

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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15. Commentary on the Book of Birth Stories-2 (15. Jātaka-
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PaliVerse

5. The Collection of Minor Texts

15. Commentary on the Book of Birth Stories-2

19. The Book of the Sixties

529. The Commentary on the Soṇaka Jātaka

"To one who has heard I give a hundred" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the perfection of renunciation. For then the Blessed One, having sat down in the midst of the monks who were praising the perfection of renunciation in the Teaching hall, having said "Not only now, monks; in the past too the Truth-finder went forth in the great renunciation indeed," brought up the past.

In the past, in Rājagaha, a king named the King of Magadha exercised kingship. The Bodhisatta was born in the womb of his queen-consort, and on the name-giving day they gave him the name "Prince Arindama." On his very birthday a son was also born to the chaplain; they gave him the name "Prince Soṇaka." Both of them, having grown up together, having come of age, bearing the highest beauty, being without difference in appearance, having gone to Takkaṣilā, having learnt the crafts, having departed from there, thinking "We shall know the craft of all doctrines and the customs of the country," wandering on a journey gradually, having reached Bārāṇasī, having dwelt in the royal garden, on the following day they entered the city. And on that day some people, saying "We shall hold a brahmin recitation," having prepared milk-rice, having set out seats, having seen those princes approaching, having ushered them into the house, caused them to sit on the prepared seats. There, on the seat prepared for the Bodhisatta, a clean white cloth was spread; for Soṇaka, a red woollen blanket. He, having seen that sign, understood "Today my dear companion Prince Arindama will become the king of Bārāṇasī, and he will give me the position of general." Both of them, having completed their meal duty, went to the park itself.

At that time it was the seventh day since the king of Bārāṇasī had died; the royal family was without a son. The ministers and others, having bathed right early together with the head, having assembled, having yoked the state chariot saying "It will go to the presence of one worthy of kingship," sent it forth. It, having departed from the city, having gone gradually to the royal garden, having turned back at the park gate, having become ready for mounting, stood there. The Bodhisatta, having covered himself up to the head on the auspicious stone slab, lay down; the prince Soṇaka sat down near him. He, having heard the sound of the musical instruments, having thought "The state chariot is coming for Arindama; today itself, having become king, he will give me the position of general; but I have no need of sovereignty; when this one has gone, having departed, I shall go forth," stood in a concealed place to one side. The chaplain, having entered the park, having seen the Great Being lying down, had the musical instruments played. The Great Being, having awoken, having turned over, having lain down for a little while, having risen, sat down cross-legged on the stone slab. Then the chaplain, having raised joined palms, said to him - "The kingdom comes to you, Sire." "Is the royal family without a son?" "Yes,

Sire." "If so, very well." Then they, having consecrated him right there, having placed him upon a chariot, ushered him into the city with a great retinue. He, having circumambulated the city, ascended the mansion. He, due to the greatness of his glory, did not remember the prince Soṇaka.

He too, when that one had entered the city, having come afterwards, sat down on the stone slab. Then before him a withered leaf, released from its bond, fell from a sal tree. He, having seen that, having established insight by way of impermanence and so on, thinking "Just as this, so too my body, having reached old age, will fall," attained individual enlightenment. At that very moment his layman's outward sign disappeared, and the outward sign of one gone forth became manifest. He, uttering the inspired utterance "There is now no more rebirth," went to the Nandamūlaka cave. The Great Being too, after the lapse of about forty years, having remembered, thinking "Where indeed is my companion Soṇaka?" even though remembering Soṇaka again and again, not obtaining anyone to say "He has been heard of or seen by me," seated on the royal divan on the decorated great terrace, surrounded by gandhabba musicians, dancers, singing and so on, experiencing success, having composed one inspired utterance thinking "Whoever, having heard from anyone in his presence, will tell me 'Soṇaka dwells at such and such a place,' to him I shall give a hundred; whoever, having seen him himself, will report to me, to him a thousand," uttering it by way of song, spoke the first verse -

"To whoever having heard I give a hundred, a thousand to one who has seen
Soṇaka;

Who will tell me of Soṇaka, my companion who played in the dust?"

Then one dancing woman, as if snatching it from his mouth, sang that. Then one after another, saying "Our king's beloved song," all the harem ladies sang it. Gradually the city-dwellers too and the country-folk too sang that very same song. The king too sang that very same song again and again. But after the lapse of about fifty years, he had many sons and daughters; the eldest son was named Prince Dīghāvu. Then the Individually Enlightened One Soṇaka, having thought "King Arindama wishes to see me; I, having gone there, having spoken of the danger in sensual pleasures and the benefit in renunciation, shall bring about the manner of going forth," having come through the sky by supernormal power, sat down in the park. Then one seven-year-old boy with five topknots, having been sent by his mother, having gone, while pulling out firewood in the park forest, sang that very same song again and again. Then he, having summoned him, asked "Young boy, without singing anything else, you sing just one song; do you not know anything else?" "I know, venerable sir, but this alone is dear to our king; therefore I sing it again and again." "But has anyone ever been seen before singing a reply-song to this song of yours?" "No one has been seen before, venerable sir." "I shall teach you; you will be able to go to the king's presence and sing a reply-song." "Yes, venerable sir." Then he, telling him the reply-song, said beginning with "Having heard, to me." And having taught him, he dismissed him - "Go, young boy, sing this reply-song together with the king; the king will give you great sovereignty; what use is firewood to you? Go quickly."

He, having learnt that reply-song saying "Very well," having paid homage, having said "Venerable sir, stay right here until I bring the king," having gone quickly to his mother's presence, having said "Mother, quickly bathe me and adorn me; today I shall free you from poverty," having bathed and adorned himself, having gone to the king's gate, said "Noble doorkeeper, inform the king 'A boy, having come, is standing at the gate saying I shall sing a reply-song together with you.'" He, having gone quickly, informed the king. The king, having had him summoned saying "Let him come," said "Dear son, you will sing a reply-song together with me." "Yes, Sire." "If so, sing." "Sire, I do not sing in this place; but having had a drum circulated in the city, have the public assembled; I shall sing amidst the public." The king, having had it done so, having sat down in the middle of the divan in the decorated pavilion, having had a suitable seat given to him, said "Now sing your song." "Sire, you first sing, then I shall sing the reply-song." Then the king, singing first, spoke a verse -

1. "To whoever having heard I give a hundred, a thousand to one who has seen Soṇaka;
He will tell me of Soṇaka, my companion who played in the dust."

Therein, "having heard" means: having heard his dwelling place, to whoever reports "Your dear companion Soṇaka dwells at such and such a place," I give a hundred. "Seen" means: to whoever, having seen and reporting "He was seen by me at such and such a place," I give a thousand.

Thus, making known that when the king first sang the inspired utterance verse, it was sung back by the boy Pañcacūḷaka, the Teacher, having fully awakened, spoke one and a half verses -

2. Then spoke the young man, a boy with five topknots;
"Having heard, give me a hundred, a thousand to one who has seen Soṇaka;
I will tell you of Soṇaka, my companion who played in the dust."

But the meaning of the verse spoken by him is -Great king, whatever you say "I give a hundred to whoever reports having heard," give that too to me alone; whatever you say "I give a thousand to whoever reports having seen," give that too to me alone; I will tell you of your dear companion right now, before your very eyes, "This is Soṇaka."

