

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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PaliVerse

5. The Collection of Minor Texts

15. Commentary on the Book of Birth Stories-2

18. The Book of the Fifties

526. The Commentary on the Niḷinikā Jātaka

"The country is being burnt" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. And while speaking, having asked that monk "By whom were you made dissatisfied?" when it was said "By my former wife," having said "Not only now, monk, is she a causer of harm to you; in the past too, in dependence on her, having fallen away from meditative absorption, you reached great destruction," he brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a wealthy brahmin family of the northern region, having come of age, having learnt a craft, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, made his dwelling in the Himalayan region. In the very manner stated in the Alambusā Jātaka, dependent on him, a certain hind, having conceived an embryo, gave birth to a son; "Isisinga" was his name. Then his father, having given him the going forth when he had come of age, taught him the preliminary work on the circular meditation object. He, before long, having produced the meditative absorptions and direct knowledges, sported in the happiness of meditative absorption; he was of terrible austerity, with faculties supremely restrained. By the power of his morality, Sakka's dwelling trembled. Sakka, reflecting, having known that reason, thinking "By a means I shall break his morality," prevented rain in the entire Kāśi country for three years; the country became as if burnt by fire. When the crops were not succeeding, the people, oppressed by famine, having assembled, complained in the royal courtyard. Then the king, standing at the window, asked them "What is this?" "Great king, for three years, because the rain god has not rained, the entire country is being burnt; the people are afflicted. Make the rain god rain, Sire!" The king, even though having undertaken the precepts and observing the Observance day, was unable to cause rain to rain.

At that time, Sakka, at the time of midnight, having entered his royal bedchamber, having made a single radiance, stood in the sky. The king, having seen him, asked "Who are you?" "I am Sakka." "For what purpose have you come?" "Does the rain god rain in your country, great king?" "It does not rain." "But do you know the reason for its not raining?" "I do not know, Sakka." "Great king, in the Himalayan region there dwells an ascetic named Isisinga, of terrible austerity, with faculties supremely restrained. He, having become angry while the rain god was constantly raining, looked up at the sky; therefore the rain god does not rain." "But now what should be done about this?" "When his austere asceticism is broken, the rain god will rain." "But who is able to break his austere asceticism?" "Your daughter, great king, Niḷinikā, is able. Having had her summoned, send her saying 'Having gone to such and such a

place, break the ascetic's austerity.'" Thus he, having instructed the king, went to his own place. The king, on the following day, having consulted with his ministers, having had his daughter summoned, spoke the first verse -

1. "The country is being burnt, and the kingdom also perishes;
Come, Niṇṇikā, go, bring that brahmin to me."

Therein, "that for me" means bring that brahmin who does harm to me under your own control, break his morality by means of delight in defilements.

Having heard that, she spoke the second verse -

2. "I am not one who endures suffering, O king, I am not skilled in the journey;
How shall I go to the forest frequented by elephants?"

Therein, "one who endures suffering" means: I, great king, am not one who endures suffering, nor do I know the journey; how then shall I go?

Then the king spoke two verses -

3. "Having gone to the prosperous country, by elephant and by chariot;
By a wooden raft vehicle, thus go, Niṇṇikā.
4. "With elephants, horses, chariots, and infantry, go taking the warriors;
By your own beauty and form, you will bring him under your control."

3-4. Therein, "by a wooden raft vehicle" means: mother, Niṇṇikā, you will not go on foot; but having gone to your own prosperous, abundant in food, secure country by elephant vehicles and chariot vehicles, then further, in the open air, by a covered litter and so on, at the water place, go by a wooden raft vehicle reckoned as a boat. "By beauty and form" means: thus going without becoming weary, by your beauty and by the accomplishment of form, you will bring that brahmin under your own control.

Thus he spoke with his daughter about the governance of the country, which should not have been spoken about, in dependence on it. She too accepted saying "Very well." Then, having given her everything fit to be given, he sent her off together with the ministers. The ministers, having taken her, having reached the borderland, having set up camp there, having had the princess carried aloft, having entered the Himalayas by the path pointed out by the forester, in the earlier period of the day reached the vicinity of his hermitage. At that moment, the Bodhisatta, having caused his son to dwell at the hermitage, had himself entered the forest for the purpose of gathering various kinds of fruit. The forester, not going to the hermitage himself, but having stood at a place where it could be seen, showing it to Niṇṇikā, spoke two verses -

5. "Marked by plantain banners, surrounded by bhuja trees;
This charming hermitage of Isisinga is seen.
6. "This is reckoned as his fire, this smoke is seen;
Methinks he tends the fire for us, Isisinga of great supernormal power."

5-6. Therein, "marked by plantain banners" means plantains are the flags, and they are the mark of it. "Surrounded by bhuja trees" means fenced by a forest of bhuja-leaf trees. "Reckoned" means this fire of this Isisinga, reckoned through meditative absorption, made evident, burns. "Methinks he tends the fire for us" means I think he tends the fire for us, makes offerings into it, and attends to it.

The ministers too, at the time the Bodhisatta had entered the forest, having surrounded the hermitage, having set up protection, having had the princess assume the guise of a sage, having made an inner and outer robe of golden bark-cloth, having adorned her with all ornaments, having had her take a colourful ball bound with thread, having sent her to the hermitage, themselves stood outside guarding. She, playing with that ball, descended to the end of the walking path. At that moment, Isisinga was seated on a stone-slab at the door of the hermitage. He, having seen her coming, frightened and trembling, having risen, having entered the hermitage, stood there. She too, having gone to the door of his hermitage, just played. The Teacher, making known that and the further meaning, spoke three verses -

7. "And having seen her coming, adorned with jewelled earrings;
Isisinga, frightened, entered the hermitage with its leaf-roof.
8. "And she at the door of the hermitage, plays with a ball;
Displaying her limbs, and revealing what is secret.
9. "And having seen her playing, the matted-hair ascetic who had gone to the
leaf-hut;
Having gone forth from the hermitage, spoke these words."

7-9. Therein, "with a ball of his" means she plays with a ball at the door of the hermitage of this Isisinga. "Displaying" means showing. "What is secret and revealed" means what is secret and the private parts, and what is revealed, that is, what is open - the face, hands, and so on. "He said" - he, it is said, standing in the leaf-hut, thought - "If this were a demon, having entered the leaf-hut, he would crunch me up and devour me; this is not a demon, he must be an ascetic" - thus, having gone forth from the hermitage, asking, he spoke a verse -

- 10.** "Hey, what is the name of that tree, whose fruit has gone thus;
Even when thrown far, it returns, it does not go leaving it behind."

Therein, "whose fruit has gone thus" means whose - of your tree - fruit has such a movement, delightful. "What is the name of that tree" - since a rubber ball had not been seen before, imagining "it must be a tree fruit," he thus asks.

Then she, explaining the tree to him, spoke a verse -

- 11.** "Near my hermitage, Brahmin, on Mount Gandhamādana;
There are many such trees, whose fruit has gone thus;
Even when thrown far, it returns, it does not go leaving me behind."

Therein, "near Mount Gandhamādana" means near my hermitage on Mount Gandhamādana. "Whose fruit has gone thus" means whose fruit has gone thus; the letter "ta" serves as a consonant connector.

Thus she spoke a falsehood. The other too, having believed, with the perception "This is a hermit," making a friendly welcome, spoke a verse -

- 12.** "Let the venerable one come to this hermitage and eat, I give you foot-ointment and food to receive;
Let the venerable one sit down here on this seat, let the venerable one eat roots and fruits from here."

Therein, "to this hermitage" means let the venerable one enter this hermitage. "Let him eat" means let him consume whatever food is available. "Foot-ointment" means ointment for the feet. "Food" means various kinds of sweet fruit. "Receive" means accept. "This seat" - he said thus when she had entered.

When she had entered the leaf-hut and was sitting down on the wooden bed-spread, the golden bark garment having parted in two, her body was uncovered. The ascetic, since a woman's body had not been seen before, having seen it, with the perception "This is a beauty," spoke thus -

- 13.** "What is this between your thighs, well-covered, appearing dark like a streak;
Tell me, being asked, this matter, has your head entered into a sheath?"

Therein, "well-covered" means well-enclosed at the time of the meeting of the two thighs, having the shape of an oyster-shell opening. For one not endowed with the mark of beauty, that place has the nature of a cavity, but for one endowed with it, it is raised up, having the shape of an oyster-shell opening. "Appearing dark like a streak" means it appears as if dark on both sides. "Has your head entered into a sheath" - he asks: your head, the sign of the generative organ, is not evident; has it then entered into the sheath, that is, into your body?

Then she, deceiving him, spoke a pair of verses -

14. "While I was wandering in the forest searching for roots and fruits, I encountered a bear of very terrible form;
He, having fallen upon me, suddenly approached, and having pushed me aside, he tore off my head.
15. "This wound of mine is consumed and itches, and at all times I do not obtain comfort;
You are able to remove this itch, being entreated, may you do the brahmin's benefit."

14-15. Therein, "I encountered" means I struck; the meaning is having seen it coming, I struck it with a clod of earth. "Having fallen upon" means having run up to. "Suddenly approached" means he suddenly approached me, arrived at me. "Having pushed aside" means then having struck me. "He tore off" means having pulled out my head with his mouth, he departed; from that time onwards a wound arose in this place. "This wound of mine" means this wound of mine from that time onwards is

consumed and causes itching; on account of that, I at all times do not obtain bodily and mental happiness. "Is able" means capable, competent. "For the brahmin's benefit" means she says: may the venerable one, being requested by me, do this benefit for the brahmin; remove this suffering of mine.

He, having believed her false speech as "her intrinsic nature," having looked at that spot, thinking "If thus there is comfort for you, I shall do it," spoke the next verse -

- 16.** "Your wound is deep in form, with blood, not putrid, the wound's odour is great;
I shall make for you some astringent application, so that you may become supremely happy."

Therein, "with blood" means having a red radiance. "Not putrid" means devoid of putrid flesh. "The wound's odour" means slightly foul-smelling. "Astringent application" means I, having taken some tree astringents, shall make for you one astringent application.

Then Niḷinikā spoke a verse -

- 17.** "Neither the application of spells nor the application of astringents, nor medicines work, practitioner of the holy life;
Remove the itch with that which is soft of yours, so that I might become supremely happy."

Therein, "work" means: my dear practitioner of the holy life, in this wound of mine, neither the application of spells, nor the application of astringents, nor medicines such as flowers, fruits and so on work; even though applied on many occasions, a state of comfort from them had never existed before. But that which is this soft genital of yours, only when rubbed with that does the itch of it not remain; therefore remove the itch with that.

He, having considered "This one speaks the truth," not knowing that "Through sexual contact morality is broken and meditative absorption disappears," because of never having seen a woman before and through the state of not knowing about sexual intercourse, engaged in sexual intercourse with her who was saying "It is medicine." At that very moment his morality was broken and his meditative absorption declined. He, having had contact two or three times, having become weary, having gone out, having descended into the lake, having bathed, with his disturbance allayed, having come back, having sat down in the hermitage, again imagining him to be an ascetic, asking about his dwelling place, spoke a verse -

- 18.** "In which direction from here is your hermitage, do you find delight in the forest?
Are roots and fruits abundant for you, do fierce beasts not harm you?"

Therein, "by which" means in which direction from here is your hermitage. "Bhavaṃ" - this is a form of address.

Then Niḷinikā spoke four verses -

- 19.** "From here straight in the northern direction, the Khemā river flows from the

Himalayas;

On its bank is my charming hermitage, oh, may you see my hermitage.

20. Mango trees and sal trees and tilaka trees and rose-apple trees, uddālaka trees and trumpet-flower trees in bloom;
Sung for all around by kimpurisas, oh, may you see my hermitage.
21. "Palmyra trees and roots and fruits are here for me, endowed with beauty and fragrance;
That, endowed with such pieces of land, oh, may you see my hermitage.
22. "Fruits and roots are abundant here, endowed with colour, fragrance and flavour;
And hunters come to that place, may they not take away my roots and fruits from there."

