body was measuring three leagues. There the guardians of hell, having beaten him with blazing weapons, make him ascend a blazing iron mountain. When he stands on the mountain top, the wind strikes; he, by the blow of the wind, having slipped, falls. At that moment, from below, from the blazing iron ground of nine yojanas, a blazing iron stake the size of a great palm tree trunk rises up. He, having struck right on the top of the stake's point, remains impaled on the stake. At that moment the earth burns, the stake burns, his body burns. He there, crying out with a great roar, suffers. The Great Being, having split the earth in two, having shown that hell, having known the frightened state of the public, caused it to disappear.

"Into pieces" means having made the four hands and feet and ears and nose into fragments. "The innocent one" means one without offence. Having thus had them cut off, having had him flogged with a thousand blows each from two whips, having seized him by the matted hair, having had him dragged, having had him laid face down, having struck him on the back with the heel, he subjected him to great suffering. "Kalābuvīci" means the Avīci hell of Kalābu. "Bitter" means sharp feeling; having been reborn in such a hell, he suffers between six flames. But in detail, the story of King Kalābu is told in the Khantivādī Jātaka itself. "And others even more wretched here" means having heard of other hells even more wretched than these hells. "Practises the Teaching" means: Sakka, king of gods, a wise son of good family, having known that not only these four hells alone, and not only these kings alone are doomed to hell, but there are also other hells, and other kings too have arisen in hells, should practise the Teaching towards ascetics and brahmins, which is reckoned as the giving of the four requisites, righteous protection, prohibition, and arrangement.

Thus, when the place of rebirth of the four kings had been shown by the Great Being, the three kings were free from doubt. Thereupon Sakka, asking the remaining four questions, spoke a verse -

- 75.** "Having rejoiced in your well-spoken words, I ask you another thing, please tell us that;
What sort of person do they call virtuous, what sort of person do they call wise;
What sort of person do they call a good person, what sort of person does fortune not forsake?"

Therein, "what sort of person does fortune not forsake" means what sort of person does fortune, once obtained, not give up.

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

76. "Whoever here is restrained by body and by speech, and does not do any evil by mind;
Does not speak falsehood for one's own sake, such a one they call virtuous.
77. "Reflecting on profound questions with the mind, one does not do cruel deeds that are harmful;
One does not neglect the beneficial matter when the time has come, such a one they call wise.
78. "Whoever indeed is grateful and thankful, wise, a good friend and of firm devotion;
Attentively does the function for one who is suffering, such a one they call a good person.
79. "Endowed with all these virtues, faithful, gentle, generous, bountiful;
One who treats kindly, speaks kindly and smoothly, such a one fortune does not forsake."

76-79. Therein, the terms beginning with "by body" are stated by way of the three doors of good conduct. "Not for one's own sake" - this is stated by way of the heading of the teaching; the meaning is that one does not speak falsehood for one's own sake, or for another's sake, or for the sake of fame, or for the sake of wealth, or for the sake of material gain, or for the sake of some material trifle. Surely this meaning is already established by just this "restrained in speech," but it should be understood that this was said again for the purpose of illustrating the gravity, since for a liar there is no evil that should not be done. They call that person virtuous.

"A profound question" means a question that is profound in meaning and in the Pāḷi text, hidden, concealed, similar to those that have come in the Sattubhastā Jātaka, the Sambhava Jātaka, and the Mahāumaṅga Jātaka. "Reflects with the mind" means the meaning is: whoever, reflecting with the mind, having penetrated the meaning, as if raising up a thousand moons and a thousand suns, having made it manifest, is able to speak. "Not harmful" means not extremely harmful; the meaning is: whoever does not do what has gone beyond welfare, what is cruel, harsh, and violent action. Now, for the elucidation of this meaning -

"The wise do not practise evil actions for the sake of their own happiness;
Touched by suffering, even when oppressed, they do not give up the Teaching
through desire or hate."

The Bhūripaṇḥa should be related.

"When the time has come" - here, one who accomplishes these things beginning with giving - giving at the time it should be given, morality at the time of observing it, the Observance at the time of fasting, establishing oneself in the refuges at the proper time, at the time of going forth, at the time of practising the ascetic duty, and at the time of engaging in the practice of insight - does not neglect, does not omit, does not let slip the beneficial matter when the time has come. "Such a one" - Sakka, omniscient Buddhas and Individually Enlightened Ones and Bodhisattas, when speaking of a wise person, speak of such a person.

In the verse "Whoever indeed," one who knows the virtue done for oneself by another is grateful. But having thus known, one who reciprocates the virtue to the one by whom virtue was done for him is called thankful. "Of one who is suffering" means whoever, having taken upon himself the suffering of his own friend who has fallen into suffering, attentively does the arisen function for him with his own hand, the Buddha and others speak of such a one as a good person. Moreover, good persons are grateful and thankful - the Satapatta Jātaka, the Cūḷahaṃsa Jātaka, the Mahāhaṃsa Jātaka and so on should be related. "With all these" - Sakka, whoever is endowed with all these virtues beginning with morality stated below. "Faithful" means endowed with faith of conviction. "Gentle" means speaking pleasantly. "Generous" means generous because of delighting in the sharing of morality and the sharing of gifts. Having known the words of beggars, one is bountiful by way of giving. One who treats kindly because of supporting those various ones by the four ways of supporting others; kindly in speech because of sweetness of words; of smooth speech because of polished words - fortune, reckoned as the splendour of attained fame, does not forsake such a person; his fortune does not perish.

Thus the Great Being, as if raising up a full moon in the sky, answered the four questions. Beyond that, there is the asking and answering of the remaining questions -

80. "Having rejoiced in your well-spoken words, I ask you another thing, please tell us that;
Morality and fortune and the principle of the good, and wisdom - which do they say is more excellent?"
81. "For wisdom is foremost, the skilled say, like the king of stars among the stars;
Morality and fortune and the principle of the good become followers of the wise."
82. "Having rejoiced in your well-spoken words, I ask you another thing, please tell us that;
How acting, for what reason acting, what conduct, associating with what, does one obtain wisdom here;
Tell us now the practice for wisdom, how acting does a mortal become wise?"

83. "One should attend upon the seniors, the skilful, the very learned, one should be a learner and an investigator;
One should attentively listen to the well-spoken words, acting thus a mortal becomes wise.
84. "He, the wise one, considers the types of sensual pleasure as impermanent, as suffering, and as disease;
Thus the one with insight abandons desire for sensual pleasures that are suffering and great peril.
85. "He, without lust, having removed hate, should develop a mind of friendliness, limitless;
Having laid aside the rod towards all beings, blameless, he goes to the supreme state."

80-85. Therein, "morality" means morality of good conduct. "Fortune" means the fortune of supremacy. "And the principle of the good" means the principle of a good person. "Wisdom" means great wisdom. Thus he asks which quality among these four qualities do they say is more excellent. "For wisdom" means, Sakka, among these four qualities, that which is called wisdom, that alone is foremost - thus the skilled ones such as the Buddhas and so on say. Just as indeed the host of stars surround the moon, the moon alone is the highest among them. Thus "morality and fortune and also the principle of the good" - these three too are followers of the wise one, they follow after the wise one alone, they are the retinue of wisdom alone - this is the meaning.

"How acting" and so on are merely synonyms for each other. "How acting" means doing what action indeed, practising what conduct, associating with what, keeping company with what, attending on what, does one obtain wisdom in this world; tell the practice for wisdom itself, I wish to know, how acting is a mortal called wise - thus he asks. "The senior" means the wise one who has attained growth in wisdom. "Subtle" means capable of knowing subtle causes. "Acting thus" means whatever person associates with, keeps company with, attends on persons of the aforementioned kind, learns the Pāḷi text, asks the meaning again and again, as if engraving an inscription on a stone, as if receiving a lion's portion in a golden measure, with ears inclined, attentively listens to the well-spoken words - this person acting thus, a mortal, becomes wise.

Thus the Great Being, as if raising up the sun from the eastern world system, having spoken of the practice for wisdom, now speaking of the virtue of that wisdom, said beginning with "he, the wise one." Therein, "the types of sensual pleasure" means having become portions of sensuality, he considers and looks at them as impermanent in the sense of non-existence, as suffering by being the basis of sufferings pertaining to the present life and the future life, and as disease by the possibility of the arising of the ninety-eight openings of disease in dependence on sensual pleasures. He, thus one with insight, seeing the impermanence and so on of sensual pleasures by these reasons, having understood that "there is no end to the sufferings arising in dependence on sensual pleasures, the abandoning of sensual pleasures alone is happiness," abandons desire for sensual pleasures that are

suffering and great peril. "He, without lust" means, "Sakka, that person, thus without lust, having removed the hate of intrinsic nature arising by way of the nine grounds of resentment, should develop a mind of friendliness; because it has limitless beings as its object, having developed it as limitless, without having fallen away from the meditative absorption, blameless, he is reborn in the Brahma world."

Thus, while the Great Being was speaking of the danger of sensual pleasures, for those three kings together with their armies, lust for the five types of sensual pleasure was abandoned by abandoning by substitution. Having known that, the Great Being, by way of encouraging them, spoke a verse -

86. "The coming was of great benefit, for your group of eight and also for Bhīmaratha;
And for the risen King of Kāliṅga, sensual lust has been abandoned by all of you."

Therein, "of great benefit" means of great meaning, of great pervasion, of great brightness. "Your group of eight" means your group of eight. "Abandoned" means abandoned by abandoning by substitution.

Having heard that, the kings, offering praise to the Great Being, spoke a verse -

87. "So it is, O knower of others' minds, sensual lust has been abandoned by all of us;
Make leave for assistance, so that we may attain your destination."

Therein, "for assistance" means make leave for us for the purpose of going forth. So that we, having gone forth, may attain your destination, your accomplishment, may reach it, may penetrate the quality penetrated by you - thus they said.

Then the Great Being, making leave for them, spoke the other verse -

88. "I make leave for assistance, for thus sensual lust has been abandoned by you;
Pervade the body with extensive rapture, so that you may attain my destination."

Therein, "pervade the body" means pervade the body with extensive rapture of meditative absorption.

Having heard that, they, accepting, spoke a verse -

89. "We shall do all your instruction, whatever you will say, O one of extensive wisdom;
We pervade the body with extensive rapture, so that we may attain your destination."