From here onwards, the verses, being easily understood and spoken by the Fully Enlightened One, should be understood according to the method of the Pāḷi text -

3. "In which country, in which kingdoms and towns;
Where did he see Soṇaka? Tell me this when asked.
4. "In your very realm, O king, in your very pleasure ground;
Straight-trunked great sal trees, with blue radiance, delightful.
5. "They stand like clouds, charming, dependent on each other;
At their root, Soṇaka meditates without clinging;
While beings in the world are burning, he is quenched.
6. "Then the king set out, with his fourfold army;

Having had a level road made, he went to where Soṇaka was.

7. "Having gone to the pleasure ground, wandering in the great forest;
He saw Soṇaka seated, quenched while others are burning."

3-7. Therein, "with straight trunks" means with straight main stems. "Great sal trees" means great trees. "Like clouds" means resembling dark blue clouds. "Delightful" means charming. "Dependent on each other" means standing entwined, branch with branch, root with root. "Of them" means beneath the sal trees of such kind in your park forest. "Meditates" means he meditates with the meditative absorptions known as meditation on the three characteristics and meditation on a single object. "Without clinging" means free from clinging to sensual pleasures and so on. "While burning" means while beings are burning with the eleven fires. "Quenched" means having extinguished those fires, meditating with a cool heart, seated on a stone slab at the foot of the auspicious sal tree in your park, this companion of yours, shining like a golden image, awaits you. "And then" means, monks, thereupon that king Arindama, having merely heard his words, thinking "I shall see the Individually Enlightened One Soṇaka," set out with his fourfold army. "Wandering" means without going straight, wandering about in that great jungle thicket, having gone to his presence, he saw him seated.

He, without paying homage to him, having sat down to one side, because of his own delight in mental defilements, imagining him to be a wretched beggar, spoke this verse -

- 8.** "This monk is indeed wretched, shaven-headed, wrapped in the double robe;
Without mother, without father, he meditates at the root of a tree."

Therein, "meditates" means motherless, fatherless, having reached a state of compassion, he meditates.

9. Having attended to this word, Soṇaka said this:
A king is not wretched, touching the Teaching with the body.
10. "And whoever, having rejected the Teaching, conforms to what is not the Teaching;
That king is wretched, evil, heading for evil."

9-10. Therein, "this" means having heard this word of reproach against going forth from him who was delighting in defilements and speaking against going forth. "Said this" means making known the virtue of going forth, he said this. "Touching" means touching - showing that one by whom the noble path state has been touched with the mental body, he is not called wretched, he said thus. "Having rejected" means having taken out from one's individual existence. "Evil, heading for evil" means evil through the doing of evil deeds oneself, and heading for evil through being without support for others who are doing them too.

Thus he reproached the Bodhisatta. He, as if not knowing his own reproached state, having spoken his name and clan, making friendly welcome with him, spoke a verse -

- 11.** "'Arindama' is my name, they know me as the king of Kāsi;

Is your sleeping place comfortable, having arrived here, Soṇaka?"

Therein, "kacci" means for us at least there is nothing uncomfortable, but he asks whether for you, having arrived here, dwelling in this park, there is pleasant abiding.

Then the Individually Enlightened One, having said to him "Great king, not only here, but even while dwelling elsewhere there is no such thing as unhappiness for me," began the verses called the Verses on the Good Fortune of an Ascetic -

12. "Always good fortune for the propertyless, homeless monk;
They do not store in granaries, nor in jars, nor in baskets;
Seeking what is prepared by others, by that the virtuous sustain themselves.
13. "For the second time, good fortune for the propertyless, homeless monk;
Blameless almsfood is to be eaten, and no one obstructs.
14. "For the third time too, good fortune for the propertyless, homeless monk;
Quenched almsfood is to be eaten, and no one obstructs.
15. "A fourth good fortune for the propertyless, homeless monk;
For the liberated one wandering in the realm, in whom attachment is not found.
16. "For the fifth time too, good fortune for the propertyless, homeless monk;
When the city was burning, nothing of his was burnt.
17. "Sixthly, good fortune for the propertyless, homeless monk;
When the realm was being plundered, nothing of his was taken away.
18. "For the seventh time too, good fortune for the propertyless, homeless monk;
Along a path guarded by thieves, and whatever other highwaymen;
Taking bowl and robe, one of good conduct goes in safety.
19. "The eighth good fortune for the propertyless, homeless monk;
Whatever direction he departs to, he goes without longing."

12-19. Therein, "for the homeless one" means, great king, for the monk who has abandoned the household life and attained the state of homelessness, who is propertyless and who owns nothing, there is always only good fortune. "They do not store" means, great king, those propertyless monks do not store wealth and grain in a granary, nor in a jar, nor in a hand-basket; but those of good conduct, having put on the double robe and having taken a bowl, seeking and searching from house to house in succession for food that is prepared by others, cooked in others' houses, having reviewed that food by way of the nine kinds of loathsomeness, having consumed it with that almsfood obtained from here and there, they sustain their livelihood.

"Blameless almsfood is to be eaten" means the four requisites produced by wrong means of livelihood such as the practice of medicine and so on, or by scheming, talking, hinting, belittling, seeking gain with gain - by such wrong livelihood, or even those produced righteously but consumed without reviewing, are called blameworthy

almsfood. But having abandoned wrong ways of earning, having avoided wrong livelihood, those produced righteously and impartially, consumed after reviewing by the very method stated as "Having reflected wisely, I use the robe," are called blameless almsfood. By whom such blameless almsfood is to be eaten, is to be consumed, and for those eating such blameless almsfood, no mental defilement whatsoever, not even a trifling one, obstructs or oppresses in dependence on the requisites - for him too there is good fortune for the second time, for the propertyless, homeless monk.

"Quenched" means for a worldling monk, even almsfood arisen righteously, consumed after reviewing, is called quenched almsfood; but exclusively, only the almsfood of one who has eliminated the mental corruptions is called quenched almsfood. Why? For he, among these four kinds of use - use by theft, use by debt, use by inheritance, and use by ownership - eats that by way of use by ownership; having gone beyond the slavery of craving, having become an owner, he consumes it; no mental defilement whatsoever, not even a trifling one, obstructs on account of that.

"For the liberated one wandering in the realm" means for one whose mind is not attached to supporting families and so on, like a cloud that has been cut away, like the spotless disc of the moon released from Rāhu's mouth, for whom, while wandering in villages, market towns and so on, there is not even one attachment among the attachment of lust and so on. For a certain one dwells in company with families, sharing another's sorrow, rejoicing together; a certain one wanders with a mind not attached even to mother and father, like a young resident of the village of Korunagara. For such a one, even a worldling, there is only good fortune.

"Nothing of his" means whoever indeed has many requisites, he, thinking "May thieves not take away my requisites," deposits surplus robes and so on at a supporting family within the city; then when the city is burning, having heard "A fire has arisen at such and such a family," he grieves and is wearied. For such a one there is no good fortune. But whoever, great king, fulfils the duty of a bird, has only requisites connected to the body, for such a one nothing was burnt; therefore for him too there is good fortune for the fifth time.

"Vilumpamānamhī" means viluppamānamhi; or this itself is the reading. "Was not taken away" means just as when thieves, having come out from mountain thickets and so on, are plundering the country, they plunder and carry away what has been stored within the village belonging to one with many requisites; likewise, for the propertyless one whose requisites are connected to the body, nothing was taken away - for him too there is good fortune for the sixth time.