19-22. Therein, "uttarāyaṃ" means in the northern direction. "Khemā" means a river so named. "Flows from the Himalayas" (himavatā pabhāvī) means it proceeds from the Himalayas. "Aho" is an indeclinable particle in the sense of longing. "Uddālaka" means the Cassia Fistula trees. "Sung by kimpurisas" (kimpurisābhigītaṃ) means sung for by kimpurisas who, having surrounded it from all sides, sing with a sweet sound. "Palmyra trees and roots and fruits are here for me" (tālā ca mūlā ca phalā ca metthā) means here in my hermitage there are pleasing palmyra trees, and of those very same trees, roots - that is to say, tubers - and fruits, endowed with beauty, fragrance, and so on. "Abundant here" (pahūtametthā) means fruits of various trees and roots of trees and creepers are abundant here. "May they not from there for me" (mā me tato) means many hunters come to that hermitage of mine, and there are many sweet roots, fruits, and various kinds of fruit that have been brought and stored by me there; while I am delayed, they might take away the roots, fruits, and various kinds of fruit. May they not take away my roots, fruits, and various kinds of fruit from there; therefore, if you wish to come together with me, come; if not, I shall go - thus he said.

Having heard that, the hermit, in order to make her consent to wait until his father's arrival, spoke a verse -

- 23.** "My father has gone searching for roots and fruits, he comes now in the evening time;
Let us both go to that hermitage, until father comes from the roots and fruits."

Therein, "let us both go" means having informed my father, let us both go.

Then she thought - "This one, having grown up only in the forest, does not know my feminine nature; but his father, having seen me, having known, having struck me with the end of a carrying pole saying 'What are you doing here?' might even split my head. It is fitting for me to go while he has not yet returned; my task of coming is also completed." She, explaining to him the means of coming, spoke the other verse -

- 24.** "Many other sages of good dispositions, royal sages, dwell along the byways;
Ask them about my hermitage, they will lead you to my presence."

Therein, "royal sages" means: my dear, I am not able to tarry; but other royal sages and brahmin sages of good nature dwell along the byways beside the path to my hermitage; I shall inform them and go; you should ask them; they will lead you to my presence.

Thus she, having made a means of escape for herself, having come out from the hermitage, while he was still looking at her, having said "You stay behind," went by the very path she had come to the presence of the ministers. They, having taken her, having gone to the camp, gradually reached Bārāṇasī. Sakka too, being pleased on that very day, caused rain to fall over the entire country; thereupon the country had plenty of food. For the hermit Isisinga too, as soon as she had departed, a burning fever arose in his body. He, trembling, having entered the hermitage, having wrapped himself in a bark garment, lay down grieving. The Bodhisatta, having come in the evening, not seeing his son, having put down the carrying pole thinking "Where indeed has he gone?" having entered the hermitage, having seen him lying down, stroking his back saying "Dear son, what are you doing?" spoke three verses -

25. "No firewood has been split by you, no water has been brought by you;
The fire too has not been lit by you, why do you brood like a fool?
26. "The firewood has been split and the fire has been kindled, and the warming
fire has been prepared for you, O practitioner of the holy life;
And there is a chair for me and water, you delight here as the supreme one
from before.
27. "You have not split firewood, you have not brought water, you have not lit the
fire, your food is uncooked;
You do not speak to me today, my son, what has been lost, or what mental
suffering is there?"

25-27. Therein, "split" means pulled out from the forest. "Has not been lit" means has not been kindled. "Split" means formerly, at the time of my arrival, the firewood has already been pulled out by you. "And the fire has been kindled" means the fire too has been kindled. "The warming fire" means the warming fire, reckoned as the fire for drying clothes, has also been prepared for you, arranged by itself. "A chair" means a chair too has already been laid down for the purpose of my seat. "And water" means even the water for washing the feet has already been set up. "The supreme one" means you too, from before this, delight in this hermitage as the foremost one. "One whose firewood is unsplit" means he is now today one whose firewood is not pulled out. "One whose food is uncooked" means nothing of our tuber roots or leaves has been steamed by you. "My son today" means, my son, today you do not speak to me. "What has been lost" - he asks: what has been lost by you, or what mental suffering is there, tell me the reason for lying down.

He, having heard his father's word, while relating that reason, said -

28. "A matted-hair ascetic, a practitioner of the holy life, came here, handsome to
behold, with slender body, he illuminates;
Neither too tall nor too short, with very dark hair as his covering, sir.

29. "Born without a beard, of fresh appearance, and on his neck a receptacle-like ornament;
Two paired swellings well born on his chest, resembling golden tinduka fruits, luminous.
30. "And his face is exceedingly beautiful, and from his ears hang those with curled tips;
They shine as the young man walks about, and the thread which is the restraint of the matted hair.
31. "And he has four other ornaments, blue, yellow, red, and white;
They tinkle as the young man walks about, like a flock of tiriṭi birds in the rainy season.
32. "He does not wear a girdle made of muñja grass, nor a mat, nor indeed the bark garment of a renunciant;
They shine, stuck between his loins, with a hundred spokes, like lightning in the sky.
33. "Without pegs and without stalks, bound together at the waist below the navel;
Untouched they make constant play, alas dear father, what tree fruits are those?"
34. "And his matted hair is exceedingly beautiful, more than a hundred, with curly tips, fragrant;
His head in two parts, well divided in form, oh, would that my matted hair were thus!
35. "And when he scatters those matted locks, endowed with beauty and fragrance;
Like a blue water-lily stirred by the wind, just so this hermitage is fragrant.
36. "And his mire is exceedingly beautiful, not such as that which is on my body;
It gives off fragrance, stirred by the wind, like a forest in full bloom at the height of summer.
37. "He strikes a tree fruit from the earth, beautifully variegated, pleasant, fair to behold;
And when thrown it comes back again to his hand, alas dear father, what tree fruit is that?
38. "And his teeth are exceedingly beautiful, pure, even, possessing the excellent colour of a conch shell;
When opened they gladden the mind, surely he did not eat vegetables with them.
39. "Not harsh, not dripping, moment by moment soft, straight, uninflated, steadfast is his speech;
His cry is delightful, sweet-voiced like a cuckoo, pleasant to the heart, it

captivates my mind.

40. "With a melodious voice, not too diffuse in speech, surely not too devoted to study;
I wish, dear sir, to see him again, for the young man was my friend before.
41. "Well-connected everywhere, a smooth wound, broad, well-formed, resembling a rough leaf;
By that very means the young man, having mounted over me, pressed the opened thigh with his buttocks.
42. They shine, radiate and are brilliant, with a hundred spokes, like lightning in the sky;
His arms are soft, with hair like collyrium, and his variegated round fingers are beautiful.
43. "With limbs not rough and not with long body-hair, his nails were long and also red-tipped;
Embracing with soft arms, of beautiful form, he attended upon me, giving delight.
44. "His hands, resembling the cotton of a tree, luminous, with beautiful skin round like the surface of a golden conch;
Soft hands, having touched me with them, he has gone from here, by that they burn me, dear father.
45. "Surely he did not carry a pingo basket, surely he did not break firewood himself;
Surely he does not strike trees with an axe, for there are no calluses on his hands.
46. "And the bear indeed made a wound on him, he said to me 'Make me happy';
That I did, thereby there was happiness for me, and he said 'I am happy', O Brahmin.
47. "And this rug of yours spread with māluva leaves, has become scattered about by me and by him;
Wearied in appearance, having delighted in the water, again and again we go to the leaf hut.
48. "Today the sacred verses do not come to mind, dear son, nor the fire-sacrifice nor the sacrificial rites;
Nor would I eat your roots and fruits, until I see that practitioner of the holy life.
49. "Surely you understand, you too dear son, in which direction the practitioner of the holy life dwells;
Lead me to that direction quickly, dear son, lest I die at your hermitage.
50. "For I have heard of a forest with variegated blossoms, resounding with birds,

frequented by flocks of birds;
Lead me to that forest quickly, dear father, before I give up life at your
hermitage."

28-50. Therein, "came here" means, dear son, he came to this hermitage.

"Handsome to behold" means well handsome to behold. "With slender body" means well slender, neither too thin nor too fat. "He illuminates" means with the radiance of his own body he illuminates the hermitage, filling it as if with a single light. "With very dark hair as his covering, sir" means, dear son, with that sir's very dark hair as dark covering, with hair the colour of bees, his very dark head appears like a well-polished gem. "Born without a beard" means his beard has not yet grown; he is still young. "Of fresh appearance" means recently gone forth. "And on his neck a receptacle-like ornament" means on his neck there is an ornament resembling our alms-bowl stand for placing the alms-food vessel; he says this with reference to a string of pearls. "Swellings" - he said this with reference to the breasts. "Well born on the chest" means well born on the breast. "Urato" is also a reading. "Luminous" means endowed with radiance. "Pabhāsare" is also a reading; the meaning is "they shine."

"Exceedingly beautiful" means very much beautiful. "With curled tips" - he says this with reference to lion-curl earrings. "And the thread" means whatever thread is for binding his matted hair, that too shines and emits radiance. "Four ornaments" - by this he shows four ornaments made of gems, gold, coral, and silver. "They tinkle" means those ornaments resound like a flock of tiriṭi birds when the rain god rains in the rainy season. "Mikhala" means girdle; or this itself is the reading. He said this with reference to the golden bark-garment worn as a lower garment. "Not on a mat" means not on bark-strips. This is what is meant - dear son, just as we wear a bark-garment made of grass or made of bark-strips, he is not like that; he, however, wears a golden bark-garment. "Without knots" means without bark, smooth. "Fastened at the hip" means bound at the waist. "Making constant play" means even without being struck, they play constantly. "Haṃ, dear son" means ho, dear son. "What tree fruits are those?" means those strung on a thread and bound at the waist of that young man, what tree fruits are they called? - he said this with reference to a jewelled robe.

"Matted hair" - he said this with reference to coils of hair mixed with gems bound in the shape of a circle of matted locks. "With curly tips" means with curled tips. "With head in two parts" means his head, by virtue of the matted locks bound in two parts, is of a well-divided form. "Thus" means just as that young man's matted hair is, thus mine has not been bound by you; oh, would that mine too were thus! - aspiring thus, he said. "Of such nature" means of such intrinsic nature. "Like a blue water-lily stirred by the wind" means just as a blue water-lily is stirred by the wind, just so this hermitage in this jungle thicket is fragrant. "Not such" means, dear son, whatever kind of mire is on my body, not such is on his body. For he is indeed beautiful and fragrant. "At the height of summer" means in the spring season.

"Strikes" means he hits. "What tree fruit is that?" means of which tree is that fruit? "Endowed with the excellence of conch-shell appearance" means comparable to a well-washed conch shell. "Surely he did not eat vegetables with them" means surely

that young man did not eat tree leaves and roots and various fruits with those teeth as we do. For when we eat those, our teeth are spotted and leaf-coloured - thus he explains.

"Not harsh" means, dear father, his speech is not rough, not dripping; even when speaking again and again, it is moment by moment soft through its sweetness, straight through not being forgotten, uninflated through not being distracted, steadfast through being established. "Crying" means the sound reckoned as the voice of one who is speaking, even the crying is captivating, like the Indian cuckoo, sweet-voiced and very sweet. "It delights indeed" means my mind finds delight indeed. "Of drop-like voice" means of a rounded voice. "The young man was" means that young man was formerly my friend.

"Well-connected everywhere, a smooth wound" means, dear father, between the thighs of that young man there is one wound; it is well-connected, well-enclosed, resembling the opening of an oyster shell, everywhere smooth, polished all around. "Broad" means great. "Well-formed" means well-established. "Resembling a rough leaf" means resembling a fully blossomed lotus bud. "Having mounted over" means having gone over and covered. "Pressed" means he crushed. "They shine" means the golden-coloured rays emanating from the body of that young man blaze, illuminate, and are brilliant. "Arms" means his arms too are soft. "With hair like collyrium" means endowed with hairs resembling collyrium. "His variegated round fingers are beautiful" means his hands too, endowed with round fingers variegated with excellent marks, resembling coral sprouts, are beautiful.

"With not-rough limbs" means with major and minor limbs free from scabies, boils, and so on. "Giving delight, he attended" means delighting me, he attended upon and served me. "Resembling cotton" means a simile for softness. "Of golden conch-shell surface, round, and fair-skinned" means round and fair-skinned like the surface of a golden mirror; the meaning is with a circular surface and beautiful skin. "Having touched" means having well touched, having spread the contact of his own hand upon my body. "Gone from here" means he went from here while I was looking on. "By that they burn me" means by that contact of his hand they now burn me. For indeed from the time of his going, a burning arose in my body; on account of that I have been overcome with displeasure and am lying down.

"Surely he did not carry a pingo basket" means, dear father, surely that young man did not go about having lifted up a carrying-pole burden. "Khilāni" means stakes; or this itself is the reading. "Sokhya" means happiness. "The rug spread with māluva leaves has become scattered about" means, dear father, this rug of yours spread with māluva leaves has today become as if scattered, tangled and entangled, by me and by him rolling about by way of fondling and embracing each other. "Again and again we go to the leaf hut" means, dear father, I and he, having delighted, wearied in appearance, having come out from the hermitage, having entered the water, having delighted, free from disturbance, again and again we enter this very hut - thus she says.