Then the Great Being, having given the going forth to those together with their armies, dismissing the group of sages, spoke a verse -

90. "Veneration has been made to the lean calf, let the venerable sages of good dispositions go;
Be delighted in meditative absorption, always concentrated, this is the foremost delight of one gone forth."

Therein, "let them go" means let them go to their own respective dwelling places.

The sages, having accepted the word of that teacher Sarabhaṅga with bowed head, having paid homage, having flown up into the sky, went to their own dwelling places. Sakka too, having risen from his seat, having offered praise to the Great Being, having raised joined palms, paying homage to the Great Being as if venerating the sun, departed together with his retinue. Having understood this matter, the Teacher spoke these verses -

91. "Having heard the verses connected with the ultimate reality, well-spoken by the wise sage;
They, filled with joy, giving thanks, the famous gods departed to the city of the gods.
92. "These verses are full of meaning, with good phrasing, well-spoken by the wise sage;
Whoever, having become desirous, should listen to these, would obtain the distinction from before to after;
Having obtained the distinction from before to after, one should go beyond the sight of the King of Death."

91-92. Therein, "connected with the ultimate reality" means based upon Nibbāna through the explanation of impermanence and so on. "These verses" - this the Teacher spoke praising the well-spoken words of the teacher Sarabhaṅga that bestow Nibbāna. Therein, "beneficial" means based upon the ultimate reality in the sense of bestowing Nibbāna. "Well-phrased" means of pure phrasing. "Well spoken" means well said. "Having become desirous" means having produced the state of being desirous in oneself, having become desirous, one should attentively listen. "From before to after" means the first meditative absorption is the earlier distinction, the second meditative absorption is the later distinction. The second meditative absorption is the earlier distinction, the third meditative absorption is the later distinction - thus the distinction established in the relationship of former and latter by means of the eight meditative attainments and the four paths. "Disappearance" means at the final goal, having obtained arahantship, which is the later distinction, one would attain Nibbāna. For a person who has attained Nibbāna is called one who has gone to the disappearance of the King of Death.

Thus the Teacher, having taken arahantship as the pinnacle of the teaching, having said "Not only now, monks; in the past too a shower of flowers rained at Moggallāna's cremation ground," having made known the truths, connecting the Jātaka, said -

- 93.** "Sāriputta was the Lord of Rice, and Kassapa the Lord of Rams;
Anuruddha was the Mountain, and Kaccāyana was Devala;
- 94.** "Ānanda was the attendant pupil, and Kolita was Kisavaccha;
Nārada was the Elder Udāyī, the assembly was the Buddha's assembly;
Sarabhaṅga was the Lord of the World, thus remember the Jātaka."

The commentary on the Sarabhaṅga Jātaka is the second.

523. Commentary on the Alambusā Jātaka

"Then he said" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. The story has been explained in detail in the Indriya Jātaka itself. The Teacher then, having asked that monk "Is it true, monk, that you are dissatisfied?" when it was said "It is true, venerable sir," having said "By whom were you made dissatisfied?" when it was said "By my former wife," having said "Monk, this woman is a causer of harm to you; in dependence on her, having destroyed your meditative absorption, having lain down confused and unconscious for three years, when perception had arisen, you lamented with great lamentation," brought up the past.

In the past, when Brahmādatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in the Kāśi country, having come of age, having attained accomplishment in all crafts, having gone forth in the going forth of sages, sustained himself in a forest haunt feeding on forest roots and fruits. Then a certain hind, having eaten grass mixed with his semen at his urinal place, drank water. And by just that much, with her mind bound to him, having conceived an embryo, from then on, without going anywhere, eating grass right there, she wandered about in the very neighbourhood of the hermitage. The Great Being, discerning, understood that reason. She afterwards gave birth to a human boy. The Great Being looked after him with affection for a son, and gave him the name "Isisinga." Then the Great Being, having given him the going forth when he had reached the age of discretion, in his own old age, having taken him, having gone to a forest named Nārivana, having exhorted him saying "Dear son, in this Himalaya there are beings called women who are similar to these flowers; they bring to great destruction those who come under their control; it is not fitting to come under their control," afterwards was one heading for the Brahma world.

Isisinga too, playing the sport of meditative absorption, made his dwelling in the Himalayan region. He was of terrible austerity, with faculties supremely restrained. Then by the power of his morality, Sakka's dwelling trembled. Sakka, reflecting, having known that reason, thinking "This one might dislodge me from the position of Sakka; having sent a nymph, I shall have his morality broken," examining the entire heavenly world, apart from one nymph named Alambusā among his attendants numbering two and a half ten million, not seeing another able to break his morality, having had her summoned, commanded her to cause the breach of his morality. Making manifest that meaning, the Teacher spoke the first verse -

95. "Then spoke the great Inda, Vatrabhū, father of the victorious;
Having won over the heavenly maiden Alambusā in the Sudhammā."

Therein, "great" means grand. "Vatrabhū" means the conqueror of the titan named Vatra. "Father of the victorious" means the father, by fulfilling the function of a father, of the remaining thirty-three sons of gods who are victorious, who have attained victory. "Having won over" means as if splitting the heart and looking, having known "this one is competent" - this is the meaning. "In the Sudhammā" means in the Sudhammā assembly hall of the gods.

Seated on the Paṇḍukambala stone seat, having had that Alambusā summoned, he said this -

- 96.** "Missa, the gods request you, the Thirty-three with Inda;
Go to entice the sage, Isisinga, O Alambusā."

Therein, "Missa" - he addresses her; and this is her name. All other women, because of mixing with men through the mixing of defilements, are called "Missa"; addressing her by that common attribute-name, he spoke thus. "To entice the sage" means able to entice sages. "Isisinga" - it is said that on his head two top knots arose in the shape of deer horns; therefore he is called thus.

Thus Sakka commanded Alambusā: "Go, having approached Isisinga, having brought him under your control, break his morality."

- 97.** "Before this one surpasses us, dutiful and living the holy life;
The elder delighting in Nibbāna, block his paths" -he spoke the word;

Therein, "before" means this hermit is dutiful and living the holy life, and he, by reason of his longevity, is delighting in the path termed Nibbāna and is an elder by growth of virtues. Therefore, as long as he does not surpass us, does not overcome us and cause us to fall from this state, just then you, having gone, block his paths leading to the world of gods, so that he does not come here - do thus; this is the meaning.

Having heard that, Alambusā spoke a pair of verses -

98. "King of gods, why do you look only at me?
Go to entice the sage, there are other nymphs too.

99. "Those like me are excellent indeed, in the sorrowless Nandana grove;
Let there be a turn for them too, let them too go for enticement."

98-99. Therein, "why do you" explains "what indeed is this you are doing?" "You look only at me" - she speaks with the intention "in this entire heavenly world you look only at me, you do not see another." The letter "sa" here serves as a consonant connector by way of euphonic conjunction. "Go to entice the sage" - the intention is "for what reason do you speak thus to me alone?" "Excellent indeed" means more superior than me indeed. "Asoka" means devoid of sorrow. "Nandana" means producing delight. "Turn" means a turn for going.

Thereupon Sakka spoke three verses -

100. "Surely indeed you speak the truth, there are other nymphs too;
Such excellent ones indeed, in the sorrowless Nandana grove.
101. "They do not understand thus, those who have gone to a man for service;
As you understand, woman beautiful in all limbs.
102. "You yourself go, beautiful one, you are the most excellent of women;
By your own beauty and form, you will bring him under your control."

100-102. Therein, "gone to a man" means while approaching a man, they do not know the service of enticing men. "By beauty and form" means by bodily complexion and by the achievement of form. "You will bring under control" means you will bring

that ascetic under one's own control.

Having heard that, Alambusā spoke two verses -

103. "It is not that I shall not go, sent by the king of gods;
But I fear to assail him, for the brahmin is of risen radiance.
104. "Many people, having offended the sage, have reached hell;
Having fallen into the round of rebirths through delusion, therefore my hairs
bristle."

103-104. Therein, "na vāha" means "not indeed I." "Vibhemi" means I fear. "Āsādu" means to assail. This is what is meant - It is not that I, Sire, sent by you, shall not go; but I fear to cling to that sage for the purpose of breaking his morality, for he is of risen radiance. "Āsādiya" means having assailed. "Mohasaṃsāra" means the round of rebirths through delusion; having enticed the sage through delusion, beings who have fallen into the round of rebirths, established in the suffering of the round of rebirths, have surpassed the path of counting. "Therefore" means for that reason. "My hairs bristle" means I make my hairs stand on end; she says that as she thinks "I shall indeed break his morality," my hairs bristle.

105. Having said this, she departed, the nymph of sensual appearance;
Wishing to mingle with Isisinga, Alambusā.
106. "And she, having entered that forest, guarded by Isisinga;
Covered with bimbī creeper nets, half a yojana all around.
107. "Right early at the morning meal, towards the time of heat;
She approached Isisinga as he was polishing the fire-altar." These are the
verses discovered by the Fully Enlightened One;

105-106. Therein, "departed" means: "If so, king of gods, you should consider me" - having entered her own bedchamber and having adorned herself, wishing to mingle with Isisinga through defilement, she departed, monks, that nymph went to his hermitage. "Covered with bimbī creeper nets" means covered with a forest of red shoots. "Right early at the morning meal" means, monks, at the time of the morning meal, right early, early indeed, very early. "Towards the time of heat" means at the very time of sunrise. "Fire place" means the fire hall. Having devoted himself to striving during the night, having bathed right early, having done the water-function, having spent a little time in the happiness of meditative absorption in the hermitage, having gone out, she approached that Isisinga who was sweeping the fire hall, and displaying womanly charm, stood before him.

Then the ascetic, questioning him, said -

108. "Who are you that shines like lightning, like the healing star among the stars?
With variegated bracelets on your hands, adorned with jewelled earrings.
109. Similar in colour to the sun, fragrant with golden sandalwood;
With thighs composed, a great illusion, a maiden lovely to behold.
110. "Slender, soft, pure, your feet are well established;

Walking, lovely, they captivate my mind.