"And whatever other highwaymen" means whatever other highwaymen too stationed at those various places for the purpose of collecting tolls; and protected from them. "Bowl and robe" means a clay bowl and reinforced accessories, and a rag-robe, and inexpensive waistband, water strainer, needle, razor, and bowl bag - thus, having made all eight requisites connected to the body, one who has set out on the road, not being harassed by anyone, goes in safety. "Of good conduct" means for indeed, having seen desirable robes and so on, thieves take them away; tax collectors too

search the bowl bag and so on, thinking "What indeed is in his hands?" But one of good conduct, of frugal living, goes in safety while they are merely watching; therefore for him too there is good fortune for the seventh time.

"He goes without longing" means due to the absence of any requisite in excess of what is connected to the body, stored away in the monastery, he does not even turn back and look at his dwelling place. Whatever direction he wishes to go, going there he goes without longing, like the elder of the two sons of good family who went forth at the Thūpārāma, having departed from Anurādhapura.

Thus the Individually Enlightened One Soṇaka spoke of eight blessings of the ascetic life. But beyond that, he was indeed capable of speaking of even a hundred, even a thousand, immeasurable blessings of the ascetic life. But the king, because of his delight in sensual pleasures, having cut short his talk, making known his own inclination towards sensual pleasures, saying "I have no need for the blessings of the ascetic life," said -

20. "Many are the blessings of the ascetic life, which you, monk, praise;
But I am greedy for sensual pleasures, what shall I do, Soṇaka?
21. "Human sensual pleasures are dear to me, and also divine pleasures are dear to me;
Then by what means may we obtain both worlds?"

20-21. Therein, "in reason" means by reason.

Then the Individually Enlightened One said to him -

22. "Greedy for sensual pleasures, delighting in sensual pleasures, infatuated with sensual pleasures;
Men, having done evil deeds, are reborn in an unfortunate realm.
23. "And those who, having abandoned sensual pleasures, have gone forth, free from fear from any quarter;
Having attained unification of mind, they do not go to an unfortunate realm.
24. "I will make a simile for you, hear it, O tamer of enemies;
By means of a simile some wise ones here understand the meaning.
25. "Having seen a corpse in the Ganges, floating in the great ocean;
A crow thought, lacking wisdom, mindless.
26. "'Indeed this vehicle has been obtained, and this food is not trifling';
There by night, there by day, right there the mind delights.
27. "Eating the meat of the elephant, drinking the water of the Ganges;
Seeing the sacred forests, the bird did not fly away.
28. "And that descending Ganges, the heedless one delighted in the carcass;
Plunged into the ocean, where there is no passage for birds.
29. "And he, his food exhausted, having flown up, the bird;

Not behind, not in front, not to the north, nor to the south.

30. He did not reach an island, where there is no passage for birds;
And right there he fell, just like a weakling.
31. "And the sea fish, crocodiles, sea-monsters, and dolphins;
Forcibly devoured him, trembling, with broken wings.
32. "Just so you, O king, and whatever others are enjoyers of sensual pleasures;
If greedy they will not vomit them out, the wise know them as having the
wisdom of a crow.
33. "This simile for you, O king, has been made to illuminate the meaning;
And you will be known by that, whether you will do it or not."

22-33. Therein, "evil deeds" means, great king, you are greedy for sensual pleasures, and men, in dependence on sensual pleasures, having done evil deeds such as bodily misconduct and so on, where even in a dream neither divine nor human sensual pleasures are obtained, they are reborn in that unfortunate realm - this is the meaning. "Having abandoned" means having given up like a lump of spittle. "Safe from every quarter" means with no future fear from any quarter among lust and so on. "Having attained unification" means having attained unification of mind, the state of dwelling alone. "Not they" means those gone forth ones of such a kind do not go to an unfortunate realm.

"A simile for you" means, great king, I will make one simile for you who desire divine and human sensual pleasures, who are like a crow attached to an elephant carcass; listen to that - this is the meaning. "Carcass" means an elephant's dead body. "In the great ocean" means in deep and broad water. It is said that a certain great elephant, while roaming on the bank of the Ganges, having fallen into the Ganges, being unable to climb out, died right there and floated in the Ganges; with reference to that, this was said. "A crow" means one crow going through space. "Indeed this vehicle" means he, having thought thus, having hidden there, made this determination: "This elephant vehicle has been obtained by me; hidden here I shall live happily; and this will be no trifling food for me; now it is not fitting for me to go elsewhere." "Delighting there" means there, both by night and by day, right there his mind was delighted. "Did not depart" means he did not fly up and leave.

"Descending" means descending towards the ocean. "Ohāriṇī" is also a reading; that means carrying away towards the ocean - this is the meaning. "Where there is no passage" - he said this with reference to the middle of the ocean. "With food exhausted" means one whose food is exhausted. "Having flown up" means when the hide and flesh were consumed, the collection of bones, broken by the force of the waves, sank in the water. Then that crow, being unable to find a footing in the water, flew up; the meaning is: having thus flown up. "Where there is no passage for birds" means in whatever middle of the ocean there is no passage for birds, there he, having thus flown up, having gone to the western direction and not finding a footing there, then to the eastern, then to the northern, then to the southern - having gone to all four directions, he did not find, did not reach a footing for himself - this is the meaning. Or else, the crow, having thus flown up, went to each direction among the

western and so on, but did not reach an island - thus the meaning here should be understood. "Fell" means he fell down. "Like a weakling" means just as a weakling would fall, just so he fell. "Susu" means fierce fish called susu. "By force" means by violence, against his will indeed. "With broken wings" means with destroyed wings.

"If greedy they will not vomit them out" means if, having become greedy, they will not vomit out sensual pleasures, will not throw them away. "Having the wisdom of a crow, they" means having wisdom equal to a crow's - thus those wise ones, the knowledgeable ones beginning with the Buddha, know - this is the meaning.

"Illuminating the meaning" means making the meaning clear. "And you will be known" means and you will become known. This is what is meant - Great king, an exhortation has been given to you by me who desires your welfare; but if you will act upon it, you will be reborn in the heavenly world; if you will not act upon it, submerged in the mire of sensual pleasures, at the end of life you will be reborn in hell - thus you yourself, by that reason or non-reason, will become known either in heaven or in hell. But I am freed from all existences, one incapable of rebirth.

But by the Individually Enlightened One giving this exhortation, the river was shown, the elephant carcass floating in it was shown, the crow feeding on the carcass was shown, the time of its drinking water after eating the carcass was shown, the time of seeing the delightful jungle thicket was shown, the entry into the ocean of the carcass floating in the river was shown, the time of the crow's meeting with destruction, not having obtained a support on the elephant carcass in the middle of the ocean, was shown. Therein, the river should be seen as the round of rebirths without discernible beginning; the elephant carcass floating in the river as the five types of sensual pleasure in the round of rebirths; the crow as the foolish worldling; the time of the crow's drinking water after eating the carcass as the time of joy of the worldling after having enjoyed the types of sensual pleasure; the seeing of the delightful jungle thicket by the crow while still attached to the carcass as the seeing of the thirty-eight objects by way of hearing by the worldling while still attached to the types of sensual pleasure; the time of the crow's meeting with destruction, being unable to obtain a support when the carcass had entered the ocean, as the great calamity of great destruction in the great hell for the foolish worldling who is greedy for the types of sensual pleasure, heading for evil, being unable to obtain a support in wholesome mental states - thus it should be seen.