"Today the sacred verses do not come to mind" means today, from the time of his going, the sacred verses indeed do not come to mind, do not arise, do not please. "Nor the fire-sacrifice nor the sacrificial rites" means the sacrificial activities such as

oblation, fumigation and so on, to be performed for the purpose of propitiating the Great Brahmā, also do not come to my mind, do not arise, do not please. "Nor would I to you" means nor do I eat even the roots, fruits and various kinds of fruit brought by you. "In which direction" means in whichever direction. "Forest" means the forest standing surrounding the hermitage of that young man.

Having heard that lamentation of him thus lamenting, the Great Being, having known "By one woman this one's morality will have been broken," exhorting him, spoke six verses -

51. "In this forest radiant with light, frequented by hosts of gandhabbas, gods, and nymphs;
In this ancient residence of sages, one should not reach such discontent.
52. "Friends come to be and also do not come to be, they show affection to relatives and friends;
And this contemptible one, for what reason is he devoted, who does not even know 'from where I have come.'
53. "By living together indeed, friendships are joined again and again;
That same friend, not meeting, decays through not living together.
54. "If you should see the practitioner of the holy life, if you should converse with the practitioner of the holy life;
Like a ripened crop by a great flood, you will quickly abandon this austere ascetic practice."
55. "If again you should see the practitioner of the holy life, if again you should converse with the practitioner of the holy life;
Like a ripened crop by a great flood, you will quickly abandon this heat of asceticism."
56. "These beings wander about, dear son, in various forms in the human world;
A wise man should not resort to them, having approached her, the practitioner of the holy life perishes."

51-56. Therein, "imasmā" means "in this." "Ha" is merely a particle. "Jotirase" means illuminated by the rays of the blazing fire. "Sanantanamhī" means in the ancient. "Pāpuṇethā" means one should reach. This is what is meant - Dear son, dwelling in such a forest, the discontent that you have reached, such a thing a wise son of good family should not reach; he is not worthy to reach it - this is the meaning.

The Great Being speaks this verse beginning with "Bhavantī" as something included within. Here this is the intention - In the world, beings may or may not have friends; among those who have them, they show affection to their own relatives and friends. "And this contemptible one" means Migasiṅga is inferior. "For what reason is he devoted" means for what reason indeed is he devoted to that woman with the perception of friendship; he, having been born in the womb of a hind and having grown up in the forest, does not even know the mere place from where he has come, thinking "From where have I come?" - how much less relatives and friends.

"Again and again" means, dear son, friendships are indeed joined and connected again and again through living together and associating. "That same friend" means that very friend, for a man who does not meet, who does not come together, decays and perishes through that non-living together which is called not meeting. "If" means therefore, dear son, if you should again see her, or should converse with her, then just as a ripened crop is carried away by a great flood, so you will abandon, you will lose this austere ascetic practice of yours - this is the meaning. "Usmāgata" means ascetic power.

"In deformed forms" means in manifold forms. This is what is meant - Dear son, for in the human world these beings reckoned as demonesses wander about to devour those who have come under their control, with their own form concealed by manifold forms; a wise man should not resort to them. For having approached such a being, having reached her, the practitioner of the holy life perishes; you have been seen by that demoness but not devoured - thus he exhorted his son.

He, having heard his father's talk, frightened thinking "She was indeed a demoness," having turned back his mind, asked forgiveness saying "Dear father, I shall not go from here, forgive me." He too, having consoled him, taught the meditation on the divine abidings saying "Come, young man, develop friendliness, compassion, altruistic joy, and equanimity." He, having practised accordingly, again produced the meditative absorptions and direct knowledges.

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

The commentary on the Niḷinikā Jātaka is the first.

527. The Commentary on the Ummāyantī Jātaka

"Whose dwelling is this, Sunanda?" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a dissatisfied monk. It is said that he, one day, while walking for almsfood in Sāvattthī, having looked at a certain woman adorned and prepared, bearing the most excellent form, having become one with his mind bound in love, being unable to turn back his mind, having come to the monastery itself, from then on, like one pierced by a dart, afflicted by lust, resembling a frenzied deer, lean, with veins showing all over the body, become quite pale, not taking delight, not finding mental satisfaction in even a single posture, having abandoned the duties to the teacher and so on, devoid of the pursuit of recitation, interrogation, and meditation subject, he dwelt. He, when asked by his companion monks "Formerly you, friend, had peaceful faculties and a bright complexion of face; now it is not so; what indeed is the reason?" said "Friend, I am without delight." Then they said to him "Take delight, friend, in the Dispensation; the arising of a Buddha is indeed rare, likewise the hearing of the Good Teaching and the obtaining of human existence. You, having obtained human existence, aspiring for the making an end of suffering, having abandoned the tear-faced kinsmen, having gone forth through faith, for what reason do you come under the control of defilements? These so-called defilements are common to all foolish people, starting from earthworms and insects; those sensual

pleasures which are the basis of them are of little gratification, of much suffering, of much anguish; the danger here is greater. Sensual pleasures are like a skeleton, sensual pleasures are like a piece of meat, sensual pleasures are like a grass torch, sensual pleasures are like a pit of burning charcoal, sensual pleasures are like a dream, sensual pleasures are like borrowed goods, sensual pleasures are like tree fruits, sensual pleasures are like a butcher's block, sensual pleasures are like a stake of spears, sensual pleasures are like a snake's head, sensual pleasures are like a mass of fire - yet you, having gone forth in such a Buddha's Dispensation, have come under the control of defilements that cause such harm" - having thus exhorted him, being unable to make him accept their talk, having led him to the Teaching hall in the Teacher's presence, when it was said "Why, monks, have you brought an unwilling monk?" they said "Venerable sir, this monk, it is said, is dissatisfied." The Teacher, having asked "Is it true then?" when it was said "It is true, venerable sir," having said "Monk, the wise ones of old, even while governing a kingdom, when defilements arose, without coming under their control, having restrained the mind, did not do what was improper," brought up the past.

In the past, in the Sivi country, in the city of Ariṭṭhapura, a king named Sivi exercised kingship. The Bodhisatta was born in the womb of his queen-consort; they gave him the name "Prince Sivi." A son was also born to the general; they gave him the name "Abhipāraka." Those two, having become companions, growing up, having become sixteen years old, having gone to Takkasilā, having learnt the crafts, returned. The king gave the kingship to his son. He too, having appointed Abhipāraka to the position of general, exercised kingship righteously. In that very city, a daughter was born to a millionaire named Tiriṭivaccha, of eighty crores' wealth, bearing the highest beauty, having attained splendour, endowed with beautiful marks; on her name-giving day they gave her the name "Ummādentī." At the age of sixteen, she was lovely, beautiful, pleasing, endowed with the highest beauty of complexion, surpassing human beauty, like a celestial nymph. Whoever among the worldlings saw her, being unable to remain in their own state, intoxicated by the intoxication of defilements as if intoxicated by the drinking of strong liquor, were indeed not able to establish mindfulness.

Then her father Tiriṭivaccha, having approached the king, said: "Sire, a woman treasure has arisen in my house, suitable for the king alone; having sent brahmins who are experts in interpreting signs, having had her examined, do as you please." The king, having said "Very well," sent the brahmins. They, having gone to the millionaire's house, having received hospitality and honour, consumed milk-rice. At that moment Ummādentī, adorned with all ornaments, came to their presence. They, having seen her, being unable to establish mindfulness, having become intoxicated by the intoxication of defilements, did not know that their meal was unfinished. Some, having taken a morsel, with the perception "We shall eat," placed it on their heads; some threw it under their armpits; some struck the wall; all became mad men. She, having seen them, had them removed, saying "These, it seems, will examine my marks; seize them by the neck and remove them." They, being downcast, having gone to the king's dwelling, angry with Ummādentī, said: "Sire, that woman is a wretch; she is not suitable for you." The king, thinking "A wretch, it seems," did not command for her. She, having heard that news, having said "I, it seems, was not taken by the king because I am a wretch; wretches are indeed not of such form,"

having said "Let it be; but if I shall see that king, I shall know," bound resentment towards him. Then her father gave her to Abhipāraka; she was dear and agreeable to him.

But as an outcome of what action was she thus lovely? As an outcome of the giving of red cloth. It is said that she, in the past, having been reborn in a poor family in Bārāṇasī, on a festival day, having seen women accomplished in merit, having dressed in safflower-dyed cloth, adorned, playing, wishing to dress in such cloth and play, having informed her mother and father, when they said "Dear, we are poor; from where would we get such cloth?" having said "Then allow me to work for wages at a certain wealthy family; they, having known my virtue, will give it," having been permitted by them, having approached a certain family, said "I will work for wages for a safflower-dyed cloth." Then they said to her: "When three years of work have been done, having known your virtue, we shall give it." She, having assented "Very well," undertook the work. They, having known her virtue, even before the three years were complete, having given her a thickly dyed safflower cloth together with another cloth too, sent her saying "Having gone together with your female companions, having bathed, dress yourself." She, having taken her female companions and gone, having placed the red cloth on the riverbank, bathed.

At that moment a certain disciple of Kassapa, the One of Ten Powers, whose robe had been stolen, having dressed in and wrapped a broken branch, reached that spot. She, having seen him, having thought "This venerable one must have had his robe stolen; even formerly, because it had not been given, my garment was difficult to obtain," having split that cloth in two, having thought "I shall give one portion to the noble one," having come out of the water, having put on her own garment, having said "Wait, venerable sir," having paid homage to the elder, having split the red cloth in the middle, gave him one portion. He, having stood in a concealed place to one side, having thrown away the broken branch, having put on one piece as a lower garment and having wrapped one as an upper garment, came out. Then by the radiance of the cloth his entire body became a single radiance like a young sun. She, having seen him, having given the second portion too, saying "My noble one did not look beautiful at first; now he shines like a young sun; I shall give this too to him alone," made the aspiration: "Venerable sir, may I, wandering from existence to existence, be one bearing the highest beauty; having seen me, may no man be able to remain in his own state; may there be no other more lovely than me." The elder too, having given the thanksgiving, departed.

She, transmigrating in the heavenly world, at that time having been reborn in the city of Aritṭhapura, was likewise lovely. Then in that city they proclaimed the Kattika festival, and on the full moon of Kattika they prepared the city. Abhipāraka, going to his guard post, having addressed her, said "Dear lady, Ummādaṇṭī, today is the Kattika night festival; the king, circumambulating the city, will come first to this house door. Do not show yourself to him; he too, having seen you, will not be able to establish mindfulness." She, having accepted saying "Go, master, I shall know what to do," when he had gone, commanded the female slave "When the king has come to this house door, you should inform me." Then, when the sun had set, when the full moon had risen, when the city was decorated like the city of the gods, when lamps were burning in all directions, the king, adorned with all ornaments, mounted on an

excellent thoroughbred chariot, surrounded by a company of ministers, with great glory, circumambulating the city, came first of all to the house door of Abhipāraka. That house, however, was enclosed by a wall the colour of red arsenic, with decorated gate-towers, endowed with beauty, and pleasing. At that moment the female slave informed Ummārantī. She, having had a flower casket taken, standing by the window with the grace of a kinnarī, threw flowers at the king. He, having looked up at her, intoxicated by the intoxication of mental defilements, being unable to establish mindfulness, was not able even to recognise "This is the house of Abhipāraka"; then, having addressed the charioteer, asking, he spoke two verses -

57. "Whose dwelling is this, Sunanda, guarded by a wall made of pale-yellow bricks?
Who is seen like a flame of fire from afar, a blaze in the sky like on a mountain peak?
58. "Whose daughter is this, Sunanda, whose daughter-in-law, and also whose wife?
Tell me quickly, being asked right here, whether she is unattached or has a husband."

57-58. Therein, "whose is this" means whose is this. "Made of pale-yellow" means made of pale-yellow bricks. "Is seen" means standing at the window, she appears. "A blaze" means a mass of fire-flames. "Is this a daughter" means is this one a daughter. "Unattached" means without obstruction, without possession. "A husband" means whether or not she has a husband, tell me this.

Then he, describing it, spoke two verses -

59. "For I know this, O lord of men, from mother and from father and also of the mare;
That man is yours alone, O protector of the earth, night and day diligent in your welfare.
60. "Prosperous and flourishing and well-grown, a certain minister of yours, O lord of men;
This is the wife of that Abhipāraka, Ummārantī by name, O king."