111. "Your thighs are indeed gradual, like an elephant's trunk in comparison;
Your beautiful waist is broad, like the plank of an axle.
112. "Like the filaments of a waterlily, your navel is well established;
Full of dark eye ointment, it is seen from afar.
113. "Twofold born on the chest, without stalks, well projecting;
Milk-bearing, not fallen, breasts like half gourds.
114. "Long, with the lustre of a conch-shell's surface, the neck like that of an
antelope;
With white covering, lovely, resembling the fourth sense.
115. "With tips pointing upward and tips pointing downward, polished with tooth-
sticks;
Twice-born, arisen from flawless gums, your teeth are beautiful to see.
116. "Dark with red edges, resembling the fruit of wild liquorice;
Long and broad, your eyes are beautiful to see.
117. "Not too long, well-polished, adorned with a golden comb;
Your hairs growing on the head, fragrant with sandalwood.
118. "As far as farming and cattle-keeping, and whatever is the destination of
merchants;
And the exertion of seers, of the restrained austere ascetics.
119. "I do not see your equal, in this circle of the earth;
Who are you, or whose son are you? How may we know you?"

108-119. Therein, "with variegated bracelets" means endowed with variegated bracelets. "Fragrant with golden sandalwood" means anointed with golden-coloured sandalwood fragrant unguent. "With well-composed thighs" means with well-rounded, compact thighs, accomplished in the characteristic of thighs. "Slender" means with a narrow waist. "Soft" means soft and delicate. "Pure" means stainless. "Well established" means touching the ground evenly, well established. "Walking" means going. "Lovely" means pleasant, fitting to be desired. "They captivate my mind" means these feet of yours, as you walk with such supreme womanly charm, indeed captivate my mind. "Broad" means wide. "Beautiful waist" means with a beautiful waist. "Of an axle" means he says your waist is broad like a golden plank of a beautiful-coloured axle. "Like the filaments of a waterlily" means like the pericarp of a blue waterlily. "Like black collyrium" - he says this because of the variegation of fine dark hair.

He spoke the verse beginning with "twofold," describing the breasts. For they, being two, born on the chest, without stalks due to the absence of stalks, being attached to the chest itself and well projecting, thus well projecting; milk-bearing because of bearing milk; "not fallen" means not drooping; not fallen means not having gone

inward due to not being withered or due to not hanging down; breasts like half gourds due to resembling the half of a round golden gourd placed on a golden plank. "Like that of an antelope" means just as the long and round neck of an eṇī-deer is beautiful, so your neck is slightly long. "With the lustre of a conch-shell's surface" means the meaning is a neck resembling the surface of a golden conch-shell. "With white covering" means with the covering of teeth. "Resembling the fourth sense" means the fourth sense is called the tongue, which is the basis of the fourth sense. He says that the edge of your lips resembles the tongue by its deep red colour. "With tips upward" means the lower teeth. "With tips downward" means the upper teeth. "Polished with tree-tips" means purified by being polished with tooth-sticks. "Twice-born" means twice-born. "Arisen from the faultless" means arisen at the ends of the faultless jaw-flesh.

"Not white" means dark. "With red edges" means with red borders. "Resembling the fruit of the wild liquorice" means resembling the fruit of the wild liquorice in the red parts. "Beautiful to see" means causing insatiability in those who see, endowed with the five kinds of beauty. "Not too long" means of proper measure. "Well-polished" means well polished. "Adorned with a golden comb" means "golden comb" is called a golden comb; having taken scented oil with it, combed and well adorned. "Ploughing and cattle-keeping" - by this he shows beings who live in dependence on ploughing and cattle-keeping. "Whatever destination" means whatever accomplishment. "Have exerted" means however much the seers have exerted, it has been elaborated; the meaning is however many seers dwell in this Himalaya. "None is your equal" means among all of them I do not see even one equal to you in the equality of beauty, grace, charm, and so on. "Who are you" - this he asks using masculine expression while knowing her feminine nature.

Thus, while the ascetic was praising his own beauty beginning from the feet up to the hair, Alambusā, having been silent, when his talk had reached its conclusion according to the sequence of connection, having known his deluded state, spoke a verse -

120. "It is not the time for questions, venerable one, when Kassapa has gone thus;
Come, my dear, let us delight together, both of us in our hermitage;
Come, I will embrace you, be skilled in pleasures."

Therein, "when Kassapa has gone thus" means when such a state has arisen in your mind, O one of the Kassapa clan, it is not the time for questions. "My dear" means friend; this is an address with a term of endearment. "In pleasures" means in the delight of the five types of sensual pleasure.

Having said thus, Alambusā thought - "This one will not come within a stretched arm's reach while I am standing here; I shall be as if going away." She, through her skilfulness in feminine wiles, without approaching the ascetic, set out facing the path by which she had come. Making known that meaning, the Teacher said -

121. Having said this, she departed, the nymph of sensual appearance;
Wishing to mingle with Isisinga, Alambusā."

Then the ascetic, having seen her going, thinking "She is going," having cut through his slow effort and sluggish pace, having run with speed, touched her hair with his

hand. Making known that meaning, the Teacher said -

122. "And he, having gone out with speed, having cut through the slow effort;
Having approached unexpectedly, he fondled her in those excellent braids.
123. "That beautiful one turned back to him, the very radiant one embraced him;
When he had fallen from the holy life, as was expected, then she was pleased.
124. "By mind she went to Inda, dwelling in the Nandana grove;
Having understood her thought, Maghavā, elephant among gods.
125. "He quickly sent a divan, golden, with attendants;
Covered with fifty canopies, spread with a thousand cloths.
126. "She held him there, the beautiful one, placing him on her breast;
As if for just a moment, she held him for three years.
127. "Vimada, the brahmin, having awoken after three rains retreats;
Saw green trees, all around the fire-hall.
128. The forest with new leaves in full bloom, resounding with the calls of a flock of
cuckoos;
Having looked all around, weeping, he shed tears.
129. "I do not pour offerings, I do not mutter charms, the fire-sacrifice has been
neglected;
Who indeed, through service, formerly enticed my mind?
130. "For me dwelling in the forest, he who seized what arose from my power;
Full of various treasures, like a ship upon the ocean."

122-130. Therein, "having approached unexpectedly" means having arrived. "That beautiful one turned back to him" means she, of handsome appearance, very radiant, having turned back, having turned around to that sage who stood having fondled her hair. "Embraced" means she embraced. "When he had fallen from the holy life, as was expected, then she was pleased" means, monks, at that very moment the meditative absorption of that sage disappeared. When he had fallen from the holy life and from that meditative absorption, just as it had been wished for by Sakka, so it was. Then, having known the state of fulfilment of Sakka's longing, that heavenly maiden was pleased; the meaning is: joy and gladness were produced in her by that destruction of his holy life.

"By mind she went" means she, having embraced him and standing, with the mind that arose thus "Oh, indeed, may Sakka send a divan for me," went to Inda by mind. "In the Nandana grove" means dwelling in the Tāvatiṃsa realm, which is called the Nandana grove because of its ability to generate delight. "The elephant among gods" means the foremost of gods. "Sent" means he dispatched. "Pāhiṇī" is also a reading. "Together with conveyance" means together with retinue. "With fifty canopies" means covered with fifty awnings. "Prepared with a thousand" means spread with a thousand divine fleecy coverlets. "Him there" means she, seated on the divine divan

there, held that Isisinga, placing him on her breast. "Three years" means, as if for just a moment, by human reckoning for three years, having laid him on her breast, she sat there and held him.

"Free from intoxication" means without pride, a state devoid of perception. For he, having lain unconscious for three years, afterwards, having regained perception, awoke. As he was awakening, having seen the trembling of his hands and so on, Alambusā, having known his state of awakening, having made the divan disappear, herself too vanished and stood invisible. "He saw" means he, looking around the hermitage, having thought "By whom indeed have I been brought to the destruction of morality?" lamenting with a loud voice, he saw. "Green trees" means the green-leaved trees standing all around, surrounding the fire hall known as the fire-tending place. "A forest of new leaves" means a forest covered with young new leaves. "Weeping" means lamenting.

"I do not pour offerings, I do not mutter charms" - this is his verse of lamentation. "Neglected" means caused to be abandoned; the syllable "pa" is merely a prefix. "By service" means he laments thus: "Who indeed, by the service of mental defilements, enticed my mind before this?" "He who seized what arose from my power" - the syllable "ha" is merely a particle. Whoever seized the quality of meditative absorption arisen from my ascetic power, full of various treasures, great, like a ship upon the great ocean, and brought it to destruction - who indeed is he? Thus he laments.

Having heard that, Alambusā thought - "If I do not tell him, he will curse me; come, let me tell him." She, standing with a visible body, spoke a verse -

131. "I was sent by the king of gods for your service;
I conquered mind with mind, but you, heedless, do not understand."

He, having heard her talk, having remembered the exhortation given by his father, lamenting "Not heeding my father's word, I have reached great destruction," spoke four verses -

132. "Truly my father, Kassapa, instructs me thus:
'Women like lotus flowers, you should understand those, young man.'

133. "'Those with swellings on the breast, you should understand those, young man;
Thus my father instructed me, as he was compassionate towards me.

134. "I did not heed his word, the instruction of my aged father;
In the forest devoid of humans, today I grieve alone.

135. "I shall act accordingly, shame on my life;
Either I shall become such again, or death will come to me."

132-135. Therein, "these" means these words. "Women like lotus flowers" means kamalā is called the nāri flower creeper; women similar to those flowers. "You should understand those, young man" means young man, you should know those; having known them, without going into the path of seeing them, you should put them to flight - whatever words of such kind my father then instructs me with, these are truly

those. "With swellings on the breast" means endowed with two swellings on the chest. "You should understand those, young man" means young man, you should know that those bring to destruction those who have come under their control. "Nāka" means I did not do. "I brood" means I am overcome with grief, I lament. "Shame on my life" means shame on my blameworthy life; what use is life to me? "Or again" means I shall act in such a way that either I shall become such again, having produced the lost meditative absorption I shall become free from lust, or death will come to me.

He, having abandoned sensual lust, again produced meditative absorption. Then, having seen his ascetic power and having known that meditative absorption had been produced, Alambusā, frightened, asked his forgiveness. Making known that meaning, the Teacher spoke two verses -

136. Having known his radiance and energy, his steadfast courage;
Alambusā grasped the feet of Isisinga with her head.
137. "Do not be angry with me, great hero, do not be angry with me, great sage;
A great benefit was accomplished by me, for the glorious Thirty-three;
By you the entire celestial city was shaken then."