Thus he, having given exhortation by this simile, now in order to make firm and establish that very exhortation, spoke a verse -

34. "One or two words, the compassionate one should speak;
Beyond that one should not speak, like a slave in the presence of a master."

Therein, "one should not speak" means for indeed, when speaking beyond that to one who does not take up the word, one becomes like a slave in the presence of a master. For a slave speaks regardless of whether the master takes up the talk or does not take it up. Therefore it was said: "beyond that one should not speak."

35. "Having said this, Soṇaka of boundless wisdom departed;
In the sky, in the atmosphere, having instructed the noble."

This is the verse discovered by the Fully Enlightened One.

Therein, "having said this" means, monks, that Individually Enlightened One, of boundless supramundane higher intelligence, being of boundless wisdom, having said this, having flown up by supernormal power, having thus instructed the noble saying "Whether you will go forth, it is up to you; whether you will not go forth, it is up to you; exhortation has been given to you by me; be heedful," departed.

The Bodhisatta too, standing and looking at him going through the sky as far as the range of sight, when he had passed beyond the range of vision, having gained a sense of urgency, thought - "This brahmin, being of low birth, scattering the dust of his own feet upon the head of me who was born in an unbroken warrior lineage, having flown up into the sky, has gone; it is fitting for me too to go forth, having departed this very day." He, wishing to go forth, having handed over the kingdom, spoke a pair of verses -

36. "Where now are the king-makers, the workers and those who have come to expertise;
I shall hand over the kingdom, I am not desirous of kingship.
37. "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."

36-37. Therein, "where indeed" means where indeed are these. "King-makers" means those who, having consecrated one worthy of kingship, make him king. "The workers and those who have come to expertise" means the workers and whatever others who have come to the state of being experienced, those who speak auspicious words at the face. "Desirous of kingship" means desirous of kingship. "Who knows death tomorrow" means who is able to know this: whether death is today or tomorrow.

Having heard him thus handing over the kingdom, the ministers said -

- 38.** "You have a young son, Dīghāvu, the increaser of the realm;
Consecrate him in the kingdom, he will be our king."

From here onwards, the verses connected with the inspired utterance, beginning with the verse spoken by the king, should be understood according to the method of the Pāḷi text -

39. "Quickly bring the prince, Dīghāvu, the increaser of the kingdom;
I will consecrate him in the kingdom, he will be your king.
40. "Then they brought the prince, Dīghāvu, the increaser of the kingdom;
Having seen him, the king addressed his delightful only son.
41. "Sixty thousand villages, complete in every respect;
Proceed to them, child, I hand over the kingdom to you.
42. "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures.
43. "Sixty thousand elephants, adorned with all ornaments;

Mātaṅgas with golden trappings, clothed in golden adornments.

44. "Mounted by village headmen, with spears and goads in hand;
Proceed to them, child, I hand over the kingdom to you.
45. "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
46. "Sixty thousand horses, adorned with all ornaments;
Thoroughbreds by birth, Sindh horses with swift conveyance.
47. "Mounted by village headmen, bearing short swords and bows;
Proceed to them, child, I hand over the kingdom to you.
48. "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
49. "Sixty thousand chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
50. "Mounted by village headmen, with bows in hand, wearing armour;
Proceed to them, child, I hand over the kingdom to you.
51. "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
52. "Sixty thousand cows, red-coloured with bulls and leading bulls;
Proceed to them, son, I hand over the kingdom to you.
53. "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
54. "Sixteen thousand women, adorned with all ornaments;
With variegated clothes and ornaments, adorned with jewelled earrings;
Proceed to them, son, I hand over the kingdom to you.
55. "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
56. "While I was still young, dear father, my mother died, so I have heard;
Without you, dear father, I do not endeavour even to live.
57. "Just as a young one follows behind a forest elephant;
Roaming in mountain fastnesses, on even and uneven ground.
58. "Thus I will follow you, taking my bowl behind;
I will be easy to support for you, I will not be difficult to support for you.
59. "Just as an ocean-going ship, of merchants seeking wealth;
A medium of exchange there might seize, the merchants would meet with
disaster.

60. "Just so this son is a misfortune, an obstacle-maker for me;
Bring this boy to the mansion that increases delight.
61. "There, with golden-adorned hands, like nymphs to Sakka;
They will delight him there, and with them he will delight.
62. Then they brought the boy to the mansion that increases delight;
Having seen him, the maidens addressed Dīghāvu, the increaser of the kingdom.
63. "Are you a deity, a gandhabba, or Sakka, the first of givers?
Who are you, or whose son are you? How may we know you?
64. "I am not a god nor a gandhabba, nor Sakka, the first of givers;
I am the son of the King of Kāsi, Dīghāvu, the increaser of the realm;
Support me, may you be blessed, I shall become your husband.
65. "The maidens addressed him there, Dīghāvu, the increaser of the kingdom;
Where has the king arrived, where has the king gone from here?
66. "The king has passed beyond the mire, the king is established on dry ground;
Free from thorns, free from thickets, he has entered upon the great path.
67. "And I have entered upon the path leading to an unfortunate realm;
Thorny and dense, by which they go to an unfortunate realm.
68. "Welcome to you, O king, like a lion to Giribbaja;
Instruct us, great king, you are the lord of us all."

39-68. Therein, "quickly" means: then bring him swiftly. "Addressed" means he addressed by saying "sixty thousand villages" and so on. "Adorned with all ornaments" means those elephants were adorned with all ornaments such as those worn on the head and so on. "With golden caparison garments" means with bodies covered by caparison inlaid with gold. "With trainers" means with elephant trainers. "Thoroughbreds indeed" means those able to discern what should and should not be done. "By breed" means of Sindh breed, born on the bank of the Sindhu river in the Sindhu country. "With trainers" means with horse trainers. "With those bearing short swords and bows" means with those bearing short sword weapons and bow weapons. "With panther skins and also tiger skins" means surrounded with panther hides and tiger hides. "With trainers" means with charioteers. "With those in armour" means with those clad in armour. "Rohañña" means of red colour. "Bull-leaders" means endowed with a chief bull reckoned as a leader.

"While I was still young, dear father" means then the prince said: dear father, I have heard that my mother died while I was still young; I shall not be able to live without you. "Pota" means a young offspring. "Jessantaṃ" means wandering. "Seafaring" means wandering in the ocean. "Seeking wealth" means of those who were seeking wealth. "Vohāra" means a strange medium of exchange, a creature that drags down, or a fierce fish, or a water demon, or a whirlpool. "There" means in that ocean. "The merchants would meet with disaster" means then those merchants would become

stricken with disaster. "Siyyum" is also a reading. "Puttakalī" means a wretched son, an unlucky son. The prince did not dare to say anything further. Then the king, commanding the ministers, said beginning with "this." Therein, "with golden-handed" means kambu is called gold; the meaning is: with hands adorned with golden ornaments. "As they wish" means as they wish, so they do.