59-60. Therein, "from mother and from father" means I know this from the mother's side and from the father's side. "And also of the mare" means then she says "I also know the owner of the mare." "Prosperous" means successful. "Flourishing" means fully bloomed with garments and ornaments. "Well-reared" means well grown. "By name" means by name. For this one, whoever sees her, she maddens him, she does not allow mindfulness to be established in him; therefore she is called "the Maddening One."

Having heard that, the king, praising the name of the mare, spoke the next verse -

- 61.** "Hey, hey, this name of hers, by mother and by father was made very well;
For then, looking at me, she who drives mad made me a madman."

Therein, "by mother and by father" means by the mother and by the father.
"Mayham" is a dative case used in the accusative sense. "Looking at" means looked at by me, she herself too looking at me made me a madman - this is the meaning.

She, having known his agitated state, having closed the window, went to the royal bed chamber itself. For the king too, from the time of seeing her, there was no mind even for circumambulating the city. He, having addressed the charioteer, "My dear Sunanda, turn the chariot back; this festival is not befitting for us, it is befitting only for the general Abhipāraka; the kingdom too is befitting only for him," having had the chariot turned back, having ascended the mansion, having lain down on the royal bed, lamenting, said -

62. "She who on the full moon night, doe-eyed, sat down, with limbs like the skin of a white lotus;
Two full moons on that day I thought there were, having seen her dressed in red like a pigeon's foot.
63. "When with long eyelashes, beautiful and lovely, enticing me, she looks at me;
Stretching herself, she captivates my mind, like a kimpurisi born in the forest on the mountain.
64. "For then, gigantic and dark-complexioned, adorned with jewelled earrings;
A woman wearing a single garment, like a frightened hind, looks at me.
65. "When indeed will a woman with copper-coloured nails, with fine hair, with soft arms, anointed with the essence of sandalwood;
With rounded fingers, with gentle and skilled touch, attend to me from the head.
66. "When indeed will the daughter of Tirīṭi, adorned with a golden net breast-plate, with slender waist;
Embrace me with soft arms, like a creeper embracing a tree grown in the great forest.
67. "When indeed will she with beautiful skin dyed with lac-colouring, with breasts like drops, with limbs like the skin of a white lotus;
Bring her face near to my face, as a drunkard brings a bowl of liquor to a drunkard.
68. "When I saw her standing there, entirely auspicious and delightful;
From then on, of my own mind, I know not anyone.
69. "Having seen Ummārantī, adorned with jewelled earrings;
I do not sleep by day and night, like one defeated for a thousand.
70. "If Sakka were to grant me a boon, and that boon were to be obtained by me;
For one night or two nights, I would become Abhipāraka;
Having delighted with Ummārantī, then I would be King Sivi."

62-70. Therein, "on the full moon" means on the night of the full moon. "Doe-eyed" means she has gentle eyes like a hind who, having fled in terror of an arrow, having stood in the midst of the forest, looks at the hunter - thus she is doe-eyed. "Sat down" means having thrown flowers with her lotus-coloured palm, looking at me, she sat at the window. "With limbs like the skin of a white lotus" means with a body the colour of a red lotus. "Two full moons" means I, on that day, on that festival day, having seen her dressed in a red garment of the same colour as a pigeon's foot, looking at the beauty of her face, because of the rising of two full moons - one from the eastern world system and one from the dwelling of the general Abhipāraka - I thought there were two full moons. "With long eyelashes" means with broad eyelashes. "Beautiful" means pure. "Lovely" means of sweet appearance. "Looks at" means at whatever moment she looks with such eyes. "On the mountain" means just as on the Himalaya mountain, in a forest full of blossoms, a kimpurī woman, having taken a lute, blending her own voice with the sound of the strings, captivates the mind of a kimpurisa man, even so she captivates my mind - thus he wails.

"Gigantic" means lofty. "Dark" means dark with a golden colour. "Wearing a single garment" means wearing a single robe; the meaning is dressed in one cloth. "Wandering, she looks at" means she with smooth hair, broad forehead, long eyebrows, large eyes, high nose, red lips, white teeth, sharp canine teeth, well-rounded neck, slender arms, well-formed breasts, waist measured by the hand, broad hips, thighs like golden plantain trunks - that excellent woman, at that moment looking at me, having entered the forest out of fear, then having turned back again, looking at the hunter, like a wandering hind she looks at me - thus he says. "With soft arms" means having soft arms. "With gentle and skilled touch" means with well-applied, skilful action. "Will attend to me" means he laments, aspiring thus: when indeed will that beautiful woman please me with those copper-coloured nails, with gentle and skilled action, beginning from the head.

"With golden net breast-covering" means with ornaments of breast-coverings made of gold. "With clinging waist" means with a clinging body, slender-waisted. "In a great wood" means in a great forest. "With beautiful skin dyed with lac-colouring" means of the colour of rubies and coral, dyed with lac-colouring, on the flesh of the palms of the hands, soles of the feet, tips of the nails, and lips. "With drop-like breasts" means with breasts round like water bubbles. "From then" means when I saw her standing, from then onwards. "Of one's own mind" means the intention is: I have become without mastery over my own mind. "Anyone" means I do not know anyone as "this is such and such a person by name"; he says I have become mad. "Having seen" means having seen. "I do not sleep" means I obtain sleep neither by night nor by day. "And if that were to be obtained" means whatever boon Sakka might give me, and if that boon of mine were to be obtained, I would obtain that boon - this is the meaning.

Then those ministers informed Abhipāraka too - "Master, the king, while circumambulating the city, having reached your house door, having turned back, ascended the mansion." He, having gone to his own house, having addressed Ummādanī, asked "Dear lady, did you perhaps show yourself to the king?" "Husband, there is one man with a big belly and big fangs who came standing on a chariot; I do not know whether he is a king or not a king. But when it was said he is a lord, standing at the window I threw flowers; he, at that very moment, having turned back,

departed." He, having heard that, saying "I have been ruined by you," on the following day, right early, having ascended to the king's dwelling, having stood at the door of the royal bedchamber, having heard the king's wailing on account of Ummānantī, thinking "This one has become bound in love with Ummānantī; not obtaining her, he will die. Having freed both the king and myself from disgrace, it is fitting for me to give life to this one," having gone to his own dwelling, having summoned one trustworthy attendant of firm counsel, said: "Dear son, at such and such a place there is a hollow shrine tree. You, without letting anyone know, when the sun has set, having gone there, sit inside the tree. I, while making an oblation there, having reached that place, paying homage to the deity, shall request: 'Lord, king of gods, our king, while a festival was taking place in the city, without enjoying himself, having entered the royal bedchamber, has lain down just wailing. We do not know the reason for that. The king is of great service to the deities; annually he disburses a thousand and makes an oblation. Tell us in dependence on what the king wails; give us the gift of life for the king.' You, at that moment, having changed your voice, should say: 'General, your king has no illness whatsoever; but he is bound in love with your wife Ummānantī. If he obtains her, he will live; if not, he will die. If you wish for his life, give Ummānantī to him' - thus you should say." Thus, having instructed him, he dismissed him.

He, having gone and having sat down in that tree, on the following day, when the general, surrounded by a company of ministers, having gone to that place, requested him, spoke thus. The general, having said "Good!" having paid homage to the deity, having informed the ministers, having entered the city, having ascended to the king's dwelling, knocked on the door of the royal bed chamber. The king, having established mindfulness, asked "Who is this?" "It is I, Sire, Abhipāraka." Then the king opened the door for him. He, having entered, having paid homage to the king, spoke a verse -

- 71.** "While I was paying homage to the beings, the lord of beings, a demon having come spoke this to me;
'The king's mind is fixed on Ummānantī, I give her to you, let her attend upon you.'"

Therein, "paying homage" means of one who, having made an oblation for the purpose of knowing the cause of your wailing, was paying homage. "That" means I give that Ummānantī, having made her your female attendant.

Then the king asked him: "My dear Abhipāraka, even demons know of the state of my wailing due to the state of having a mind bound to Ummānantī?" "Yes, Sire." He, thinking "It seems my state of being inferior is known by all the world," having become established in a sense of shame, spoke the next verse -

- 72.** "I would fall from merit and I am not immortal, and people would know this evil of mine;
And there would be great vexation of your mind, having given your dear Ummānantī without seeing her."

Therein, "would fall" means: my dear Abhipāraka, I, amusing myself together with her under the power of defilements, would fall from merit, and merely by amusing myself together with her I am not immortal, and the public would know this inferior state of

mine, and thereupon would censure saying "An inappropriate thing was done by the king," and having given her to me, afterwards without seeing your beloved wife, there would be vexation of your mind. This is the meaning.

The remaining are verses of speech and reply between both of them -

73. "O lord of men, not apart from you or me, would all people know of the deed done;
Since Ummadantī was given to you by me, enjoy exceedingly, O king, let go of craving.
74. "A human being doing evil action, he imagines 'May others not know this here';
Beings see him doing this, and those men on earth who are engaged in practice.
75. "Would anyone else on earth believe you that she is not dear to me?
And there would be great vexation of your mind, having given your dear Ummadantī without seeing her.
76. "Surely she is dear to me, O lord of men, she is not disagreeable to me, O protector of the earth;
Go indeed to Ummadantī, venerable sir, as a lion approaches the cave of a rock.
77. "The wise, though oppressed by their own suffering, do not abandon actions that have happiness as their fruit;
Nor, even if deluded and intoxicated by pleasure, do they practise evil deeds.
78. "For you are my mother and father, husband, lord, nourisher and deity;
I am your slave together with sons and wife, do as you please, master.
79. "Whoever, thinking 'I am the lord,' does evil, and having done so, is not frightened of others;
He does not live a long life by that, even the gods would look upon him with contempt because of his evil.
80. "What belongs to others, given by the owners, those established in the Teaching who accept the gift;
The receivers and the donors too there, they perform an action with pleasant fruit only.
81. "Would anyone else on earth believe you that she is not dear to me?
And there would be great vexation of your mind, having given your dear Ummadantī without seeing her.
82. "Surely she is dear to me, O lord of men, she is not disagreeable to me, O protector of the earth;
Since Ummadantī was given to you by me, enjoy exceedingly, O king, let go of craving.
83. "Whoever by one's own suffering burns another's suffering, or by pleasure

burns one's own happiness;
'Just as this is for me, so for others' - whoever knows thus, he has understood the Teaching.

84. "Would anyone else on earth believe you that she is not dear to me?
And there would be great vexation of your mind, having given your dear Ummadantī without seeing her.
85. "O lord of men, you know she is dear to me, she is not disagreeable to me, O protector of the earth;
With what is dear I give you what is dear, O lord of men, those who give what is dear, O lord, obtain what is dear.
86. "Surely I will kill myself, because of sensual pleasure;
For I would not endeavour to murder the rule by what is not the rule.
87. "If you, O lord of men, do not desire what is mine, O foremost hero among men;
I abandon her to all the people, O Sibyā, released by me, then you may call her.
88. "If you, Abhipāraka, abandon an innocent one, a doer of good, for his harm;
And great would be the blame against you, nor would there be any faction for you in the city.
89. "I shall endure this blame, blame and praise and all reproach;
Let this come to me, O protector of the earth, do as you please, Sivi.
90. "He who takes up neither blame nor praise, nor reproach nor veneration;
Glory and prosperity depart from him, just as well-rained water from dry ground.
91. "Whatever suffering and happiness from here, transgression of principle and mental vexation;
I shall bear all with my chest, just as the earth for the immovable and the trembling.
92. "Transgression of principle and mental vexation, and the suffering of others, I shall remove;
Alone I shall bear this burden, established in the Teaching, not abandoning anything.
93. "This meritorious deed leading to heaven, O lord of men, do not create an obstacle for me;
Devoted, I give you Ummadantī, as a king gives wealth to brahmins at a sacrifice.
94. "Surely you are a benefactor to me, a friend to me is Ummadantī and you too;
Gods and ancestors all would blame, and I would see evil in the future life.