Then he, dismissing her saying "I forgive you, dear lady, go as you please," spoke a verse -

138. "And those gods of the Thirty-three, and Vāsava of the deities;
May you, dear lady, be happy, go, maiden, as you please."

She, having paid homage to him, went to the celestial city by that very golden divan. Making known that meaning, the Teacher spoke three verses -

139. "Having taken hold of his feet, and having circumambulated him keeping him
on my right;
Having raised my joined palms, from that place she departed.
140. "And whatever divan was hers, golden, with a vehicle;
With fifty canopies above, spread over with a thousand;
Having mounted that very divan, went to the presence of the gods.
141. "Like a lamp coming through darkness, like lightning blazing;
Delighted, glad at heart, pleased, the lord of the gods gave a boon."

136-141. Therein, "entered" is as if illustrative. By "delighted" and so on, only the appearance of satisfaction is shown. "Gave a boon" means having come, having paid homage, to her standing there, pleased, he gave a boon.

She, taking a boon in his presence, spoke the concluding verse -

- 142.** "If you have given me a boon, Sakka, lord of all beings;
May I not go as a seductress of sages, this boon I would wish for, Sakka."

Its meaning is - "Sakka, king of gods, if you have given me a boon, may I not go again as a seductress of sages; do not send me for that purpose; this boon I request."

The Teacher, having brought this proclamation of the Teaching for that monk, having made known the truths, connected the Jātaka; at the conclusion of the truths, that monk became established in the fruition of stream-entry. At that time Alambusā was the former wife, Isisinga was the dissatisfied monk, but the father, the great sage, was myself.

The commentary on the Alambusā Jātaka is the third.

524. The Commentary on the Saṅkhapāla Jātaka

"You are one who has opportunity for the noble" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Observance practice. For then the Teacher, having gladdened the lay followers who were observers of the Observance, having said "The wise ones of old, having abandoned the great success of a serpent, observed the Observance dwelling indeed," being requested by them, brought up the past.

In the past, in Rājagaha, a king named the King of Magadha exercised kingship. At that time the Bodhisatta was born in the womb of that king's queen-consort; they gave him the name "Duyyodhana." He, having come of age, having learnt all the crafts at Takkasilā, having returned, showed the craft to his father. Then his father, having consecrated him in the kingdom, having gone forth in the going forth of sages, dwelt in the park. The Bodhisatta went to his father's presence three times a day. For him great material gain and honour arose. He, being unable to do even so much as the preliminary work on a circular meditation object because of that very impediment, thought - "My material gain and honour is great; it is not possible for me, dwelling here, to cut this tangle. Without even informing my son, I shall go elsewhere." He, without letting anyone know, having departed from the park, having passed beyond the country of Magadha, in the Mahisaka country, at the bend of the river Kaṇṇaveṇṇā which issued from the lake named Saṅkhapāla, having built a hermitage in dependence on the Candaka mountain, dwelling there, having performed the preliminary work on a circular meditation object, having produced the meditative absorptions and direct knowledges, he sustained himself by wandering for gleanings. A king of serpents named Saṅkhapāla, having departed from the Kaṇṇaveṇṇā river with a great retinue, approached him now and then. He expounded the Teaching to him. Then his son, wishing to see his father, not knowing the place where he had gone, having had a search made, having known "He dwells at such and such a place," for the purpose of seeing him, having gone there with a great retinue, having set up camp to one side, together with a few ministers, set out facing towards the hermitage.

At that moment Saṅkhapāla was sitting with a great retinue, listening to the Teaching. He, having seen that king coming, having paid homage to the sage, rose from his seat and departed. The king, having paid homage to his father, having exchanged friendly welcome, having sat down, asked - "Venerable sir, what king is this by name who has come to your presence?" Dear son, he is the serpent king named Saṅkhapāla. He, in dependence on his success, having developed greed for the nāga realm, having dwelt for a few days, having had almsfood regularly provided for his father, having gone to his own city, having had alms-halls built at the four gates, stirring up the entire Indian subcontinent, having given gifts, having guarded

morality, having performed the Observance practice, having aspired for the nāga realm, at the end of his life span, having been reborn in the nāga realm, became the serpent king Saṅkhapāla. He, as time went on, having become remorseful about that success, thenceforth, aspiring for the human realm, observed the Observance dwelling. Then, while he was dwelling in the nāga realm, the Observance dwelling did not succeed; he reached the destruction of morality. He, thenceforth, having departed from the nāga realm, not far from the river Kaṇṇaveṇṇā, in between the highway and the footpath, having encircled one ant-hill, having determined the Observance, having undertaken the precepts, having given up himself through giving saying "Let those desirous of my hide, flesh and so on take the hide, flesh and so on," lying down on the top of the ant-hill, practising the ascetic duty, having dwelt on the fourteenth and fifteenth days, on the first day of the fortnight he goes to the nāga realm.

One day, while he was lying down having undertaken morality in that manner, sixteen persons dwelling in a borderland village, with weapons in hand, thinking "We shall bring meat," wandering in the forest, not obtaining anything, having come out, having seen him lying on the top of the ant-hill, having thought "Today we did not obtain even a young iguana; let us kill this king of serpents and eat him," having thought "But this great one, if seized, might flee; let us pierce him with stakes in his coils just as he lies, and having made him weak, we shall seize him," having taken stakes, they approached. The body of the Bodhisatta was great, the size of a single-hulled boat, like a garland of jasmine flowers coiled and placed, endowed with eyes resembling wild liquorice fruits and a head resembling a red China-rose flower, and it shone exceedingly. He, having put out his head from between his coils at the sound of the footsteps of those sixteen persons, having opened his red eyes, having seen them coming with stakes in hand, thought - "Today my wish will reach its summit; I, having given myself over through giving, having resolved upon energy, am lying down; I shall not open my eyes through the power of anger and look at these ones while they are striking my body with spears and making it full of holes large and small" - having firmly determined out of fear of breach of his own morality, having inserted his head between his coils, he lay down. Then they, having approached him, having seized him by the tail, dragging him, having dashed him on the ground, having pierced him at eight places with sharp stakes, having inserted thorny black cane sticks into the wound openings, having taken him up at eight places with carrying poles, they set out on the highway. The Great Being, from the time of being pierced with stakes, did not open his eyes through the power of anger and look at them at even a single place. As he was being carried away having been taken up on eight carrying poles, his head hung down and struck the ground. Then, saying "His head is hanging down," having laid him down on the highway, having pierced through the nostril with a fresh stake, having inserted a cord, having lifted up the head, having fastened it to the tip of the carrying pole, having lifted him up again, they set out on the road.

At that moment, a householder named Ālāra, a resident of the city of Mithilā in the Videha country, having taken five hundred carts, having sat down in a comfortable carriage and going along, having seen those sons of hunters taking the Bodhisatta thus and going along, having given them sixteen cartload-oxen, a handful at a time of gold coins, inner robes and outer robes for all of them, and clothes and ornaments for

their wives too, had them release him. Then he, having gone to the serpent realm, without making delay there, having gone out with a great retinue, having approached Āḷāra, having described the beauty of the serpent realm, having taken him to the serpent realm, having given him great fame together with three hundred serpent maidens, satisfied him with divine sensual pleasures. Āḷāra, having dwelt for one year in the serpent realm, having enjoyed divine sensual pleasures, having told the king of serpents "I wish, my dear, to go forth," having taken the requisites of one gone forth, having gone from the serpent realm to a region of the Himalayas, having gone forth, having dwelt there for a long time, at a later time, wandering on a journey, having reached Bārāṇasī, having dwelt in the royal garden, on the following day, having entered the city for almsfood, went to the king's gate. Then the king of Bārāṇasī, having seen him, having become confident in his deportment, having had him summoned, having caused him to sit on the prepared seat, having fed him with food of various excellent flavours, seated on a certain low seat, having paid homage, conversing with him, spoke the first verse -

- 143.** "You have the appearance of a noble one, with clear eyes, methinks you have gone forth from a family;
How then, having abandoned wealth and possessions, did you go forth,
leaving home, O wise one?"

Therein, "ariyāvakāso" means you have the appearance of a faultless, beautiful body; the meaning is you are handsome. "Pasannanetto" means having eyes endowed with the five kinds of sensitive matter. "Kulamhā" means I think you have gone forth from a family of the warrior caste, or from a brahmin family, or from a millionaire's family. "Kathaṃ nū" means he asks: for what reason, having made what the object, having abandoned wealth and articles of enjoyment, having gone out from the house, have you gone forth, O wise one, O wise man?

From here onwards, the connection of the verses should be understood by way of the statement and reply of the ascetic and the king -

144. "Having seen myself the mansion, O king, of the great serpent of great majesty;
Having seen the great result of merit, through faith I have gone forth, O king.
145. "Not through desire for sensual pleasures, nor through fear, nor through hate,
do those gone forth speak false speech;
Tell me, being asked, this matter, having heard, confidence will arise in me."
146. "Going on trade, O lord of the country, on the path I saw the Bhoja princes;
Carrying a great snake with a grown body, going along rejoicing."
147. "Having met with them, O lord of men, with hair bristling I spoke, frightened;
Where is this dreadful-bodied one being led, what will you do with the serpent,
O sons of hunters?"
148. "This serpent is being led for the purpose of food, a great snake with a grown body;
Sweet and fat and soft flesh, you do not know the flavour, O son of Videha."