Having said thus, the Great Being, having had him consecrated right there, sent him to the city. But he himself, alone, having departed from the park, having entered the Himalayas, having built a hermitage in a delightful piece of ground, having gone forth in the going forth of sages, sustained himself on forest roots and fruits. The great multitude too escorted the prince into Bārāṇasī. He, having circumambulated the city, ascended the mansion. Making known that meaning, the Teacher said beginning with "then." "Having seen him, the maidens addressed" means having seen him who had come with a great retinue and splendour of glory, those dancing women, not even knowing "this is so-and-so by name," having gone, addressed him. "Take me as your own" means you desire me. "Mire" means the mire of defilements such as lust and so on. "Dry ground" means by the going forth. "Free from thorns" means devoid of the thorns of lust and so on. "Free from thickets" by those very thickets. "The great path" means he has entered upon the great road leading to heaven and liberation. "By which" means he says: by which wrong path they go to an unfortunate realm, that I have entered upon. Then they thought - "The king has already gone forth having abandoned us; this one too appears to have a mind dispassionate towards sensual pleasures; if we do not delight him, he might depart and go forth; we shall make a show of delighting him." Then, delighting in him, they spoke the concluding verse. Therein, "Giribbaja" means just as a maned lion coming to the golden cave, the dwelling place of young lions, so your coming there is welcome. "You are our" means you are the lord, the master of all of us.

And having said thus, they all took up their musical instruments, and various kinds of dances and songs were performed. His fame was great; he, intoxicated by the vanity of fame, did not remember his father, and having exercised the kingdom righteously, went according to his actions. The Bodhisatta too, having produced the meditative absorptions and direct knowledges, at the end of his life span was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too the Truth-finder went forth in the great renunciation indeed," connected the Jātaka - "At that time the Individually Enlightened One attained final Nibbāna, the son was Prince Rāhula, the rest of the assembly was the Buddha's assembly, but King Arindama was myself."

The commentary on the Soṇaka Jātaka is the first.

530. The Commentary on the Saṃkicca Jātaka

"Having seen the king seated" - this the Teacher spoke while dwelling in Jīvaka's Mango Grove, referring to the deed of patricide of Ajātasattu. For he, in dependence on Devadatta, by his word having had his father killed, at the end of Devadatta's schism of the Community, when disease arose for the one whose assembly was broken, having heard that the one who was going to Sāvatthī on a bed-palanquin

thinking "I shall ask the Truth-finder's forgiveness" had entered the earth at the gate of Jeta's Grove, frightened thinking "Devadatta, having become an opponent of the Perfectly Enlightened One, having entered the earth, became one heading for Avīci; by me too, in dependence on him, my father, a righteous king of righteousness, was killed; shall I too indeed enter the earth?" he did not find mental delight in the sovereignty of kingship; as soon as he had entered sleep thinking "I shall sleep a little," as if cast down upon the iron great earth nine yojanas thick, as if being pounded with iron stakes, as if being torn apart and devoured by dogs, he would rise up crying out with a frightful sound.

Then one day, on the Komudī, the fourth month, surrounded by a company of ministers, having looked at his own fame, he thought "My father's fame was greater than this; such as I am, I, in dependence on Devadatta, had the righteous king of righteousness killed." Even as he was thus thinking, a burning fever arose in his body; his entire body became soaked with sweat. Then, having thought "Who indeed might be able to dispel this fear of mine?" having known "Setting aside the One of Ten Powers, there is no other," thinking "I am a great transgressor against the Truth-finder; who indeed might lead me and present me?" having considered "There is no one else apart from Jīvaka," having taken hold of him, making a means of going, having uttered the inspired utterance "How delightful indeed, friends, is this moonlit night," having said "What ascetic or brahmin might I attend upon today?" when the disciples of Pūraṇa and others had spoken of the virtues of Pūraṇa and others, not heeding their words, having asked Jīvaka in return, when he had spoken of the virtues of the Truth-finder, being told "Let Your Majesty attend upon that Blessed One," having had the elephant carriages prepared, having gone to Jīvaka's Mango Grove, having approached the Truth-finder, having paid homage, having been received with a friendly welcome by the Truth-finder, having asked about the fruit of asceticism visible here and now, having heard the Truth-finder's sweet proclamation of the Teaching on the fruit of asceticism, at the conclusion of the discourse having announced his state as a lay follower, having asked the Truth-finder's forgiveness, he departed. He, from then on, giving gifts, guarding morality, having made association with the Truth-finder, hearing the sweet talk on the Teaching, through association with a good friend, having become one whose fear was abandoned, with hairs no longer standing on end, having regained mental delight, in happiness he prepared the four postures.

Then one day they raised up a discussion in the Teaching hall - "Friends, Ajātasattu, having done the deed of patricide, became overcome with fear; not finding mental delight in dependence on the sovereignty of kingship, he experiences suffering in all postures; he now, having come to the Truth-finder, through association with a good friend, with fear gone, experiences the happiness of sovereignty." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too this one, having done the deed of patricide, in dependence on me, slept in happiness," brought up the past.

In the past, Brahmadatta, while exercising kingship in Bārāṇasī, obtained a son named Prince Brahmadatta. At that time the Bodhisatta took conception in the house of the chaplain; as soon as he was born, they gave him the name "Prince Saṃkicca."

Both of them grew up together in the king's residence. Having become companions to one another, having come of age, having gone to Takkaṣilā, having learnt all the crafts, they returned. Then the king gave the viceroyalty to his son. The Bodhisatta too was in the presence of the viceroy himself. Then one day the viceroy, having seen the great fame of his father who was going for amusement in the park, having aroused greed towards it, having thought "My father is like my brother; if I shall look on waiting for his death, I shall obtain the kingdom in old age; at that time, what use is a kingdom even if obtained? Having killed my father, I shall seize the kingdom," reported that matter to the Bodhisatta. The Bodhisatta warded him off saying "My dear, the deed of patricide is indeed weighty, it is the path to hell; it is not possible to do this; do not do it." He, having spoken again and again, being warded off by him up to the third time, consulted with his footmen. They too, having accepted, investigated a means of killing the king. The Bodhisatta, having known that incident, thinking "I shall not be together with them," without even asking permission of his mother and father, having departed through the main gate, having entered the Himalayas, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, subsisting on forest roots and fruits, he dwelt.

The prince too, when he had gone, having had his father killed, experienced great fame. Having heard "Prince Saṃkicca, it is said, has gone forth in the going forth of sages," many sons of good families, having departed, went forth in his presence. He, surrounded by a great group of sages, dwelt there. All were obtainers of meditative attainments indeed. The king too, having killed his father, having experienced the happiness of kingship for only a trifling time, from then on, frightened, not finding mental delight, became like one who had reached the carrying out of punishment in hell. He, having recollected the Bodhisatta, thought "My companion, having prohibited me saying 'The deed of patricide is weighty; do not do it,' being unable to make me accept his talk, having made himself faultless, ran away. If he had been here, he would not have allowed me to do the deed of patricide; he would also remove this fear of mine. Where indeed does he dwell now? If I were to know his dwelling place, I would have him summoned. Who indeed might inform me of his dwelling place?" - thus he thought. He, from then on, in the inner palace and in the royal assembly, spoke only in praise of the Bodhisatta.