95. "They would not call this unrighteous, O King of the Sivis, the townspeople and all the country-folk;
Since Ummadantī was given to you by me, enjoy exceedingly, O king, let go of craving.
96. "Surely you are a benefactor to me, a friend to me is Ummadantī and you too;
And the teachings of the good, well proclaimed, are difficult to transgress like the ocean's shore.
97. "You are worthy of offerings to me, compassionate for my welfare, a supporter and provider, and a protector of my desires;
Offerings made to you, O king, are indeed of great fruit, by my wish accept Ummadantī.
98. "Surely indeed you, Abhipāraka, practised all the Teaching for me, son of a doer of good;
Who else would be a bringer of safety for you here, what two-footed man in the world of the living at dawn?
99. "You are indeed the best, you are unsurpassed, you are protected by the Teaching, one who understands the Teaching, the wise one;
May you, protected by the Teaching, live long, and expound to me the Teaching, O protector of the Teaching.
100. "Come now, Abhipāraka, hear my word;
I will expound to you the Teaching, practised by the good.
101. "Good is a king who delights in the teaching, good is a man possessed of wisdom;
Good is not betraying friends, happiness is the non-doing of evil.
102. "In the realm of one free from wrath, of a king established in the teaching;
May humans dwell in happiness, in their own homes with cool shade.
103. "And I do not approve of this, action done without consideration is not good;
Those who, having known, act themselves, hear these similes of mine, you.
104. "When cattle are crossing, if the bull goes crookedly;
All of them go crookedly, when the leader has gone crookedly.
105. "Just so among human beings, whoever is considered the best;
If he practises what is not the Teaching, how much more the other generation;
The whole country sleeps in suffering, if the king is not righteous.
106. "When cattle are crossing, if the bull goes straight;
All the cows go straight, when the leader has gone straight.
107. "Just so among human beings, whoever is considered the best;
If he practises the Teaching, how much more the other generation;
The whole country sleeps in happiness, if the king is righteous.

108. "Nor would I, by what is not the Teaching, aspire to immortality;
Or to conquer this entire earth, Abhipāraka.
109. "Whatever jewel exists here among human beings;
Cattle, slaves, and unwrought gold, cloth, and yellow sandalwood.
110. "Horses, women, jewels and gems, and whatever the moon and sun protect for
me;
Not for the sake of that would I act unrighteously, for I was born a bull among
the Sivas.
111. "The leader, the benefactor, risen high, the protector of the realm, honouring
the Teaching of the Sivas;
He, reflecting on the Teaching itself, therefore is not subject to the control of
his own mind.
112. "Surely you, great king, always free from disaster, safe;
You will exercise kingship for a long time, for such is your wisdom.
113. "We give thanks to you for this, that you do not neglect the Teaching;
Having neglected the Teaching, a warrior lord passes away from the kingdom.
114. "Practise the Teaching, great king, towards mother and father, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
115. "Practise the Teaching, great king, towards children and wife, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
116. "Practise the Teaching, great king, towards friends and colleagues, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
117. "Practise the Teaching, great king, towards vehicles and forces;
Having practised the Teaching here, O king, you will go to heaven.
118. "Practise the Teaching, great king, in villages and towns;
Having practised the Teaching here, O king, you will go to heaven.
119. "Practise the Teaching, great king, in countries and provinces;
Having practised the Teaching here, O king, you will go to heaven.
120. "Practise the Teaching, great king, towards ascetics and brahmins;
Having practised the Teaching here, O king, you will go to heaven.
121. "Practise the Teaching, great king, towards beasts and birds, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
122. "Practise the Teaching, great king, the Teaching practised brings happiness;
Having practised the Teaching here, O king, you will go to heaven.
123. "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."

73-123. Therein, "all people" means: O lord of men, I alone, having concealed this, shall bring her; therefore, apart from me and you, all other people would not know, will not know, even the mere appearance of this deed done. "Enjoy exceedingly" means: delighting together with her, make your craving and desire exceedingly strong, increase it, fulfil your wish. "Let go" means: but having fulfilled your wish, if she does not please you, then let her go, give her back to me alone. "Doing evil action" means: my dear Abhipāraka, whatever human being, doing an evil deed, afterwards imagines and thinks "May others not know this evil deed here, may they not find out" - that is ill-considered of him. Why? "Beings see him doing this" means: whatever Buddhas, Individually Enlightened Ones, and sons of the Buddha endowed with supernormal power - they indeed see him. "Not dear to me" means: my dear Abhipāraka, would anyone else believe you thus: "In this world, on the entire earth, Ummādaṇṭī is not dear to me"?

"As a lion to the cave of a rock" means: great king, if you do not bring her here, then just as a lion, when the fever of defilements has arisen, approaches the jewel cave, the dwelling place of the young lioness, so go to her dwelling place; there fulfil your own aspiration. "With happiness as fruit" means: my dear Abhipāraka, the wise, even when touched by their own suffering, do not abandon actions that give results of happiness; nor, even if deluded, being confused by delusion, intoxicated by pleasure, do they practise evil deeds. "Do as you please, master" means: master, King of the Sivas, there is no reproach for one who amuses himself with his own female slave; you do as you please, according to your own disposition, fulfil your own desire. "He does not live by that" means: my dear Abhipāraka, whoever, thinking "I am the lord," does evil, and having done so, does not tremble, does not feel moral fear, thinking "What will gods and humans say about me?" - he does not live a long time by that action; he dies very quickly. Moreover, even the deities, thinking "What is the use of this evil king's kingdom? Better for him to die with a pot of sand tied to his neck," look upon him with contemptuous eyes.

"What belongs to others" means: great king, those who, established in their own principles, accept a gift - the property of others given by those owners - both the recipients and the donors there all perform an action with happiness as its fruit only. For when the recipients accept, that gift gives a great result to the donor. "Whoever by one's own suffering" means: my dear Abhipāraka, whoever, oppressed by one's own suffering, burns that upon another, having removed it from one's own body, throws it upon another's body; or by another's happiness burns one's own happiness, having taken another's happiness, puts it upon oneself; thinking "I shall remove my own suffering," makes another suffer; thinking "I shall make myself happy," makes another suffer; thinking "I shall make myself happy," destroys another's happiness - he does not know the Teaching. But whoever knows thus: "Just as this happiness and suffering is for me, so for others" - he indeed has understood the Teaching - this is the meaning of this verse.

"With what is dear I give to you" means: with what is dear as the cause, aspiring for a dear fruit, I give - this is the meaning. "They obtain what is dear" means: those wandering in the round of rebirths obtain what is dear only. "Because of sensual pleasure" means: my dear Abhipāraka, having done what is inappropriate because of sensual pleasure, the reflection arises in me: "I shall kill myself." "My own" means my property. "Mayha satī" is also a reading; the meaning is: imagining thus "my own property," if you do not desire her. "Of all the people" means: having assembled all the guilds, I shall abandon her before all those people, saying "This one is harmful to me." "Then you may call her" means: then, because she is unowned, you may bring her. "An innocent one" means one who has committed no offence. "O doer of good" - he addresses him by another name. For he does what is beneficial for the king; therefore he is called "doer of good." "Nor would there be for you" means: thus, being one who does what should not be done, not even a single supporter in the city would there be for you.

"They blame" means not merely censure alone; even if anyone should blame me face to face, or praise me, or reproach me by attributing fault, I shall endure all that - blame, praise, and reproach; let all this come to me - thus he says. "From him" means: from whatever man who does not accept these blame and so on, glory reckoned as sovereignty and prosperity reckoned as wisdom depart, just as well-rained water from dry ground, and do not remain. "From here" means: from here is my reason for having given her up. "And transgression of the Teaching" means: whatever unwholesome or anything else that occurs having transgressed the Teaching. "I shall bear" means: I shall accept, I shall hold. "Of the immovable and the trembling" means: just as the great earth accepts something from those with mental corruptions eliminated and from worldlings alike, and endures all, just so I too shall accept and endure all this - thus he explains. "Alone I shall bear this" means: I alone shall bear, shall hold, shall carry even this burden of my own suffering. "Established in the Teaching" means: having become established in the principle of judgment, the traditional principle, and the principle of the threefold good conduct.

"Leading to heaven" means, Sire, this meritorious deed is one leading to heaven. "Wealth at a sacrifice" means sacrifice-wealth; or this itself is the reading. "Friend" means Ummādaṇṭī too is my female companion, and you too are a companion. "Ancestors" means the brahmā gods. "All" means not only the gods and brahmā gods alone; all the inhabitants of the country too would see me and would blame me saying "This one has taken his companion's wife as a female companion in his house." "This is not against the Teaching" means for indeed this is not unrighteous. "That which by me to you" means because she was given by me to you, therefore they will not say this is unrighteous. "Of the good" means the teachings of the good ones, the Buddhas and others, reckoned as patience, friendliness, meditation, morality, and good conduct, well described, are difficult to transgress like the ocean's shore. Therefore, just as the ocean does not transgress its shore, so too I shall not transgress the shore of morality - thus he says.

"You are worthy of offerings to me" means, great king, you are befitting of my oblations, hospitality, and honour. "A supporter and provider you are, and a protector of desires" means you are, Sire, a supporter because of sustaining, a provider because of arranging the happiness of sovereignty, a protector of desires because of

protecting the wished for and desired pleasures. "Offered to you" means given to you. "By my wish" means by my wish, by my longing, accept Ummārantī - thus Abhipāraka offers to the king. The king refuses saying "I have no need of her." Like those who, having struck with the back of the foot a fowler's basket fallen on the ground, throw it into the forest - both of them abandon her just so. Now the king, again for the purpose of silencing him, threatening him, spoke the verse "Surely indeed." Therein, "son of a doer" means his father too was indeed a doer; therefore he addresses him thus. This is what is meant - Surely you before this practised every duty for me, did only what was beneficial, only what was for my progress; but now, having become an opponent, you speak much. "Do not babble thus; is there any other two-footed man who would be a bringer of safety for you here in the world of the living at dawn itself? For if another king, like me, had become one with his mind bound to your wife, at dawn itself, having had your head cut off, he would take her into his own house. But I do not do so only out of fear of unwholesome consequences. Be silent; I have no need of her" - thus he threatened him.

He, having heard that, being unable to say anything further, by way of praise of the king, spoke the verse "You indeed." Its meaning is - Great king, you yourself are the foremost of all lords of men in the entire Indian subcontinent; you are unsurpassed; you are protected by the Teaching through the guarding of the principles of judgment, traditional principles, and principles of good conduct; because of having known them, you are one who understands the Teaching, you are wise. You who guard the Teaching, protected by that very Teaching, may you live long; and expound to me the Teaching, O protector of the Teaching, guardian of the Teaching, O best of kings.

Then the king, expounding the Teaching, said beginning with "Come now, that." Therein, "iṅha" is an indeclinable particle used in the sense of urging; because you urge me, therefore - this is the meaning. "Of the good" means practised by good persons beginning with the Buddhas. "Good" means beautiful, praiseworthy. "One who approves of the principles of judgment, tradition, and good conduct" means one who delights in the Teaching. For such a one does not do what should not be done even while giving up his life; therefore it is good. "One with wisdom" means accomplished in knowledge. "Not betraying friends" means the state of not offending against a friend. "Of one established in the Teaching" means of one established in the threefold Teaching. "Would sit" means would sit, would be seated. This is merely the heading of the teaching; but the meaning here is that they would live happily in all four postures. "In cool shade" means in the cool shade of sons, wives, relatives, and friends. "In one's own house" means in one's own house; the meaning is in one's own dwelling. It shows that they would live happily, untroubled by unrighteous taxes, fines, and so on. "And I do not this" means, my dear Abhipāraka, whatever unwholesome deed was done without consideration, that I do not approve of. "Those who, having known" means those kings who, having known, having weighed, having decided, act themselves - I approve of their action; this is the intention. "These similes" means in this matter, hear from me these two similes.

"Crooked" means bent. "Leader" means the chief bull, who leads the cows. "How much more" means when he practises what is not the Teaching, the other generation practises it even more, does it exceedingly - this is the meaning. "Righteous" means

having abandoned the four ways of going to bias, exercising kingship by the Teaching. "Immortality" means divinity. "Jewels" means animate and inanimate jewels. "Cloths" means Kāsi cloth itself. "Horses and women" means horses swift as the wind and women bearing the highest beauty too. "Jewels and gems" means the seven kinds of jewels and very costly goods. "Protect" means they guard by giving light. "Not for the sake of that" means not even for the sake of that universal monarch's kingdom would I act unrighteously. "I am a bull" means since I was born as the chief king among the Sivi, therefore even for the sake of a universal monarch's kingdom I do not act unrighteously - this is the meaning. "Leader" means a leader who, having established the great multitude in the wholesome, leads them to the city of the gods; a benefactor to them through doing what is beneficial; risen high because of being known throughout the whole of Jambudīpa as "King Sivi is indeed one who practises the Teaching"; a protector of the realm through governing the country impartially. "Paying homage" means paying homage to the traditional Teaching of the ancient kings of the Sivi. "He" means he, I, reflecting on that very Teaching, therefore for that reason I do not come under the control of my own mind.