149. "Having gone from here to our own abode, having taken knives and cut up;
We shall eat the meat rejoicing, for we indeed are enemies of serpents.
150. "If this one is being led for the purpose of food, a great snake with a grown
body;
I give you sixteen oxen, release this serpent from bondage."
151. "Certainly indeed this one is agreeable food for us, and many snakes have
been eaten by us before;
We shall do that word of yours, Āḷāra, and be our friend, O son of Videha."
152. "Then they released him from bondage, the snare that was fastened through
his nose;
And he, the serpent king, freed from bondage, departed facing east for a
moment.
153. "Having gone facing east for a moment, he looked at me with eyes full of
tears;
Then I followed behind him, having raised joined palms with ten fingers.
154. "Go indeed, you being in a hurry, lest enemies seize you again;
For painful is meeting again with the cruel ones, go beyond the sight of the
Bhoja's sons.
155. He went to the lake, very clear, with dark-blue lustre, delightful, with good
landing places;
Spread all over with rose-apple trees and rattan reeds, he entered, having
crossed over fear, delighted.
156. Having entered that, not long after, the serpent appeared before me with
divine splendour, O lord of men;
He attended on me like a son to a father, speaking words pleasant to the
heart, pleasant to the ear.
157. "You are to me mother and father, Āḷāra, an intimate friend, a preserver of life;
And I have attained my own supernormal power, Āḷāra, see my dwellings;
With abundant food, with plentiful food and drink, like the Masakkasāra of
Vāsava."

144-157. Therein, "mansion" means the golden jewelled mansion of the serpent king Saṅkhaṇḍa, endowed with the achievement of many hundreds of dancers. "Of merits" means having seen the great result of the merits made by him, and having believed in action and its fruit and the world beyond, through the faith that had arisen, I went forth. "Not desiring sensual pleasures" means they do not speak falsely, not even through desire for sense objects, nor through fear, nor through hate. "Will arise" means venerable sir, having heard your words, confidence and pleasure will arise in me too. "On trade" means going along thinking "I shall do trade." "On the path I saw" means having sat down in a comfortable carriage in front of five hundred carts and going along, I saw country people on the highway. "With a grown body" means

with a body that had grown. "Having taken" means having taken up on eight carrying poles. "I said" means I spoke. "Of dreadful body" means a body that produces fear. "Sons of hunters" means he addressed the sons of huntsmen with an amiable manner of address. "Son of Videha" means they addressed Āḷāra as one dwelling in the Videha country. "Having destroyed" means having cut. "We indeed are your enemies" means we are indeed called enemies of serpents. "For the purpose of food" means for the purpose of food. "And be our friend" means you be our friend, know the gratitude due.

"Then to you" means great king, when this was said by those Bhoja princes, I gave them sixteen cartload-oxen, inner robes and outer robes, a handful at a time of gold coins, and clothes and ornaments for their wives too. Then they, having laid the serpent king Saṅkhapāla down on the ground, through their own hardness, having seized the thorny black cane creepers by the end, began to drag them out. Then I, having seen the king of serpents being wearied, without myself becoming wearied, having cut those creepers with a sword, in the manner of removing an ear-piercing wick from children, without causing pain, gently drew them out. At that time, those Bhoja princes released that snake from the bond which had been inserted through his nose and fastened as a snare. This explains that they drew out that cord from his nose together with the snare. Thus they, having released the snake, having gone a little way, hid themselves, thinking "This snake is weak; at the time of death we shall seize him and go."

"With full" means he too, having gone for a moment facing eastward, looked at me with eyes full of tears. "Then I was" means then there was I. "Go indeed" means he says thus he said to him. "Lake" means the lake Kaṇṇaveṇṇa. "Spread all over" means covered and extended on both banks with rose-apple trees and rattan reed trees. "Having crossed over fear, delighted" means it is said that he, entering that lake, having shown an act of prostration to Āḷāra, descended as far as his tail. The very place where he entered the water was free from fear for him; therefore, having crossed over fear, delighted, full of mirth, he entered. "Having entered" means having entered. "With divine, before me" means without falling into heedlessness in the serpent realm, while I had not yet passed beyond the bank of the Kaṇṇaveṇṇā, he appeared before me with a divine retinue. "Attended" means he approached. "Inner" means like the flesh of the heart. You are of great service to me; I shall show you honour. "See my dwellings" means see my serpent realm. "Like the Masakkasāra" means Masakkasāra is said to be Sineru, the king of mountains, because of the absence of receding and moving about, and because of its compact substance. This he said with reference to the realm of the Thirty-three created there.

Great king! Having said thus, that king of serpents, further praising his own serpent realm, spoke a pair of verses -

158. "That, endowed with such pieces of land, without gravel, soft and beautiful;
The ground with low grass and little dust, pleasing, where they give up sorrow.
159. "Unconfused, blue with lapis lazuli, in the four directions a delightful mango
grove;
Ripe and half-ripe and fruiting, fully bloomed, bearing fruits in all seasons."

158-159. Therein, "without gravel" means the ground there is without stones and gravel, soft, beautiful, made of gold, silver and gems, strewn with sand of the seven kinds of precious things. "With low grass" means endowed with low grass of a colour similar to the back of the indagopaka insect. "With little dust" means without soil. "Where they give up sorrow" means where, as soon as one has entered, one becomes free from sorrow. "Unconfused" means not confused, without stumps, or without the condition of being sloping up and sloping down above, evenly established. "Bluish with lapis lazuli" means bluish with lapis lazuli; the meaning is a pond in that serpent realm, made of lapis lazuli, with clear water, with blue radiance, covered with lotuses and waterlilies of various colours. "In the four directions" means in the four directions of that pond. "And ripe" means in that mango grove, the mango trees with ripe fruit and half-ripe fruit and young fruit and fully bloomed; this is the meaning. "Of perpetual season" means endowed with flowers and fruits suitable for all six seasons.

160. "In the midst of those forests, O king, a dwelling resembling radiant light;
With silver door-bolts, made of gold, lofty, it shines like lightning in the sky.
161. "Made of jewels, made of gold, lofty, of various designs, constantly well-
fashioned;
Full of maidens adorned, wearing golden arm-bracelets, O king.
162. "That Saṅkhapāla, being in a hurry, having ascended the palace, of superior
beauty;
With a thousand pillars, of incomparable splendour, where his wife, the queen,
was.
163. "And one woman, being in a hurry, having taken a very costly lapis lazuli,
A beautiful gem endowed with genuine qualities, unprompted, she spread out
a seat.
164. "Then the serpent, having taken me by the hand, seated me on the chief seat;
'Let the venerable one sit down here on this seat, for the venerable one is a
certain one among my teachers.'
165. "And another woman, being in a hurry, having taken water and approached;
Washed my feet, O lord of men, like a wife to her husband, her dear lord.
166. "And another woman, being in a hurry, having raised up a golden bowl;
Offered delightful food with various curries and diverse vegetables.
167. "With musical instruments they attended upon me who had eaten, O Bhārata,
having known the mind of my husband;
Beyond that, he approached me with great, divine sensual pleasures, not few."

160-167. Therein, "dwelling" means a mansion. "Resembling radiant light" means having a luminous appearance. "With silver door-bolts" means with silver door panels. "Made of precious stones" means such pinnacle chambers and inner rooms were there. "Full" means complete. "That Saṅkhapāla" explains that, great king, when he was thus praising the serpent realm, I wished to see it; then, having led me there, that Saṅkhapāla, having taken me by the hand, hurrying, having ascended the mansion of

a thousand pillars with lapis lazuli pillars, he leads me to the place where his queen was. "And one" means when I had ascended the mansion, one woman, without even being told by that king of serpents, a beautiful lapis lazuli seat endowed with other gems of great natural quality. "Spread out" means she brought forth, she spread out - this is what is meant.

"On the chief seat" means on the foremost seat; the meaning is she caused him to sit down on the highest seat. "Of elders" means having said thus "You are one of my mother and father," she caused him to sit down. "Diverse vegetables" means various curries. "Delightful food" means food of delightful appearance. "O Bhārata" - he addresses the king. "Having eaten" means one who has finished eating, one who has completed the meal duty. "They attended" means performing music with many hundreds of musical instruments, they attended. "Having known the mind of the husband" means having known the mind of her own lord. "Beyond that" means further beyond that making of music. "Approached me" means that king of serpents approached me. "Great, with divine" means with great, lofty, divine sensual pleasures, and those not few.

And having thus approached, he spoke a verse -

168. "These three hundred wives of mine, Ālāra, all with slender waists, with the radiance of the highest lotus;
Ālāra, let these be at your pleasure, I give them to you, let them attend upon you."

Therein, "all with slender waists" means all with slender waists, meaning with waists of a measure that can be grasped by the hand. In the commentary, however, the reading is "sumajjhā" (beautiful-waisted). "With the radiance of the highest lotus" means with the higher radiance of lotus colour, meaning with the higher complexion of lotus colour. "Let them attend upon you" means having said "make them your foot-attendants," he gave me great success together with three hundred women.

He said -

169. "Having enjoyed divine pleasures for a year, then I spoke further to him:
'How was this obtained by the serpent, and by what means, how did you attain this foremost mansion?'

170. "Was it obtained by chance, born of transformation, made by yourself, or given by the gods?
I ask you, king of serpents, about this matter, how did you attain this foremost mansion?"

169-170. Therein, "having enjoyed divine pleasures" means having experienced the divine pleasures of the types of sensual pleasure. "Then I" means then indeed I. "Of the serpent this" means this success that had arisen for the good-faced serpent king Saṅkhaṇḍa - "how" means by doing what action indeed and by doing it in what way was it obtained, how did you attain this foremost mansion - thus I asked him. "Obtained by chance" means obtained without cause. "Born of transformation for

you" means born from transformation because of having been transformed by someone for your benefit. "Made by oneself" means having summoned builders and having given jewels, having had it made.

From there onwards are verses of speech and reply of both -

171. "Not obtained by chance, not born of transformation for me, not made by myself, nor given by the gods;
Through my own actions, non-evil, through merit, this mansion was obtained by me.
172. "What was your religious duty, what then was your holy life, of what well-practised deed is this the result;
Tell me, king of serpents, this matter, how was this mansion obtained by you?
173. "I was a king, lord of the Magadhans, Duyyodhana by name, of great might;
He, having recognised life as brief, non-eternal, subject to change.
174. "With a gladdened mind, I gave food and drink, attentively I gave an abundant gift;
My house was like a well, and ascetics and brahmins were satisfied.
175. "Garlands and odour and cosmetics, lamps and vehicles and dwelling;
Clothing, sleeping place, food and drink, attentively we gave gifts there.
176. "That was my religious duty, that then was my holy life, of that well-practised deed this is the result;
By that very means this mansion was obtained by me, with abundant food, with plentiful food and drink;
With dancing and singing, endowed with beauty, long-lasting but not eternal in the future.
177. "Those of little power strike that one of great majesty, those without radiance strike the radiant one;
O fanged-weapon one, dependent on what did you come within reach of the hand of paupers?
178. "Did great fear follow you, or did fire not follow your tooth-root;
O fanged-weapon one, dependent on what did you come to distress among the paupers?
179. "No great fear followed me, my fire cannot be destroyed by them;
And the teachings of the good, well proclaimed, are difficult to transgress like the ocean's shore.
180. "On the fourteenth and fifteenth, Ālāra, I always observe the Observance;
Then came sixteen sons of hunters, having taken a rope and a firm snare.
181. "Having broken my nose and passed a rope through, the hunters led me away, having seized me all around;
Such suffering I endured, not disrupting the Observance.