When such a long stretch of time had passed, the Bodhisatta, thinking "The king remembers me; it is fitting for me to go there, expound the Teaching to him, make him fearless, and come back," having dwelt for fifty years in the Himalayas, surrounded by five hundred hermits, having come through the sky, having descended into the park named Dāyapassa, surrounded by a group of sages, sat down on a stone slab. The park keeper, having seen him, having asked "Venerable sir, what is the name of the leader of the group?" and having heard "The wise Saṃkicca by name," having recognised him himself too, having said "Venerable sir, stay right here until I bring the king; our king wishes to see you," having gone quickly to the royal palace, informed the king of his arrival. The king, having gone to his presence, having made a fitting offering as was proper, asked a question. Making known that meaning, the Teacher said -

69. "Having seen the king seated, Brahmadaṭṭa, the bull among charioteers; Then he announced to him, towards whom you were compassionate.

70. "This Saṃkicca has arrived, highly honoured among the sages;
Being in a hurry, go out, quickly see the great sage.
71. "Then the king, hurrying, having mounted the yoked chariot;
Surrounded by friends and ministers, the bull among charioteers went.
72. "Having put down the five royal insignia, the increaser of the Kāsi realm;
The hair-fan, the turban, the sword, the umbrella, and the sandals.
73. "Having descended from the vehicle, the king, having set aside the covering,
Approached Saṃkicca seated on the side of the park.
74. "Having approached, that king exchanged friendly greetings with the sage;
Having concluded that talk, he sat down to one side.
75. "Having sat down to one side, then he considered the proper time;
Thereupon he proceeded to ask about evil deeds.
76. "We ask the sage Saṃkicca, highly honoured among the sages;
Seated on the side of the park, honoured by the community of sages.
77. "To what destination do they go after death, men who transgress the
Teaching;
The Teaching has been transgressed by me, tell me this when asked."

69-77. Therein, "having seen" means, monks, that park keeper, having seen the king seated in the royal assembly hall, then announced to him; saying "towards whom you were" means he informed - this is the meaning. "Towards whom you were" means: great king, towards whom you were compassionate and of tender heart, whose praise you repeatedly declared, this Saṃkicca, regarded as one who has well attained charming qualities among the sages, has arrived in your park, seated on a stone slab, surrounded by a group of sages, like a golden image. "Being in a hurry" means: great king, those gone forth are by nature unattached to family or group; they might depart even while you are still coming. Therefore, being in a hurry, go out quickly; because of seeking the great virtues beginning with morality, see the great sage.

"From there" means, monks, that king, having heard his word, immediately after that word of his. "Having put down" means having laid aside. It is said that upon reaching the park gate itself, this occurred to him - "Those gone forth are indeed worthy of respect; it is inappropriate to go to the presence of the ascetic Saṃkicca in an ostentatious manner." He removed the yak-tail fan with a jewel-inlaid golden handle, the golden turban-cloth, the well-encased ceremonial sword, the white parasol, and the golden slippers - these five regalia. Therefore it was said "having put down." "The covering" means having set aside that very regalia and having given it into the hands of the storekeeper. "In the Dāyapassa" means in the park so named. "Then he considered the proper time" means then he knew "Now is the time for me to ask a question." However, in the Pāḷi "at the suitable time" has come; the meaning is that he considered the asking of questions in accordance with the proper time. "Proceeds" means he proceeded. "After death" means having departed; or this is a name for the world beyond; therefore the meaning is the world beyond. "By me" means: venerable

sir, the Teaching of good conduct has been transgressed by me; the deed of patricide has been done. Tell me this: to what destination do patricides go, in which hell are they tormented? - thus he asks.

Having heard that, the Bodhisatta, having said "If so, great king, listen," gave exhortation for the time being. The Teacher, making known that meaning, said -

78. "The sage Saṃkicca said to the increaser of the Kāsi realm,
Seated on the side of the park, 'Great king, listen to me.
79. "For one going by a wrong path, whoever instructs the way;
If one would do according to his word, no thorn would pierce him on the path.
80. "To one practising what is not the Teaching, whoever instructs in the Teaching;
If one would do according to his word, he would not go to an unfortunate realm."

78-80. Therein, "by the wrong path" means by a road beset by thieves. "Instructs the path" means he declares the secure path. "No thorn would pierce him on the path" means the thorn of a thief would not see the face of that man who gives exhortation. "Who the Teaching" means who the teaching of good conduct. "Not he" means that person would not go to an unfortunate realm classified as hell and so on. For, great king, what is not the Teaching is like a wrong path, the teaching of good conduct is like a secure path; but you formerly, having told me "I shall kill my father and become king," being warded off by me, not heeding my word, having killed your father, now you grieve; one who does not heed the exhortation of the wise, like one who has entered upon a thieves' road, reaches great disaster.

Having thus given him exhortation, expounding the Teaching further, he said -

81. "The Teaching is the path, great king, but what is not the Teaching is the wrong path;
What is not the Teaching leads to hell, the Teaching causes one to reach a good destination.
82. "Men who practise what is not the Teaching, O king, who live unrighteously;
To what destination they go after death, in hell, hear from me.
83. "Saṅjīva and Kālasutta, Saṅghāta and the two Roruvas;
Then another, Mahāvīci, and Tāpana and Patāpana.
84. "Thus these eight hells, declared as difficult to overcome;
Filled with cruel deeds, each with sixteen adjuncts.
85. "Terrible torments for the miserly, flaming, of great peril;
And causing horripilation, fearsome, terrifying, painful.
86. Rectangular, with four gates, divided into sections, measured;
Surrounded by an iron wall, covered over with iron.
87. "Their floor is made of iron, blazing, endowed with heat;

All around for a hundred yojanas, they stand pervaded always.

88. "They fall into hell, feet upward, head downward;
Those who transgress against the sages, the restrained austere ascetics.
89. "They, the destroyers of growth, are cooked, like fish cut into portions;
For incalculable years, men who are criminals.
90. "With burning body, constantly within and without;
From hell they do not attain, the door, those seeking to escape.
91. "They run to the east, then they run from behind;
They run to the north too, then they run to the south;
For whatever door they go to, that very one is shut.
92. "For many thousands of years, people bound for hell;
Having raised their arms, they cry out, having reached suffering not trifling.
93. Like an angered venomous snake, powerful, difficult to pass over;
One should not approach those of good dispositions, the restrained austere ascetics.
94. "The mighty-bodied great archer, Ajjuna, lord of the Kekakas;
The thousand-armed was destroyed, having insulted the sage Gotama.
95. "Having scattered the dustless calf with dust, the emaciated one, Daṇḍakī;
Like a palm tree cut from the root, that king went to ruin.
96. "Majjha, having injured his mind towards the glorious Mātanga;
Together with his retinue was destroyed, the Majjha forest then came to be.
97. "Having insulted Kaṇhadīpāyana, the sage, the Andhakaveṇḍas;
Having struck each other with pestles, they arrived at Yama's realm.
98. "And this being, cursed by the sage, who formerly moved through the sky;
Entered the earth, the Cetiya king, with diminished self, having reached his time.
99. Therefore, the wise do not praise going by desire;
One should speak with an uncorrupted mind, a word connected with truth.
100. "If with a corrupted mind, whatever man looks at a sage;
Accomplished in true knowledge and conduct, he will go to hell below.
101. "Those who abuse the elders, people of harsh attack;
Without offspring, without heirs, they become like palm stumps.
102. "And whoever kills one gone forth, a great sage who has performed his obligations;
He suffers in the Kāḷasutta hell, for a long time.