Thus, having heard the talk on the Teaching of the Great Being, Abhipāraka, offering praise, said beginning with "Surely." "You do not neglect" means you do not neglect the Teaching spoken by yourself; you practise right there. "Neglecting the Teaching" means having forgotten the Teaching, having gone by way of bias. Thus he, having offered praise to him, urging him to the practice of the Teaching saying "Practise the Teaching," spoke ten further verses of exhortation. The meaning of those has been described below in the Tesakuṇa Jātaka.

Thus, when the Teaching had been taught to the king by the general Abhipāraka, the king dispelled his mind bound to Ummānantī.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, that monk became established in the fruition of stream-entry. At that time the charioteer Sunanda was Ānanda, Abhipāraka was Sāriputta, Ummānantī was Uppalavaṇṇā, the rest of the assembly was the Buddha's assembly, but King Sivi was myself.

The commentary on the Ummānantī Jātaka is the second.

528. Commentary on the Mahābodhi Jātaka

"Why the stick, why the hide" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the perfection of wisdom. The story will become evident in the Mahā-Ummagga Jātaka. Then the Teacher, having said "Not only now, monks; in the past too the Truth-finder was wise and a crusher of the doctrines of others indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the Kāsi country in the family of a wealthy brahmin of the northern region with wealth of eighty ten millions; they gave him the name "Prince Bodhi." He, having come of age, having learnt a craft at Takkasilā, having returned, dwelling in the midst of a house, at a later time, having abandoned sensual pleasures, having entered the Himalayan region, having gone forth into the going forth of a wandering ascetic, right there, subsisting on forest roots and fruits, having dwelt for a long time, at the time

of the rainy season, having descended from the Himalayas, wandering on a journey, gradually having reached Bārāṇasī, having dwelt in the royal garden, on the following day, walking for almsfood in the city in the manner befitting a wandering ascetic, he reached the king's gate. The king, standing at the window, having seen him, having gained confidence in his peacefulness, having ushered him into his own dwelling, having caused him to sit on the royal divan, having exchanged friendly greetings, having heard a little talk on the Teaching, had food of various excellent flavours given to him. The Great Being, having taken the food, thought - "This royal family is indeed one of many faults and many enemies; who now will help me get through any fear that has arisen?" He, having seen a tawny dog, a king's favourite, standing not far away, having taken a large lump of food, showed the appearance of wishing to give it to him. The king, having understood, having had a vessel brought for the dog, having had the food taken, had it given. The Great Being too, having given to him, completed the meal duty. The king too, having obtained his promise, having had a leaf-hut built in the royal garden within the city, having given the requisites for one gone forth, made him dwell there, and daily went two or three times to attend upon him. But at mealtime the Great Being always sat on the royal divan itself and ate royal food itself. Thus twelve years passed.

Now that king had five ministers who instructed him in what is beneficial and what is right. Among them, one was a proponent of non-causality, one a proponent of creation by a supreme being, one a proponent of past deeds, one a proponent of annihilation, and one a proponent of the science of political power. Among them, the proponent of non-causality taught the public "These beings are purified merely through the round of rebirths." The proponent of creation by a supreme being taught the public "This world was created by a supreme being." The proponent of past deeds taught the public "Whatever happiness or suffering arises for these beings, it arises solely through what was done in the past." The proponent of annihilation taught the public "There is no such thing as one who has gone from here to the world beyond; this world is annihilated." The proponent of the science of political power taught the public "Even having killed one's mother and father, one's own welfare alone should be pursued." They, appointed to the king's judgment, having become bribe-eaters, made those having no sponsor into owners, and owners into those having no sponsor.

Then one day a certain man, defeated in a false suit, having seen the Great Being wandering for almsfood and entering the king's palace, having paid homage, lamented: "Venerable sir, while you eat in the king's palace, why do you look on with indifference as the ministers of judgment, having taken bribes, destroy the people? Now, by the five ministers, having taken a bribe from the hand of the false suitor, though being the owner, I have been made one having no sponsor." He, out of compassion for that man, having gone to the judgment, having judged according to the rule, made the one with an owner back to be the one with an owner. The public all at once gave applause with a loud voice. The king, having heard that sound, having asked "What is this sound?" and having heard that matter, having sat close to the Great Being who had finished his meal, asked - "Venerable sir, today, it seems, a case has been judged by you." "Yes, great king." "Venerable sir, when you are judging, there will be growth for the public. Henceforth you yourselves should judge." "Great king, we are those gone forth by name; this is not our work, not our function." "Venerable sir, it is fitting to act out of compassion for the public. Do not judge the

whole day; but when coming here from the park, having gone to the place of judgment, judge four cases right early, and four when going to the park after eating. Thus there will be growth for the public." He, being requested by him again and again, having accepted saying "Very well," from then on did so.

The false suitors did not obtain the opportunity. Those ministers too, not receiving bribes, having become destitute, thought - "From the time the wandering ascetic Bodhi began judging, we do not obtain anything. Come, let us have him killed, having said 'He is an enemy of the king' and having turned the king against him." They, having approached the king, having said "Great king, the wandering ascetic Bodhi wishes for your harm," when the king, not believing, said "He is moral, accomplished in knowledge; he will not do thus," they said "Great king, by him the entire city's inhabitants have been brought under his own hand; it is not possible to make merely us five persons alone. If you do not believe our word, at the time of his coming here, look at his assembly." The king, having said "Very well," standing at the window, looking at him coming, having seen the retinue, through his own ignorance imagining the litigants to be "his retinue," having become estranged, having had those ministers summoned, asked "What shall we do?" "Have him seized, Sire." "Not seeing a gross offence, how shall we seize him?" "If so, great king, reduce his customary privileges. Having seen them declining, the wise wandering ascetic, without informing anyone, will run away by himself."

The king, having said "Very well," gradually reduced his privileges. On the first day, to begin with, they had him seated on just a bare divan. He, having seen the bare divan, having known the king's state of estrangement, having gone by himself to the park, although wishing to depart on that very day, thinking "I shall depart only after knowing for certain," did not depart. Then on the following day, while he was seated on the bare divan, having taken the king's customary food and other food, they gave him mixed food. On the third day, not allowing him to enter the great terrace, having placed him just at the top of the stairs, they gave him mixed food. He, having taken even that, having gone to the park, performed the meal duty. On the fourth day, having placed him at the lower mansion, they gave him porridge of broken rice. He, having taken even that, having gone to the park, performed the meal duty. The king asked the ministers - "The wandering ascetic Bodhi does not depart even though his honours have been reduced. What shall we do with him?" "Sire, he does not wander about for the sake of food, but he wanders about for the sake of the umbrella. If he were wandering about for the sake of food, he would have fled on the very first day." "Now what shall we do?" "Have him killed tomorrow, great king." He, having said "Very well," having placed swords in the hands of those very ones, said "Tomorrow, having stood at the inner gate, having cut off the head of him as he enters, having made him into fragments, without letting anyone know, having thrown him into the toilet, having bathed, you should come back." They, having accepted saying "Very well," having discussed with one another "Having come tomorrow, we shall do thus," went thus to their own dwellings.

The king too, having eaten his meal in the evening, having lain down on the royal bed, remembered the virtues of the Great Being. Then at that very instant sorrow arose in him, sweat was released from his body, and not finding comfort on his bed, he tossed about again and again. Then his queen-consort lay down close to him, but

he did not even engage in mere conversation with her. Then she asked him "Why indeed, great king, do you not even engage in mere conversation? Is there perhaps some offence of mine?" "There is not, queen; but however, the wandering ascetic Bodhi, it is said, has become our enemy, and for the purpose of slaying him tomorrow I have commanded five ministers. They will kill him, cut him into fragments, and throw him into a cesspit. But he has expounded much Teaching to us for twelve years; not even a single offence of his has ever been seen by me directly. Having acted on the reliance of others, his murder has been commanded by me; for that reason I grieve." Then she consoled him "If, Sire, he has become your enemy, why do you grieve while having him slain? An enemy, even one's own son, should be slain and one's own safety should be secured; do not grieve." He, having obtained comfort by her words, fell into sleep.

At that moment the well-bred tawny dog, having heard that conversation, having thought "Tomorrow it is fitting for me to give him life by my own power," on the following day, right early, having descended from the mansion, having come to the great gate, having placed his head at the threshold, lay down looking at the road of the Great Being's arrival. Those ministers too, right early, with swords in hand, having come, stood in the doorway. The Bodhisatta too, having noted the time, having departed from the park, came to the king's gate. Then the dog, having seen him, having opened his mouth, having shown his four fangs, barked with a loud voice "Why, venerable sir, can you not obtain almsfood elsewhere on the surface of Jambudīpa? Our king has stationed five ministers with swords in hand in the doorway for the purpose of killing you. Do not come seizing Death by the forehead; depart quickly." He, by his knowledge of all animal cries, having known that matter, having turned back from that very place, having gone to the park, took up his requisites for the purpose of departing. The king, standing at the window, having seen him coming and going, thought "If this one were my enemy, having gone to the park, having assembled forces, he will be ready for action. If not, having taken his own requisites, he will be ready for departure; I shall know his action then." Having gone to the park, having seen the Great Being who had taken his own requisites and come out from the hermitage saying "I shall go," standing at the end of the walking path, having paid homage, standing to one side, he spoke the first verse -

124. "Why the stick, why the hide, why the umbrella, why the sandals;
Why the hook and the bowl, and the double robe too, brahmin;
You appear to be in a hurry, which direction do you desire?"

Its meaning is - Venerable sir, formerly when you came to our house you did not take sticks and so on, but today for what reason do you take the stick and the hide and the umbrella and sandals and the clay bag-hook and the clay bowl and the double robe - all these requisites, being in a hurry; which direction do you desire, where do you wish to go? - thus he asked.

Having heard that, the Great Being, thinking "This one does not know the deed done by himself; I shall make him know," spoke two verses -

125. "These twelve years, I have dwelt in your presence;
I do not know of barking by the tawny dog.

126. "This one roars like one enraged, showing its white fangs;
Having heard you, together with your wife, faithless towards me, lord."

125-126. Therein, "barking" means I do not know of such loud crying uttered by this tawny dog of yours. "Or enraged" means as if arrogant. "Together with your wife" means having heard you, together with your wife, telling of the state of having commanded five ministers for the purpose of killing me, it roars like one enraged, "Can you not obtain almsfood elsewhere? Your murder has been commanded by the king. Do not come here." "Faithless towards me, lord" means he said that having heard the word of you who are devoid of faith towards me, it roars thus.

Thereupon the king, having accepted his own fault, asking his forgiveness, spoke the fourth verse -

127. "This fault was done, as you speak, brahmin;
I am exceedingly pleased with this, dwell here, brahmin, do not go."

Therein, "exceedingly" means it is true, thus was commanded by me, this is my fault, but now I am much more pleased with you, dwell right here, do not go elsewhere.

Having heard that, the Great Being, having said "Great king, the wise indeed do not dwell with such a one who acts on the reliance of others without direct knowledge," making known his misconduct, said -

128. "Before it was all white, then it became spotted;
Now it is all red, it is time for me to depart.

129. "Before I was inside, then in the middle, then outside;
Before there is expulsion, I go away by myself.

130. "One should not associate with the faithless, like a well in a waterless forest;
Even if one were to dig into it, the water would smell of mud.

131. "One should associate only with the devoted, one should avoid the undevoted;
One should attend upon the devoted, like one desiring water at a lake.

132. "One should associate with a person who associates, one should not associate with one who does not associate;
That is the quality of a bad person, who does not associate with one who associates.

133. "Whoever does not associate with one who associates, does not keep company with one who keeps company;
He is indeed the lowest of humans, like a monkey dependent on a branch.

134. "By too constant association, and by not meeting;
By this friends grow old, and by asking at the wrong time.

135. "Therefore one should not go constantly, nor should one go after a long time;
One should request a request at the proper time, thus friends do not decay.

136. "By dwelling too long, the dear one becomes disagreeable;

Having informed you, we go, before we become disagreeable to you."

128-136. Therein, "all white" means: great king, at the very first in your dwelling my cooked rice was all white; what you yourself eat, that very thing you had given - this is the meaning. "Then" means thereafter, having taken the word of those who caused dissension, at the time of your dispassion towards me, the cooked rice became spotted, mixed. "Now" means now it has become all red. "Time" means it is now time for me to depart from you who are ungrateful. "Within" means at first my seat was inside; on the decorated great terrace with the raised white parasol, they had me seated on the royal divan itself. "In the middle" means at the top of the stairway. "Before there is expulsion" means as long as there is no dragging out having seized by the neck.