182. "They saw you on the one-way path, endowed with power and beauty;
You are developed in splendour and wisdom, aspiring to what, O noble one, do
you practise austere asceticism?"
183. "Not for the sake of a son, not for the sake of wealth, nor for the sake of life
span, Ālāra;
Longing for the human realm, therefore with endeavour I practise austere
asceticism.
184. "You are red-eyed, with space between shoulders exposed, adorned, with hair
and beard trimmed;
Well-anointed with red sandalwood, like a king of gandhabbas you illuminate
the directions.
185. "You have attained divine power, of great majesty, endowed with all sensual
pleasures;
I ask you, king of serpents, about this matter, by what is the human world
better than here.
186. "Ālāra, not apart from the human world, is purity found or self-control;
And I, having obtained the human realm, will make an end of birth and death.
187. "A year I have dwelt in your presence, served with food and drink;
Having taken leave, I depart, O serpent, I have been away from home for long,
O lord of men.
188. "Sons and wife and dependents, constantly instructed, stand close to you;
I wonder, did anyone not curse you? For dear to me is the sight of you, Ālāra.
189. "Just as a dear son, well cared for, would dwell in the house of mother and
father;
Even better than that is this for me, for your mind, O serpent, is devoted to
me.
190. "A gem of mine exists, a ruby, a wealth-bringer, a lofty jewel gem;
Having taken it, go to your own abode, having obtained wealth, release that
gem."

171-190. Therein, "what is your religious duty" means what is your taking up of a religious vow. "Brahmacariya" means the foremost conduct. "Like a well" means wealth to be enjoyed comfortably by righteous ascetics and brahmins, like a pond dug at a crossroads. "Not eternal in the future" means even though it is long-lasting, it is not eternal for me - thus he tells me.

"Of little power" - he said this with reference to the Bhoja princes. "They struck" means for what reason did they strike, piercing with stakes at eight places. "Dependent on what" means with reference to what did you then come into their hands, come under their control. "Of paupers" means the Bhoja princes are here called "paupers." "Did fire not follow your tooth-root" means did great fear then follow

you upon seeing the Bhoja princes, or did the poison not follow the tooth-root. "Affliction" means suffering. "Of paupers" means in the presence of the Bhoja princes; the meaning is in dependence on the Bhoja princes.

"My fire cannot be destroyed by them" means my power of poison cannot be overcome even by the power of another. "Of the good" means of the Buddha and so on. "Teachings" means the teachings reckoned as morality, concentration, wisdom, patience, compassion, friendliness, and meditation. "Well proclaimed" means well described, well spoken. Having done what? "Difficult to transgress like the ocean's shore" means they were praised as difficult to transgress even for the sake of life by good persons, like the ocean's shore. Therefore he said: I, being endowed with patience, friendliness and so on, out of fear of breach of morality, did not allow my irritation to transgress the shore-boundary of morality.

In this teaching of the Saṅkhapāla, even the ten perfections are obtained. For at that time, the Great Being's state of having relinquished his body is called the perfection of giving; the unbrokenness of morality even with such power of poison is the perfection of morality; having departed from the serpent realm and practising the ascetic's duties is the perfection of renunciation; the arranging that "it is fitting to do this and that" is the perfection of wisdom; the energy of endurance is the perfection of energy; the patience of endurance is the perfection of patience; the undertaking of truth is the perfection of truthfulness; the determination "I will not break my morality" is the perfection of determination; the state of compassion is the perfection of friendliness; the state of neutrality regarding feeling is the perfection of equanimity.

"Then they came" means then one day, having seen him lying on the top of the ant-hill, sixteen Bhoja princes, having taken a rough rope, a firm snare, and stakes, came to my presence. "Having broken" means having broken my body at eight places and having inserted thorny black cane creepers. "Having passed a rope through the nose" means having gone a little way, having seen my head hanging down, having laid me down on the highway, having again broken my nose too, having passed a round rope through, having wound it, having fastened it to the tip of the carrying pole, having seized me all around, they led me away.

"They saw" means, dear Saṅkhapāla, those Bhoja princes saw you on the one-way path, the single-track footpath, endowed with power and beauty; but you are developed and grown in the splendour of sovereignty, fortune, and glory, and in wisdom; being of such a form, for what purpose do you practise austere asceticism, desiring what do you observe the Observance dwelling, do you guard morality.

"Addasāsi" is also a reading; the meaning is I saw you on the one-way highway.

"Longing for" means aspiring. "Therefore" means because I aspire for the human realm, therefore having exerted with energy, I practise austere asceticism.

"Well-anointed" means well perfumed with ointment. "From here" means by what is the human world more superior than this serpent realm. "Purity" means purification reckoned as path, fruition, and Nibbāna. "Self-control" means morality. This he said with reference to the arising of Buddhas and Paccekabuddhas in the human world itself. "I shall make" means making the state of non-reconception for oneself, I shall make an end of birth, ageing, and death. Thus, great king, that Saṅkhapāla praised the human world. "A year for me" means thus, great king, while he was praising the

human world, I, having developed affection for the going forth, said this. Therein, "I have been served" means I have been attended upon and honoured with food and drink and with divine types of sensual pleasure. "I depart" means I go away, I leave. "I have been long away" means I have been long away from the human world.

"Nābhisapitthā" means he asks whether anyone among my sons and so on reviled or abused you. "Nābhisajjethā" is also a reading; the meaning is did not make angry. "Paṭivihito" means looked after. "Maṇī mama" means: if, my dear Āḷāra, you go indeed, this being so, a ruby of mine exists, a wealth-bringer, a giver of all desires; having taken that lofty jewel gem, go to your house; there, by its power, having obtained as much wealth as you wish, release this gem again; and when releasing it, not releasing it elsewhere, you should release it into your own water jar - having said thus, he presented the jewel gem to me, so he says.

Having said thus, Āḷāra said "Then I, great king, said this to the king of serpents - 'My dear, I am not desirous of wealth, but I wish to go forth' - having asked for the requisites of one gone forth, having departed from the nāga realm together with him, having turned him back, having entered the Himalayas, I have gone forth" - having said thus, while giving a talk on the Teaching to the king, he spoke a pair of verses -

191. "Seen by me are human sensual pleasures too, non-eternal, subject to change;
Having seen the danger in the types of sensual pleasure, through faith I have
gone forth, O king.
192. "Just like fruits from a tree, young men fall, both the young and the old, at the
breaking up of the body;
Having seen this too, I have gone forth, O king, unmistakable indeed is
asceticism - it is better."

191-192. Therein, "through faith" means having believed in action and its fruit and Nibbāna. "Just like fruits from a tree, they fall" means just as tree fruits, both ripe and unripe, fall, so young men, both the young and the old, fall. "Unmistakable" means unfailing, leading to liberation. "Asceticism itself is better" means going forth itself is the highest - having seen the virtue of going forth, I have gone forth, great king.

Having heard that, the king spoke the next verse -

- 193.** "Surely indeed those with wisdom should be cultivated, very learned, who are
thinkers on many grounds;
And having heard the serpent and you, dear Āḷāra, I will make merit not
trifling."

Therein, "who are thinkers on many grounds" means who know many reasons. "And the serpent" means having heard the words of the serpent king who thus dwells in diligence, and of you.

Then the hermit, generating enthusiasm in him, spoke the concluding verse -

- 194.** "Surely indeed those with wisdom should be cultivated, very learned, who are
thinkers on many grounds;
And having heard the serpent and me, O king, make merit not trifling."

Thus he, having expounded the Teaching to the king, having dwelt right there for the four months of the rains retreat, having gone again to the Himalayas, having developed the four divine abidings for the length of his life, was reborn in the Brahma world. Saṅkhapāla too, having observed the Observance residence for the length of his life, and the king, having performed meritorious deeds such as giving and so on, went according to their actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the father was the hermit Kassapa, the king of Bārāṇasī was Ānanda, Āḷāra was Sāriputta, but the serpent king Saṅkhapāla was myself."

The commentary on the Saṅkhapāla Jātaka is the fourth.

525. The Commentary on the Cūḷasutasoma Jātaka

"I address the townspeople" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the perfection of renunciation. The present story is exactly similar to the Mahānārada-kassapa Jātaka. In the past, Bārāṇasī was a city named Sudassana; there a king named Brahmadatta dwelt. The Bodhisatta was born in the womb of his queen-consort; after the elapse of ten months he emerged from his mother's womb. His face was resplendent like the full moon; therefore they gave him the name "Prince Soma." He, having attained discretion, was one rich in learning and of a nature given to hearing; on account of that they recognised him as "Sutasoma." He, having come of age, having learnt all the crafts at Takkaṣilā, having returned, having obtained the white parasol belonging to his father, exercised kingship righteously; there was great authority. He had sixteen thousand women headed by Queen Candādevī. He afterwards, prospering with sons and daughters, not taking delight in the household life, having entered the forest, became desirous of going forth.

One day he, having addressed the barber, said "When you, my dear, should see grey hair on my head, then you should inform me." The barber, having accepted his word, afterwards, having seen grey hair and having informed him, when it was said "Then, my dear barber, having pulled it out, place it on my hand," having pulled it out with golden tweezers, he placed it on the king's hand. Having seen that, the Great Being, frightened, thinking "My body is overcome by ageing," having taken that grey hair, having descended from the palace, having sat down on the royal divan prepared at a place for the public to see, having had summoned eighty thousand ministers headed by the general and sixty thousand brahmins headed by the chaplain and many other people such as officials, country-folk, townspeople and so on, having said "Grey hair has arisen on my head, I am old, know of my state of going forth," spoke the first verse -

195. "I address the town, embracing friends and colleagues;
Grey hair has arisen on my head, now approve of the going forth."