103. "And whatever king is established in what is not the Teaching, destroyer of the country, like a wild animal;
Having tormented the countryside, after death he suffers in the Tormenting hell.
104. "And he suffers for a hundred thousand divine years;
Overcome by a mass of flames, he feels painful feeling.
105. From his body, luminous flames flash forth;
The limbs of the fire-eater, with hairs and nails.
106. "With burning body, constantly within and without;
Overwhelmed by suffering, he roars, like an elephant pricked by a goad.
107. "Whoever out of greed kills his father, or out of hate, that lowest of men;
He suffers in the Kālasutta hell, for a long time.
108. "Such a one suffers in the iron pot, and when cooked they strike him with spears, skinless;
Having made him blind, feeding on urine and excrement, they plunge such a man into lye.
109. "And red-hot boiling iron balls, and long stakes heated for a long time;
Having taken them to force open, bound with ropes, the demons enter the opened mouth.
110. "Brown dogs and spotted vultures, flocks of ravens and twice-born birds with iron beaks;
Having assembled, they eat the trembling one, having divided the tongue, scraps of food with blood.
111. That one, like a burnt palm tree, with body broken apart, the demons wander about, beating him;
For this is their delight, while the others are suffering, they dwell in such a hell;
Whoever in the world here are slayers of their fathers.
112. "And a son, having killed his mother, having gone from here to Yama's abode;
He undergoes intense suffering, having reached the fruit of his own actions.
113. "Non-human spirits, exceedingly powerful, the slayer of the one who gave birth;
With iron spikes, they oppress again and again.
114. "That flow from their own limbs, blood arising from themselves;
Like molten copper, red-hot, they make the matricide drink.
115. "Loathsome, a corpse, putrid, foul-smelling, a mire of excrement;
Resembling pus and blood, having plunged into the lake one remains.
116. "There worms eat him, huge-bodied with iron mouths;

Having broken through the skin, greedy for flesh and blood.

117. "And he, having reached that hell, submerged to the depth of a hundred men;
The putrid corpse blows its stench, all around for a hundred yojanas.
118. "For even one with eyes, by the eyes, by that odour decays;
Such suffering, Brahmadata, a matricide obtains.
119. "Having passed beyond the razor-blade, sharp and difficult to endure;
The women who cause abortions fall into the difficult Vetaraṇī river.
120. "The silk-cotton trees made of iron, with thorns sixteen inches long;
Hang down on both sides, over the difficult Vetaraṇī river.
121. "They stand flaming, like masses of fire from afar;
Ablaze with fire, risen upward for a yojana.
122. "These go to hell, heated with sharp thorns;
Women who are adulterous, and men who go to others' wives.
123. "They fall head downwards, turned over, struck down, many;
They lie with pierced limbs, they stay awake for long, always.
124. "Then at the end of the night, into a great mountain-like;
Copper cauldron they are cast, heated, with fire and water alike.
125. "Thus by day and by night, the immoral, wrapped in delusion;
Experience their own action, wrong-doing by themselves in the past.
126. "And whatever wife bought with wealth, despises her husband;
Or mother-in-law or father-in-law, or even the elder brother-in-law or sister-in-law.
127. "With a hook they draw out the tip of her tongue, together with its binding;
She sees in herself a tongue a fathom long, full of worms;
She is unable to make herself understood, after death she suffers in the
Tormenting hell.
128. "Sheep-butchers, pig-butchers, fishermen, deer-hunters;
Thieves, cattle-butchers, hunters, those who speak blame as praise.
129. "With spears and iron hammers, with swords and arrows;
Being struck, they fall headlong into the caustic river.
130. "The fraudulent dealer, in the evening and morning, is struck with iron
hammers;
Then the vomit of those of wretched state, they always consume from others.
131. "Crows, jackals, vultures, ravens and those with iron beaks;
They eat the trembling wrongdoer.

132. "Those who kill a deer with a deer, or a bird with a bird;
The wicked, covered with defilement, they are goers to the minor hells."

81-132. Therein, "the Teaching is the path" means the teaching of the ten wholesome courses of action is the secure, fearless path to a good destination. "Of unrighteous livelihood" means a livelihood contrived not according to the Teaching. "In hell, they" means I speak of those hells in which they are reborn. "Listen to me" - the Great Being, even though asked by the king about the hell in which patricides are reborn, without showing that first, said thus in order to show the eight great hells and the sixteen subsidiary hells. Why? For if that were shown first, the king would die right there with a broken heart; but having seen beings being tormented in these hells, having become one who follows what he has seen, thinking "Just as I, there are also many other evil-doers; I shall be tormented among them," he would become healthy with arisen encouragement. Showing those hells, however, the Great Being first split the earth in two by the power of supernormal power and showed them afterwards.

The meaning of their words is - The beings doomed to hell, cut into fragments and made into splinter after splinter by the guardians of hell who have seized blazing various weapons, revive again and again here - thus it is Sañjīva. The guardians of hell, roaring and shouting again and again, having seized blazing various weapons, having pursued and struck the beings doomed to hell again and again on the blazing iron ground, having cast down the fallen ones on the blazing ground, having laid down the blazing black line, having seized the blazing hatchet, themselves shouting, making those crying out with a great cry of distress into octagonal and sixteen-sided shapes, plane them here - thus it is Kālasutta. Great blazing iron mountains crush here - thus it is Saṅghāta. There, it is said, they make beings sink into the blazing iron ground of nine yojanas up to the waist and make them motionless. Then from the east a blazing iron mountain, having arisen, crying out like a thunderbolt, having come, having gone as if grinding sesame seeds on a grinding stone, crushing those beings, stands in the western direction; one arisen from the western direction too, having gone in just the same way, stands in the eastern direction. But the two, having come together, crush them like pieces of sugar-cane in a sugar-cane mill. Thus there they experience suffering for many hundreds of thousands of years.

"And the two Roruvas" means the two are the Flame Roruva and the Smoke Roruva. Therein, the Flame Roruva is filled with red-hot copper flames established for a cosmic cycle; the Smoke Roruva is filled with alkaline smoke. In the Flame Roruva, flames enter through the nine wound-openings of those being tormented and burn the body; in the Smoke Roruva, alkaline smoke enters through the nine wound-openings of those being tormented and seethes the body like flour. In both places, the beings being tormented cry out with a great uproar - thus both are called "Roruvas." There is no interval of flames, or of beings being tormented, or of their suffering here - thus it is Avīci; the great Avīci is Mahāvīci. For there, flames having arisen from the eastern and other walls strike against the western and other walls, and having pierced through those walls, extend a hundred yojanas in front. Flames arisen from below strike above; flames arisen from above strike below. Thus, for now, here there is no interval of flames whatsoever. But its interior, a space of a hundred yojanas, is continuously filled with beings like a measure filled with the flour of the milk-creeper; there is no measure of beings being tormented in the four postures,

and they do not harm one another; they are tormented in their own place only. Thus here there is no interval of beings whatsoever. But just as six drops of honey on the tip of the tongue become negligible because of the intensity of the burning of a seventh drop of molten copper, so there, because of the intensity of the burning, the remaining six unwholesome-resultant equanimities become negligible; suffering alone is continuously evident. Thus here there is no interval of suffering whatsoever. This one, together with the walls, is three hundred and eighteen yojanas in breadth, and in circumference nine hundred and fifty-four yojanas, and together with the projections ten thousand yojanas. Thus its greatness should be understood.