"Digs into" means even if a man who has reached a waterless well, not seeing water, having cleared away the mud, were to dig into it, even so that water would smell of mud; because of its disagreeableness he would not drink it. Just so, even the requisites obtained by one who attends upon the faithless are small and coarse, disagreeable and not worthy of use - this is the meaning. "Clear" means one whose faith is established. "Lake" means a deep, great lake. "One who associates" means one should associate with the very one who associates with oneself. "One who does not associate" means an enemy. "Does not associate with" means one should not associate with. "Does not associate" means whatever man does not associate with a person who associates with him and has a mind of welfare, he is called one having the quality of a bad person. "The lowest among humans" means a wretched human, scorned, the very last of all. "One who dwells on branches" means a monkey.

"By too constant association" means by exceedingly frequent association. "At the wrong time" means by requesting another's dear possession at an inappropriate time, friends decay indeed; you too, by dwelling too long, broke the friendship with me. "Therefore" means because friends decay by too constant association and by not meeting, therefore. "After a long time" means having spent a long time, one should not go for a long time, one should not approach. "Should request" means one should request the thing to be requested at the fitting time. "Do not decay" means thus friends do not decay. "Before we become disagreeable to you" means as long as we do not become disagreeable to you, just so long, having informed you, we go.

The king said -

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

Therein, "do not understand" means if, venerable sir, you do not know, do not accept the joined palms made by me thus entreating - this is the meaning. "A turn" means he requests: may you make once a coming here again.

The Bodhisatta said -

138. "If we dwell thus, there will be no obstacle;
Either for you, great king, or for me, O increaser of the realm;
Perhaps we might see each other, after the passing of days and nights."

Therein, "if thus for us" means if, great king, there will be no obstacle for us dwelling thus separately, it explains that either your or my life will continue. "We might see" means perhaps we might see each other.

Having said thus, the Great Being, having expounded the Teaching to the king, having said "Be diligent, great king," having departed from the park, having wandered for almsfood at a convenient place, having departed from Bārāṇasī, having gone gradually to the region of the Himalayas itself, having dwelt for some time, having descended again, he dwelt in the forest in dependence on a borderland village. But from the time of his going, those ministers, having again sat at the judgment, while committing plunder, thought - "If the wandering ascetic Mahābodhi comes again, there is no life for us; what might we do to cause his not coming?" Then this occurred to them - "These beings are indeed not able to give up a place of attachment; what indeed is his place of attachment here?" Then, having known "The king's queen-consort," thinking "There is indeed this possibility that he might come in dependence on her; let us have her killed beforehand," they said this to the king - "Sire, on this day a certain talk is heard in the city." "What talk?" "The wandering ascetic Mahābodhi and the queen, it is said, are sending messages and counter-messages to each other." "Having done what?" By him, it is said, it was sent to the queen: "Is it possible by one's own power, having had the king killed, to give me the white parasol?" And by her too it was sent to him: "The killing of the king is indeed my burden; let the wandering ascetic Mahābodhi come quickly." The king, having believed them as they spoke again and again, having asked "Now what should be done?" when it was said "It is fitting to kill the queen," without even investigating, said "If so, you yourselves, having killed her, having cut her into fragments, throw her into a cesspit." They did so. The fact of her having been killed became well-known throughout the entire city.

Then her four sons, saying "By him our innocent mother has been killed," became enemies of the king. The king was overcome with great fear. The Great Being, having heard that news by succession, thought - "Apart from me, there is no other able to convince those princes and make them ask forgiveness of their father; I shall give life to the king, and I shall free the princes from evil." He, on the following day, having entered the borderland village, having eaten monkey meat given by people, having asked for and taken its hide, having dried it at the hermitage, having made it free from odour, he wore it as a lower garment, wrapped it as an upper garment, and also placed it on his shoulder. Why? For the purpose of the statement "It is very helpful to me." He, having taken that hide, having gone gradually to Bārāṇasī, having approached the princes, having exhorted the princes saying "The deed of patricide is indeed cruel; that should not be done by you; there is no being free from ageing and death; I have come just to make you united with one another; you should come when a message is sent by me," having entered the park within the city, having spread out the monkey hide, he sat down on a stone slab.

Then the park keeper, having seen him, having gone quickly, informed the king. The king, having merely heard, with pleasure arisen, having taken those ministers, having gone there, having paid homage to the Great Being, having sat down to one side, began to exchange friendly greetings. The Great Being, without exchanging friendly greetings with him, just stroked the monkey hide. Then he said to him thus -

"Venerable sir, without speaking to me, you just stroke the monkey hide; is this more helpful to you than I am?" "Yes, great king, this monkey is very helpful to me. I went about sitting on its back; this one brought me the water pot; it swept the dwelling place; it performed the duties of the fundamentals of conduct for me. But I, through the weakness of my own mind, having eaten its meat, having dried the hide, having spread it out, I both sit and lie down on it. Thus this one is very helpful to me." Thus he, for the purpose of breaking their doctrine, having attributed monkey terminology to the monkey hide, with reference to each and every method, spoke this talk. For because he had formerly worn it, he said "He went about sitting on its back." Because he had formerly carried the water pot by placing it on his shoulder, he said "It brought the water pot." Because the ground had formerly been swept with that hide, he said "It swept the dwelling place." Because at the time of lying down that hide had formerly touched his back, and at the time of stepping his feet had formerly touched it, he said "It performed all kinds of duties for me." But because at the time of hunger, having obtained its meat, he had eaten it, he said "But I, through the weakness of my own mind, ate its meat."

Having heard that, those ministers, with the perception "killing living beings was done by him," clapping their hands, made mockery, saying "See, friend, the deed of one gone forth; having killed a monkey, it seems, having eaten the meat, having taken the hide, he goes about." The Great Being, having seen them doing thus, thinking "These ones do not know that I have come having taken the hide for the purpose of breaking their doctrine; I shall make them know," having addressed the proponent of the doctrine of non-causality for the time being, asked - "Friend, why do you mock me?" "Because of having committed the deed of betraying a friend and of killing living beings." Then the Great Being, breaking his doctrine, said "But whoever, having believed in your destination and view, were to act thus, what wrong-doing would there be in that?" -

139. "If the utterance, by association, conforms to nature;
Unwillingly one does what is not to be done, or even what is to be done;
In what is to be done unwillingly, who here is defiled by evil?
140. "If that meaning and the Teaching are good and not evil;
If your word is true, sir, the monkey was well destroyed by me.
141. "If indeed you would recognise the fault of your own doctrine;
You would not censure me, for such is your doctrine."

139-141. Therein, "utterance" means talk. "By association" means by association, by approaching this and that class of rebirth among the six classes of rebirth. "Conforms to nature" means conforms by nature; the dative case is used in the instrumental sense. "Unwillingly" means unwillingly, without desire. "What is not to be done or even what is to be done" means evil that should not be done or wholesome that should be done. "Does" means does. "Who here" means who here. This is what is meant - You are a proponent of non-causality, one holding the view beginning with "there is no cause, there is no condition for the defilement of beings"; this world conforms to and is transformed by association and by intrinsic nature, and experiences pleasure and pain here and there. You say that unwillingly one does

either evil or merit; if this utterance of yours is true, this being so, when evil proceeds by its own nature in what is to be done unwillingly, who here as a being is defiled by evil? For if one is defiled by evil not done by oneself, there would be no one who would not be defiled.

"If that" means that which is reckoned as the doctrine of non-causality, the meaning spoken by you, and the teaching that illuminates the meaning, is good and not evil. "Without cause, without condition, beings become defiled, they experience pleasure and pain" - if this word of yours is true, sir, the monkey was well destroyed by me; what fault is there of mine here - this is the meaning. "Would recognise" means, my dear, if indeed you were to know the fault of your own doctrine, you would not censure me. Why? For such is your doctrine; therefore you should praise me saying "This one supports my doctrine"; but not knowing your own doctrine, you censure me.

Thus the Great Being, having rebuked him, rendered him bewildered. He too sat in the royal assembly, downcast, with drooping shoulders. The Great Being too, having broken his doctrine, having addressed the proponent of creation by a supreme being, having said "You, friend, why do you mock me, if you accept the doctrine of creation by a supreme being as having substance?" said -

142. "If a Lord of all the world arranges life;
Supernormal power and the state of disaster, action good and evil;
A person who carries out his command, the Lord is defiled by that.

143. "If that meaning and the Teaching are good and not evil;
If your word is true, sir, the monkey was well destroyed by me.

144. "If indeed you would recognise the fault of your own doctrine;
You would not censure me, for such is your doctrine."

142-144. Therein, "arranges life" means if Brahmā or any other lord arranges and administers the life of all the world thus: "You live by farming, you by cattle-herding." "Supernormal power and the state of disaster" means if the Lord alone arranges and makes all the supernormal powers of various kinds such as supremacy and so on, and the state of disaster such as destruction of relatives and so on, and the remaining good and evil action. "A person who carries out his command" means if the remaining person, whoever he may be, carries out his command, his order alone, this being so, whoever does evil, because it was done by the Lord, the Lord alone is defiled by that evil. The remainder should be understood by the former method. And as here, so everywhere.

Thus he, like one standing at a mango tree, having taken a mallet and knocking down a mango, having broken the doctrine of creation by a supreme being by means of the supreme being's own doing, having addressed the proponent of past deeds, having said "You, friend, why do you mock me, if you consider the doctrine of past deeds to be true?" said -

145. "If, caused by what was done in the past, one undergoes pleasure and pain;
The evil done in the past, that debt he is released from;
The release from the ancient debt, who here is defiled by evil?

146. "If that meaning and the Teaching are good and not evil;
If your word is true, sir, the monkey was well destroyed by me.
147. "If indeed you would recognise the fault of your own doctrine;
You would not censure me, for such is your doctrine."

145-147. Therein, "caused by what was done in the past" means caused by what was done in the past, solely by reason of action done in a former existence. "That debt he is released from" means whoever undergoes suffering through murder, bondage and so on, if the evil that was done by him in the past, that debt he is now released from, this being so, for me too there is release from the ancient debt, for formerly this monkey, having been a wandering ascetic, must have killed and eaten me when I was a monkey; and now this one, having attained the state of a monkey, will have been killed and eaten by me who have attained the state of a wandering ascetic - who here is defiled by evil?

Thus he, having broken his doctrine too, having turned to face the proponent of annihilation, having threatened him saying "You, friend, having said 'there is what is given' and so on, thinking 'beings are annihilated right here, there is no such thing as those who have gone to the world beyond,' why do you mock me?" said -

148. "Derived from just four, matter comes into being for living beings;
And from where matter comes into being, there indeed it returns;
Only here does the soul live, after death, after death it perishes.
149. "This world is annihilated, those who are foolish and those who are wise;
When the world is being annihilated, who here is defiled by evil?
150. "If that meaning and the Teaching are good and not evil;
If your word is true, sir, the monkey was well destroyed by me.
151. "If indeed you would recognise the fault of your own doctrine;
You would not censure me, for such is your doctrine."

148-151. Therein, "of four" means of the primary elements beginning with earth. "Matter" means the aggregate of matter. "There indeed" means from where that matter comes into being, even at the time of ceasing it returns there indeed. By this he established his view: "This person is made of the four primary elements; when he dies, then earth goes to and merges with the body of earth, water etc. fire etc. air goes to and merges with the body of air, the faculties pass into space, four men with the bier as fifth carry away the dead, the funeral orations last as far as the cremation ground, the bones become dove-coloured, the offerings end in ashes, giving is a doctrine of fools, it is hollow, false, idle talk of those who speak the doctrine of existence, both the fool and the wise, with the collapse of the body, are annihilated, perish, and do not exist after death." "Only here" means the soul lives in this very world. "After death, after death it perishes" means a being reborn in the world beyond, not coming here by way of destination, perishes and is annihilated right there in the world beyond. When the world is being annihilated thus, who here is defiled by evil?

Thus he, having broken his doctrine too, having addressed the proponent of the science of political power, having said "You, friend, going about having raised up this view that 'even having killed one's mother and father, one's own welfare should be pursued,' why do you mock me?" said -

- 152.** "They say, the experts in warrior lore in the world, fools thinking themselves wise;
One would kill mother and father, and also the eldest brother;
One would kill children and wife, if such were the purpose."

Therein, "khattavidā" means khattavijjā (the science of political power); or this itself is the reading. This is the name for the teachers of the science of political power. "Fools thinking themselves wise" means though being fools, thinking "We are wise, we make known our own state of wisdom," having become ones who think themselves wise, they have said thus. "If the purpose" means if there were any purpose whatsoever of one's own, one should not avoid anything, one would kill everything - thus they say; you too are one of them.