Therein, "I address" means I make known. "Approve" means "I approve, of that my, sirs! Know of my state of having gone forth."

Having heard that, one among them, having become confident, spoke a verse -

196. "Alas, why do you speak thus, you fix a dart in my chest, O lord;

Seven hundred are your wives, how will they fare?"

Therein, "abhum" means decline. "You fix in the chest" means he drives a well-sharpened, polished spear into the chest. "Seven hundred" - this was said with reference to maidens of the warrior caste of the same birth. "How will they fare" means those wives of yours, when you have gone forth, helpless, without support, how will they fare? Having made them helpless, your going forth is indeed not proper.

Then the Great Being spoke the third verse -

197. "These women will be known by their own actions, they are young, they will go to another;
And desiring heaven, therefore I shall go forth."

Therein, "will be known" means they will become known through their own actions. What am I to them? All these are young; whatever other king there will be, to him they will go.

The ministers and others, being unable to give a reply to the Bodhisatta, having gone to his mother's presence, reported that matter. She, having come very quickly, having said "Is it true, dear son, that you wish to go forth?" spoke two verses -

198. "Ill-gained it was for me, Sutasoma, whose mother I am to you;
That while I am wailing, without attachment you go forth, O lord.

199. "Ill-gained it was for me, Sutasoma, that I gave birth to you;
That while I am wailing, without attachment you go forth, O lord."

198-199. Therein, "ill-gained" means that which was this contemptible son obtained by me who was giving birth, was ill-gained. "That while I" means for whatever reason, while I am wailing in various ways, you wish to go forth; for that reason, the obtaining of such a son is called ill-gained for me.

The Bodhisatta did not speak anything with his mother even though she was thus lamenting. She, having wept and lamented, by herself stood to one side. Then they reported to his father. He, having come, spoke one verse for the time being -

200. "What is this teaching named, Sutasoma, and what is this going forth named;
That you go forth without attachment to us who are aged, O lord."

Therein, "that you, to us who are aged" means: that you, being our son, without having looked after us who are aged at the time when we should be looked after, having cast us away as if rolling a stone off a precipice, go forth without attachment - therefore I say to you "what is this teaching of yours named" - this is the intention.

Having heard that, the Great Being remained silent. Then his father, having said "Dear son Sutasoma, even if you have no affection for your mother and father, your sons and daughters are many and young; without you they will not be able to carry on; you shall go forth when they have come of age," spoke the seventh verse -

201. "Your sons too are many, young, not yet reached youth;
They too, sweet-spoken, not seeing you, methinks undergo suffering."

Therein, "mañjū" means sweet-spoken. "Nigacchantī" means they will undergo, they will receive bodily and mental suffering - I think.

Having heard that, the Great Being spoke a verse -

- 202.** "With these sons of mine, young ones who have not reached youth;
With all of you who are charming, even after standing for a long time, there is
the nature of destruction."

Therein, "with all of you too" means: dear son, not only with sons alone, but rather with you too and with all other activities too, even after standing for a long time, even after standing for a long duration, the nature of destruction alone is certain. For in the entire world community, there is not even a single activity that is permanent.

Thus the Great Being gave a talk on the Teaching to his father. He, having heard his talk on the Teaching, remained silent. Then they informed his seven hundred wives. And they, having descended from the mansion, having gone to his presence, having clasped his ankles, lamenting, spoke a verse -

- 203.** "Is your heart cut off, or is there no compassion in you for us;
That while we are wailing, without attachment you go forth, O lord."

Its meaning is - O husband Sutasoma, due to the absence of even the slightest affection in you who are going, making us widows, is your heart cut off towards us, or due to the absence of compassion is there no compassion, that having abandoned us thus wailing you go forth.

The Great Being, having heard the sound of lamentation of those who, having rolled at their feet, were lamenting, spoke the next verse -

- 204.** "My heart is not cut off, and there is compassion in me for you;
And desiring heaven, therefore I shall go forth."

Therein, "and heaven" means: I, desiring heaven, since this going forth has been praised by the Buddha and others, therefore I shall go forth; do not worry - thus he consoled them.

Then they reported to his queen-consort. She, heavy with burden, even being with a fully developed embryo, having come, having paid homage to the Great Being, standing to one side, spoke three verses -

205. "Ill-gained it was for me, Sutasoma, whose wife I am to you;
That while I am wailing, without attachment you go forth, O lord.
206. "Ill-gained it was for me, Sutasoma, whose wife I am to you;
That while I am with child in my womb, without attachment you go forth, O lord.
207. "My embryo is fully ripe, gone into the womb; wait until I give birth to it;
May I, a widow alone, not see sufferings afterwards."

205-207. Therein, "that which for me" means because while I am wailing you go forth without attachment, therefore that which was obtained by me from your presence as the position of queen-consort, that was indeed ill-gained. In the second verse, because you go forth without attachment having abandoned me with child in my womb, therefore that which was obtained by me as wifehood to you, that was ill-gained for me - this is the meaning. "Until not" means until I give birth to that embryo, consent to wait for that long.

Then the Great Being spoke a verse -

208. "Your embryo is fully ripe, gone into the womb; come now, give birth;
To a son of superior beauty, having left him, I shall go forth."

Therein, "a son" means: dear lady, I know that your embryo is fully ripe; but you, when giving birth, will give birth to a son, not a daughter; you should safely give birth to a son; but I, together with you, having left that son, shall indeed go forth.

She, having heard his word, being unable to hold back the sorrow, saying "From now on, Sire, there is no fortune whatsoever for us," holding her heart with both hands, shedding tears, lamented with a loud voice. Then, reassuring her, the Great Being spoke a verse -

209. "Do not weep, Candā, do not grieve, you whose eyes are like the darkness of the forest;
Ascend the excellent mansion, without attachment I shall go."

Therein, "do not weep, Candā" means dear lady Queen Candā, do not cry, do not grieve. "You whose eyes are like the darkness of the forest" means she whose eyes are like the flowers of the girikaṇṇikā plant. However, in the Pāḷi "having copper-coloured eyes like the koviḷāra" is written; the meaning is that her eyes are copper-coloured like the koviḷāra flower.

She, having heard his word, being unable to remain, having ascended the mansion, sat weeping. Then the eldest son of the Bodhisatta, having seen her, asking her "Why indeed is my mother sitting weeping?" spoke a verse -

210. "Who angered you, mother, why do you cry and look at me so intensely;
Whom not to be killed shall I slay, while relatives are looking on?"

Therein, "angered" means: mother! Who indeed angered you, who did what was disagreeable to you. "And look at" means the intention is: looking at me so intensely, for what reason do you cry. "Whom not to be killed shall I slay" means: whom, even one who should not be killed, shall I slay, while one's own relatives are indeed looking on - tell me, he asks.

Thereupon the queen spoke a verse -

211. "For he cannot be killed, the victorious one who angered me, dear son;
Your father said to me, dear son, 'Without attachment I shall go.'"

Therein, "the victorious one" means: dear son, whoever, victorious on this earth, angered me, by disagreeable conduct introduced irritation and sorrow into my heart, he cannot be killed by you; for, dear son, your father said to me "I, having abandoned the sovereignty and that, having entered the forest, shall go forth" - this is the reason for my crying.

He, having heard her words, said "Mother! What indeed are you saying? This being so, shall we not become destitute?" Thus lamenting, he spoke a verse -

212. "I who formerly went out to the pleasure grove and fought with intoxicated elephants;
Now that Sutasoma has gone forth, what shall I do now?"

Its meaning is - I who formerly, having mounted a chariot yoked with four thoroughbreds and adorned with all ornaments, go to the pleasure grove, and fight with intoxicated elephants, and play with horse-sports and other amusements, what shall I now do when Sutasoma has gone forth?

Then his youngest brother, seven years old, having seen those two both weeping, having approached his mother, "Mother! For what reason do you weep?" having asked and having heard that matter, "Then do not weep, I shall not allow father to go forth," having consoled them both, together with the nurse, having descended from the mansion, having gone to his father's presence, "Father, you, it is said, abandoning us who are unwilling, say 'I shall go forth'; I shall not allow you to go forth," having firmly grasped his father by the neck, spoke a verse -

213. "While my maternal aunt is weeping, and my eldest brother is unwilling;
I will seize you even by the hand, for you shall not go against our will."

The Great Being thought - "This one creates an obstacle for me; by what means indeed might I make him withdraw?" Then, having looked at the nurse, "Mother! Nurse, come, let this jewel-mass ornament of mine be yours in your hand; take the child away, do not create an obstacle for me" - being unable himself to take the child by the hand and remove him, having promised her a bribe, he spoke a verse -

214. "Rise up, nurse, take this boy and amuse him elsewhere;
Do not make an obstacle for me, who am aspiring for heaven."

Therein, "this boy" means: mother! Nurse, you rise up, having taken away this boy and having come back, having taken this jewel, amuse him elsewhere.

She, having received the bribe, having convinced the boy, having taken him, having gone elsewhere, lamenting, spoke a verse -

215. "What if I should give this light-bringer, what use is this to me;
Now that Sutasoma has gone forth, what shall I do with this?"

Its meaning is - What if I should give this light-bringer, this brilliantly radiant gem taken as a bribe; what use is this to me now that the lord of men Sutasoma has gone forth; what shall I do with this; when he has gone forth I shall obtain this, and even obtaining it, what indeed shall I do with it? See my action!

Then Mahāsenagutta thought - "This king holds the perception 'The wealth in my house is little,' I think; I shall tell him of its abundance." He, having risen and paid homage, spoke a verse -

216. "Your treasury is extensive, and your storehouse is full;
And the earth is conquered by you, delight, do not go forth, O lord."

Having heard that, the Great Being spoke a verse -

217. "My treasury is extensive, and my storehouse is full;
And the earth is conquered by me, having left that, I shall go forth."

Having heard that, when he had departed, the millionaire named Kulavaḍḍhana, having risen and paid homage, spoke a verse -

218. "My wealth too is abundant, I am not able to reckon it, O lord;
I give all that to you, delight, do not go forth, O lord."

Having heard that, the Great Being spoke a verse -

219. "I know the wealth is abundant, O increaser of the family, and I am venerated by you;
And desiring heaven, therefore I shall go forth."

Having heard that, when Kulavaḍḍhana had departed, the Great Being, having addressed Somadatta, his younger brother, said: "Dear son, I am dissatisfied like a jungle fowl placed in a cage; discontent in the household life overcomes me; today itself I shall go forth; you take charge of this kingdom" - thus, handing over the kingdom, he spoke a verse -

220. "I am very dissatisfied, discontent possesses me, Somadatta;
Though there are many obstacles for me, today indeed I shall go forth."

Having heard that, he too, being desirous of going forth, explaining that, spoke the other verse -

221. "And if this is approved by you, Sutasoma, today itself now you go forth;
I too shall go forth, I do not endeavour to remain without you."

Then he, having rejected that, spoke half a verse -

222. "For it is not possible to go forth, in the city there is no cooking and in the country too."

Therein, "there is no cooking" means even now, just upon hearing my intention to go forth, in this city of Sudassana, which is twelve yojanas in extent, and in the entire country, there is no cooking; no one lights a fire in the fireplace. But if we two were to go forth, the inhabitants of the country would become destitute. Therefore it is not possible for you to go forth; I myself shall go forth.

Having heard that, the public, having rolled at the feet of the Great Being, lamenting, spoke a half-verse -

"Now that Sutasoma has gone forth, what shall we do now?"

Then the Great Being, expounding the Teaching to the public, saying "Enough, do not grieve; even after standing for a long time, I shall be separated from you; for indeed there is no arisen activity that is permanent," said -

223. "This is being carried away, methinks, like small water in a lye-strainer;
In such a very small life, there is no time to be negligent.

224. "This is being carried away, methinks, like small water in a lye-strainer;
In such a very small life, the blind fools are negligent.

225. "They increase hell, and the animal realm and the sphere of ghosts;
Bound by the bondage of craving, they increase the class of titans."

223-225. Therein, "this is being carried away, methinks" means, dear son, I think "this life is being carried away." In other discourses the meaning of "upanīyati" is that of bringing near, of leading towards; but here it has the meaning of exhaustion. Therefore, just as a small amount of water thrown into the washermen's lye-strainer is quickly exhausted, so too is life. In such a very small life, for beings who go about having taken that small life principle, there is no time to be negligent regarding meritorious deeds; only diligence is proper to practise - this is the meaning here. "The blind fools are negligent" means as if free from ageing and death, like pigs in a mire of dung, plunging into the mire of sensual pleasures, they are negligent. "The host of titans" means they increase the realm of rebirth of the Kāḷakañjika titans - this is the meaning.

Thus the Great Being, having expounded the Teaching to the public, having ascended the mansion named Pubbaka, standing on the seventh storey, having cut off his topknot with a sword, saying "I am nothing to you; choose your own king," he threw the topknot with its wrapping into the midst of the public. Having taken that, the public, rolling and rolling on the ground, lamented. At that place a great cloud of dust arose. The people who had stepped back, standing and looking at that, lamenting, spoke a verse, saying "The king, having cut off his topknot, the topknot with its wrapping must have been thrown into the midst of the public; therefore this swirl of dust has risen not far from the mansion" -

226. "A cloud of dust rises up not far from the eastern mansion;
Methinks the hair of our famous King of the Dhamma has been cut."

Therein, "rises up" means arises. "A cloud of dust" means a mass of dust. "Not far" means not far from here, from the place where we are standing. "At the eastern" means near the eastern mansion. "Methinks our" means we think that the hair of our King of the Dhamma will have been cut.

The Great Being, having sent a female attendant, having had the requisites for one gone forth brought, having had his hair and beard shaved off by a barber, having cast down his ornaments on the back of the bed, having cut the fringes of red garments, having put on those ochre robes, having hung a clay bowl on his left shoulder, having taken a walking staff, having walked up and down back and forth on the great flat roof, having descended from the mansion, he proceeded along the middle of the

street. But no one recognised him as he went. Then his seven hundred maidens of the warrior caste, having ascended the mansion, not seeing him, having seen only the ornamental articles, having descended, having gone to the presence of the remaining sixteen thousand women, crying out with a loud voice "Our dear husband, the great lord Sutasoma, has gone forth," went outside while still lamenting. At that moment the public understood his state of having gone forth, and having stirred up the whole city, assembled at the king's gate saying "Our king, it seems, has gone forth." The public, saying "The king will be here, he will be there," having gone to the mansions and other places of the king's use, not seeing the king -

227. "This is his mansion, strewn with golden flowers and garlands;
Where the king wandered about, surrounded by women's quarters.
228. "This is his mansion, strewn with golden flowers and garlands;
Where the king wandered about, surrounded by the congregation of kinsmen.
229. "This is his pinnacle chamber, strewn with golden flowers and garlands;
Where the king wandered about, surrounded by women's quarters.
230. "This is his pinnacle chamber, strewn with golden flowers and garlands;
Where the king wandered about, surrounded by the congregation of kinsmen.
231. "This is his Asoka grove, covered with flowers, charming at all times;
Where the king wandered about, surrounded by women's quarters.
232. "This is his Asoka grove, covered with flowers, charming at all times;
Where the king wandered about, surrounded by the congregation of kinsmen.
233. "This is his pleasure grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by women's quarters.
234. "This is his pleasure grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by the congregation of kinsmen.
235. "This is his kaṇikāra grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by women's quarters.
236. "This is his kaṇikāra grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by the congregation of kinsmen.
237. "This is his trumpet-flower grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by women's quarters.
238. "This is his trumpet-flower grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by the congregation of kinsmen.
239. "This is his mango grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by women's quarters.
240. "This is his mango grove, fully in bloom, charming at all times;
Where the king wandered about, surrounded by the congregation of kinsmen.

241. "This is his pond, covered with flowers, strewn with egg-born creatures;
Where the king wandered about, surrounded by women's quarters.
242. "This is his pond, covered with flowers, strewn with egg-born creatures;
Where the king wandered about, surrounded by the congregation of kinsmen."

He went about lamenting with these verses.

227-242. Therein, "strewn" means sprinkled with golden flowers and various garlands. "Surrounded" means encircled. "By women's quarters" means women including female slaves are called "women's quarters." "By the congregation of kinsmen" means here even ministers are relatives. "Pinnacle building" means the inner chamber of a sleeping pinnacle building decorated with the seven precious things. "Asoka grove" means the ground of the asoka forest. "At all times" means suitable for enjoyment at all times, or always in bloom. "Park" means a park similar to the Nandana grove and the Cittalatā grove. "At all times" means covered with flowers and fruits arising in all six seasons. "At all times" in the kaṇikāra grove and so on means always well in bloom and bearing fruit at all times. "Covered" means well covered with various kinds of water-born and land-born flowers. "Strewn with egg-born creatures" means strewn over with flocks of birds.

Thus, having lamented in those various places, the public came again to the royal courtyard -

- 243.** "Your king has gone forth, Sutasoma, having abandoned this kingdom;
Wearing the ochre robe, like an elephant he wanders alone."

Having spoken the verse, having abandoned the wealth in his own house, having taken his sons and daughters in his hands, having gone out, he went to the presence of the Bodhisatta himself; likewise the mother and father, children and wife, and the sixteen thousand dancing women. The whole city became as if hollow; the inhabitants of the province too went following after them. The Bodhisatta, having taken a following of twelve yojanas, set forth facing towards the Himalayas. Then, having known his renunciation, Sakka, having addressed Vissakamma, sent him saying "Dear son Vissakamma, the Great King Sutasoma has made the renunciation and gone forth; it is fitting to obtain a dwelling place, and the gathering will be great. Go, in the Himalayan region, on the bank of the Ganges, build a hermitage thirty yojanas in length and fifteen yojanas in breadth." He, having done so, having prepared the requisites for those gone forth in that hermitage, having built a footpath, went to the heavenly world itself.

The Great Being, having gone by that path, having entered that hermitage, first having gone forth himself, afterwards gave the going forth to the rest; in the later period many went forth. The place of thirty yojanas became full. The procedure of the hermitage being created by Vissakamma, and the procedure of the going forth of the many, and the procedure of the Bodhisatta's arrangement of the hermitage, should be understood according to the method that has come in the Hatthipāla Jātaka. There, the Great Being, for whomever a wrong thought such as sensual thought and so on arose, having approached that one through the sky, having sat down cross-legged in the sky, exhorting, spoke a pair of verses -

244. "Do not remember the delights and sports of the past, and the laughter;
Let not sensual pleasures destroy you, for charming indeed is the city of
Sudassana.
245. "Develop a mind of friendliness, limitless, by day and by night;
You shall go to the celestial city, the residence of those who do meritorious
deeds."

244-245. Therein, "delights and sports" means amorous enjoyments and sports carried on by way of bodily and verbal play. "Let not sensual pleasures destroy you" means let not objective sensual pleasures and defilement sensual pleasures destroy you. "Charming indeed" means the city named Sudassana is delightful; do not remember that. "A mind of friendliness" - this is merely a manner of teaching; but he taught all four divine abidings. "Limitless" means having limitless beings as object. "You shall come" means you will go. "The city of the gods" means the Brahma world.

That group of sages too, standing firm in his instruction, was heading for the Brahma world - all this should be told according to the method that has come in the Hatthipāla Jātaka.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too the Truth-finder went forth in the great renunciation indeed," connected the Jātaka: "At that time the mother and father were the great royal families, Queen Candā was Rāhula's mother, the eldest son was Sāriputta, the youngest son was Rāhula, the nurse was Khujjuttarā, the millionaire Kulavaḍḍhana was Kassapa, Mahāsenagutta was Moggallāna, Prince Somadatta was Ānanda, the rest of the assembly was the Buddha's assembly, but King Sutasoma was myself."

The commentary on the Cūḷasutasoma Jātaka is the fifth.

The Jātaka summary -

Suva, Paṇḍita, Jambuka, Kuṇḍalin, Varakaññā, Alambusā Jātaka and;
Pavara, Uttama, Saṅkha, Sirīvhaya, Sutasoma, Arindama, the noble king.

The commentary on the Chapter of Forties 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 15. Commentary on the Book of Birth Stories-2. 17. The Book of the Forties Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org