Having thus established his view, making known his own view, he said -

153. "In the shade of whatever tree one might sit or lie down,
One should not break a branch of that tree, for a betrayer of friends is evil.
154. "Then when a need has arisen, I would uproot even with the root;
My need was for provisions too, the monkey was well destroyed by me.
155. "If that meaning and the Teaching are good and not evil;
If your word is true, sir, the monkey was well destroyed by me.
156. "If indeed you would recognise the fault of your own doctrine;
You would not censure me, for such is your doctrine."

153-156. Therein, "hey, expert in political science," but our teachers praise thus. One should not break a branch or a leaf even of a tree whose shade one has enjoyed. Why? For a betrayer of friends is evil. But you speak thus - "Then when a need has arisen, I would uproot even with the root," and I had need of provisions, therefore even if this one was killed by me, still my need was for provisions too, the monkey was well destroyed by me.

Thus he, having broken his doctrine too, while those five sat without inspiration, having addressed the king, having said "Great king, you go about having taken these five great thieves who plunder the country; alas, what a fool! For through association with such persons, a man might reach great suffering both pertaining to the present life and pertaining to the future life," expounding the Teaching to the king, said -

157. "A man who holds the doctrine of no-cause, and one who believes in a Creator;
And one who holds to past deeds, and an annihilationist, and a man who knows political science.
158. "These bad persons in the world, fools thinking themselves wise;
Such a one would do evil, and also cause another to do it;

Association with bad persons, ends in suffering, yielding bitterness."

157-158. Therein, "such a one" means, great king, whichever kind these five holders of wrong views are, such a person would himself do evil. Whoever hears his word, he would cause another to do it too. "Ending in suffering" means association with such bad persons both in this world and in the world beyond ends in suffering, yielding bitterness indeed. But for the elucidation of this meaning, the discourse "Whatever fears arise, monks, all of them arise from the fool" should be brought. And this meaning should be illustrated by the Godha Jātaka, the Sañjīva Jātaka, the Akitti Jātaka and so on.

Now, increasing the proclamation of the Teaching by way of showing similes, he said -

159. "In the guise of a ram, a wolf before, unsuspected approaches a herd of goats; Having killed a ram, a she-goat and a goat, having terrified them, he flees wherever he wishes.
160. "Certain ascetics and brahmins of such a kind, having made a covering, deceive human beings; Those who abstain from food and those who sleep on the bare ground, dust and dirt, striving in the squatting posture; And periodic eating and abstaining from drinking, those of evil conduct claiming to be Worthy Ones.
161. "These bad persons in the world, fools thinking themselves wise; Such a one would do evil, and also cause another to do it; Association with bad persons, ends in suffering, yielding bitterness.
162. "Those who say there is no energy, and those who proclaim causelessness; Those who described as hollow both the actions of others and one's own actions.
163. "These bad persons in the world, fools thinking themselves wise; Such a one would do evil, and also cause another to do it; Association with bad persons, ends in suffering, yielding bitterness.
164. "For if there were no energy, action good and evil; A king would not support a carpenter, nor would he have machines made.
165. "Because there is energy, action good and evil; Therefore he has machines made, a king supports a carpenter.
166. "If for a hundred years the sky did not rain and snow did not fall; This world would be annihilated, this generation would perish.
167. "Because the sky rains, and snow falls; Therefore crops ripen, and the country is protected for a long time.
168. "When cattle are crossing, if the bull goes crookedly; All of them go crookedly, when the leader has gone crookedly.

169. "Just so among human beings, whoever is considered the best;
If he practises what is not the Teaching, how much more the other generation;
The whole country sleeps in suffering, if the king is not righteous.
170. "When cattle are crossing, if the bull goes straight;
All the cows go straight, when the leader has gone straight.
171. "Just so among human beings, whoever is considered the best;
If he practises the Teaching, how much more the other generation;
The whole country sleeps in happiness, if the king is righteous.
172. "Of a great fruit-bearing tree, whoever cuts the fruit while unripe;
He does not know its flavour, and its seed perishes.
173. "He governs the country, like a great tree, not by rule;
He does not know its flavour, and his country perishes.
174. "Of a great fruit-bearing tree, whoever cuts the fruit when ripe;
He knows its flavour, and its seed does not perish.
175. "He who governs the country, like a great tree, by rule;
He knows its flavour, and his country does not perish.
176. "And whatever king governs the country not by rule;
That king, a warrior, is opposed by all medicinal plants.
177. "Likewise harming the townspeople, those engaged in buying and selling;
In exacting tribute and taxes, he is hostile to the treasury.
178. "Knowing the field of excellent strikes, accomplished in battle;
Harming the exalted, the king is hostile to his army.
179. "Likewise harming the sages, the restrained ones living the holy life;
The unrighteous warrior, he is hostile to heaven.
180. "And whatever king is established in what is not the Teaching, kills his
blameless wife;
He brings forth a cruel state, and is hostile to his sons.
181. "One should practise the Teaching in the countryside, among townspeople and
forces;
And one should not harm the sages, one should treat children and wife
righteously.
182. "Such a lord of the earth, the protector of the realm, not prone to wrath;
He causes his rivals to tremble, like Indra, the lord of the titans."

159-182. Therein, "vakassū" means "vako assu" (a wolf indeed); "assū" is merely a particle. This is what is meant - Great king, formerly there was a wolf in the guise of a ram, only its tail was long; but having tucked that between its thighs, in the guise of a

ram, unsuspected, it approaches a herd of goats. There, having killed a ram, a she-goat and a goat, it flees wherever it wishes. "Of such a kind, certain" means certain ascetics and brahmins of such a kind, having made a covering with the mark of the going forth, having concealed themselves, as if desiring welfare with sweet words and so on, deceive the world. "Fasting" and so on was said for the purpose of showing their covering. For some deceive people saying "We are fasting, we do not eat anything"; others saying "We sleep on the bare ground." For others, dust and dirt is the covering; for others, striving in the squatting posture - even when walking, they jump up and walk only in the squatting posture. For others, the covering is periodic eating, reckoned as eating at intervals of seven days, ten days and so on; others are abstainers from drinking, saying "We do not drink water." "Claiming to be Worthy Ones" means even though being of evil conduct, they go about saying "We are Worthy Ones." "These" means, great king, whether these five persons or others, as many as are called holders of wrong views, all these are bad persons. "What they call" means those who have said, those who say.

"For if there were no energy" means, great king, if there were no bodily and mental energy associated with knowledge. "Action" means if there were no action, whether good or evil. "Would not support" means this being so, a king would not support a carpenter or other builders; "nor machines" means nor would he have machines such as seven-storeyed mansions and so on built by them. Why? Because of the absence of both energy and action. "Would be annihilated" means, great king, if for so long a time the sky did not rain and snow did not fall, then this world would be annihilated as at the time of the arising of a cosmic cycle. But according to the procedure stated by the annihilationist, there is no such thing as annihilation. "Pālite" means protects.

The four verses beginning with "If of cattle" were spoken as a proclamation of the Teaching to the king itself, likewise those beginning with "Of the great tree" and so on. Therein, "of the great tree" means of the sweet mango tree. "By unrighteousness" means by bias. "He does not know its flavour" means the unrighteous king does not know the flavour, the nutritive essence of the country; he does not obtain the achievement of income. "Perishes" means it becomes empty; people, having abandoned villages and market towns, resort to the borderland and the unevenness of mountains; all sources of income are cut off. "With all medicinal plants" means he is opposed by all medicines such as roots, bark, leaves, flowers, fruits and so on, as well as ghee, butter and so on; they do not succeed. For the earth of an unrighteous king becomes sapless; because of its saplessness, there is no nutritive essence in the medicines; they are unable to allay diseases. Thus he is indeed called hostile to them.

"Townsppeople" means householders dwelling in market towns. "Harming" means harming, oppressing. "Those engaged" means those engaged in buying and selling, the sources of income, the merchants of land and water routes, and harming them too. "In exacting tribute and taxes" means those who, by way of collecting goods and giving tolls from here and there, exact tribute as well as taxes divided into one-sixth, one-tenth and so on. "He with the treasury" means that unrighteous king, harming these, declining in wealth and grain, is indeed called hostile to the treasury. "Knowing the field of excellent strikes" means archers who know the field of excellent strikes thus: "It is fitting to shoot at this place." "Who have accomplished deeds in battle" means great warriors who have done well in war. "Eminent" means risen, well-known

chief ministers. "Indeed harming" means harming such ones either by himself or having them harmed by others. "By the army" means by the military force. For even the remaining warriors abandon such a king, thinking "This one harms even those of great service, those who gave him the kingdom; how much more then us." Thus he is indeed called hostile to the army.

In the same way as he harms the townspeople and so on, likewise the unrighteous king, harming the ones gone forth who possess the qualities of sages with abuse, striking and so on, upon the collapse of the body goes only to a realm of misery, and is unable to be reborn in heaven - thus he is indeed called hostile to heaven. "Kills his blameless wife" means he kills his virtuous wife, raised under the shade of his own arms, brought up with sons and daughters, having taken the word of thieves who are imposters of friends. "He brings forth a cruel state" means he brings forth, produces his own rebirth in hell. "And with sons" means in this very individual existence he is hostile to his own sons.

Thus he, having taken up the talk of those five persons, spoke of the state of the queen having been killed and the state of the sons being hostile, like one catching a thief at the opening of a break-in by the topknot. For the Great Being, having gradually brought up the discussion there for the purpose of reproaching those ministers and for the proclamation of the Teaching and for the purpose of making known the state of the queen having been killed by them, having made the opportunity, spoke this matter. The king, having heard his word, recognised his own offence. Then the Great Being, having said to him "From now on, great king, having taken up the talk of such evil ones, do not do thus again," exhorting him, said beginning with "Practise the Teaching."

Therein, "practises the Teaching" means, great king, a king, not oppressing the countryside with unrighteous taxation, should practise the Teaching in the countryside; not making owners into non-owners, he should practise the Teaching among the townspeople; not wearying in an impossibility, he should practise the Teaching among the forces. Avoiding murder, imprisonment, reviling and abuse, and giving them requisites, he should not harm the sages; establishing daughters in a suitable place, and having had sons trained in crafts, properly looking after them, supporting his wife with the handing over of authority, ornaments, gifts, honour and so on, he should treat children and wife righteously. "Such a one" means that such a king, having broken the tradition, exercising kingship righteously and impartially, by the king's command and by royal power, causes his rivals to tremble, frightens and shakes them. "Like Indra" - this is said for the purpose of a simile. Just as Indra, having conquered and overcome the titans, from the time of standing firm, having gone to the designation of lord of the titans, caused his own rival titans to tremble, so he causes them to tremble.

Thus the Great Being, having expounded the Teaching to the king, having had the four princes summoned and having exhorted them, having made known the deed done by the king, having asked the king's forgiveness, gave exhortation to all, saying "Great king, from now on, without weighing, having taken up the talk of those who cause dissension, do not do such a reckless deed; you too, princes, do not be treacherous towards the king." Then the king said to him - "I, venerable sir, offending against you and the queen, in dependence on these, having taken up their talk, did

this evil deed; I shall kill these five too." It is not possible, great king, to do thus. Then I shall have their hands and feet cut off. This too is not possible to do. The king, having accepted saying "Good, venerable sir," having confiscated all their possessions, having humiliated them with the five-topknot shaving, leash-binding and cow-dung sprinkling, banished them from the country. The Bodhisatta, having dwelt there for a few days, having exhorted the king saying "Be heedful," having gone to the Himalayas itself, having produced the meditative absorptions and direct knowledges, having developed the divine abidings for the length of his life, was reborn in the Brahma world.

The Teacher, having brought this teaching, having said "Not only now, monks; in the past too the Truth-finder was wise indeed and a crusher of the doctrines of others indeed," connected the Jātaka: "At that time the five holders of wrong views were Pūraṇa Kassapa, Makkhali Gosāla, Pakudha Kaccāna, Ajita Kesakambala and Nigaṇṭha Nātaputta; Piṅgalasunakha was Ānanda; but the wandering ascetic Mahābodhi was myself."

The commentary on the Mahābodhi Jātaka is the third.

The Jātaka summary -

The first is named Sanīlinika, and the second is the excellent Saummadantī;
And the third is named Bodhisirī, thus three beautiful ones were spoken of by the conqueror.

The commentary on the Chapter of Fifties is concluded.



ABOUT THIS TRANSLATION

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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. 18. The Book of the Fifties Retrieved from paliverse.org

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