"It scorches motionless beings" - thus it is Tāpāna. "It scorches exceedingly" - thus it is Patāpāna. Therein, in Tāpāna, for the time being, they make beings sit on blazing iron stakes the size of a palm tree trunk. Below that the earth burns, the stakes burn, the beings burn. Thus that hell scorches motionless beings. But in the other, having struck the beings reborn there with blazing weapons, they make them ascend a blazing iron mountain. When they stand on the mountain top, a wind conditioned by their actions strikes. They, being unable to remain there, fall feet upward and head downward. Then from below, from the iron ground, blazing iron stakes arise. They, having struck those with the very top of their heads, with bodies pierced through on them, burn and are tormented. Thus this one scorches exceedingly.

The Bodhisatta, however, showing these hells, having first shown the Sañjīva hell, having seen the beings doomed to hell suffering there, when great fear had arisen in the public, having caused it to disappear, again having split the earth in two, showed the Kālasutta hell; there too, having seen the beings suffering, when great fear had arisen in the public, having caused that too to disappear - thus he showed them in succession. Then, having addressed the king, having said "Great king, having seen the beings suffering in these eight great hells, it is fitting for you to practise diligence," in order to speak again of the function of those very same great hells, he said beginning with "thus these." Therein, "declared" means spoken by me to you, and indeed already spoken by the ancients. "Filled" means full. "Each with sixteen adjuncts" means for each one of these hells, making four at each of the four gates, sixteen adjunct hells each; thus altogether one hundred and twenty-eight adjunct hells and eight great hells make one thousand three hundred and thirty-six hells. "Terrible torments for the miserly" means all these are torments for the miserly. Terrible because of the intensity of suffering. Flaming because of the existence of flames produced by kamma. Of great peril because of the greatness of fear. "Merely seeing or merely hearing, the hairs bristle" means and causing horripilation. Fearsome because of their dreadfulness. Terrifying because of their generating fear. Painful because of the absence of happiness. "Rectangular" means all are like quadrangular caskets. "Divided" means divided by means of four gates. "Measured in sections" means measured by setting aside portions by means of the gate-streets. "Covered over with iron" means all are covered with an iron lid nine yojanas in extent. "They stand pervaded" means all stand having pervaded this much space.

"Feet upward, head downward" - this he said with reference to those rolling about in those various hells and falling again and again. "Transgressors" means those who speak having transgressed with harsh speech. In the great hells, it is said, for the most part those who have committed offences against righteous ascetics and

brahmins are cooked; therefore he spoke thus. "They, the destroyers of growth" means they, the transgressors against the sages, because of the destruction of their own growth, as destroyers of growth, are cooked like fish cut into portions.

"Incalculable" means impossible to count. "Evil-doers" means doers of cruel deeds.

"Those seeking to escape" means even though seeking and searching for an exit from hell, they do not find a door of escape. "To the east" means when that gate is open, then they run facing towards it; there their skin and so on burn. And when they have reached near the gate, that one closes for them, and the western gate appears as if open. This same method applies everywhere. "Those of good dispositions" means one should not approach sages of good dispositions like a snake of the aforesaid kind, one should not go near them striking with harsh speech or bodily action. Why? Because of having offended against the restrained austere ascetics, because of having to experience great suffering in the eight great hells.

Now, in order to show those kings who, having assailed such ones, reached that suffering, he said beginning with "the mighty-bodied." Therein, "the mighty-bodied" means one endowed with strength, having a large body. "The great archer" means a great bowman. "Lord of the Kekakas" means the ruler of the Kekaka country. "The thousand-armed" means thousand-armed through the ability to string a bow that required a thousand arms of five hundred archers to string. "Gone to destruction" means arrived at ruin. The stories, however, are expanded in the Sarabhaṅga Jātaka. "Having injured his mind" means having corrupted his own mind. "Towards Mātaṅga" means towards the wise Mātaṅga. The story is described in the Mātaṅga Jātaka. "Having assailed Kaṇhadīpāyana" means having insulted Kaṇhadīpāyana. "Yama's domain" means the place where the command of the king of hell-wardens holds sway. The story is expanded in the Ghaṭapaṇḍita Jātaka. "By the sage" means by the ascetic Kapila. "Entered" means he entered. "Cecca" means the Cetiya king. "Fallen state" means the state of having declined in individuality, with supernormal power having disappeared. "Having reached his turn" means having reached his turn, the time of death. The story is told in the Cetiya Jātaka.

"Therefore indeed" means because, having become subject to the control of the mind, having offended against the sages, one suffers in the eight great hells, therefore indeed. "Going by desire" means the fourfold going to bias beginning with desire. "With a corrupted" means with an angry one. "He will go to hell below" means he, by that action leading downwards, goes to hell below indeed. But in the Pāḷi text "nirayussada" is written; the meaning is that he goes to the adjunct hell. "The senior" means those senior in age and those senior in virtue. "Without offspring" means even in another existence they do not obtain offspring or heirs - this is the meaning. "Like a palm tree" means even in this present life, like a palm tree with its roots cut, having reached great destruction, they are reborn in hell. "And whoever kills one gone forth" means whatever foolish person kills an ascetic. "For a long time" means for a long time.

Thus the Great Being, having shown the hells of suffering for those who harass sages, next showing the hells of suffering for unrighteous kings, said beginning with "and whoever." Therein, "destroyer of the country" means one who destroys the country by going through the power of desire and so on. "Surrounded by a mass of flames" means encompassed by a multitude of flames. "Of the fire-eater" means of one who

eats fire itself. "The limbs" means all the major and minor limbs of the body measuring three gāvutas. "With hairs and nails" means together with these, all become a single mass of flames. "Afflicted by pikes" means he cries out just as an elephant pierced by pikes cries out when being made to undergo the imperturbability training.

Thus the Great Being, having shown the hells of suffering for unrighteous kings, now in order to show the hells of suffering for patricides and so on, said beginning with "whoever out of greed." Therein, "out of greed" means out of greed for fame and wealth. "Or out of hate" means or out of malicious mind. "Skinless" means having taken him out of the iron pot after many thousands of years of being cooked, having stripped the skin from his body measuring three gāvutas, having cast him down upon the blazing iron ground, having pounded him with sharp iron stakes, they crush him to bits. "Having made him blind" means, great king, the guardians of hell, having cast that patricide face up upon the blazing iron ground, having pierced his eyes with blazing iron stakes, having made him blind, having put hot urine and excrement into his mouth, having rolled him about like a straw chair, they plunge him into alkaline metallic water that has been established for a cosmic cycle. "And red-hot boiling iron balls" means again they make him eat boiling excrement-mud and blazing iron balls. But he, having seen that being brought, closes his mouth. Then, having taken long stakes heated for a long time, blazing, having forced open and opened his mouth, having cast in a rope-bound iron hook, having pulled out his tongue, they enter and throw that iron ball into that opened mouth. "Demons" means the guardians of hell.

"Brown dogs and" means, great king, having dragged out the tongue of that patricide with a hook, having pinned the tongue down to the ground with iron spikes, brown dogs, spotted dogs, and hounds, and vultures with iron beaks, and flocks of ravens, and other birds of various kinds, having assembled, as if cutting with weapons, having divided it, having made portions in the shape of crow's feet, as if eating trembling scraps of food with blood, they devour the beings - this is the meaning. "That one, like a burnt palm tree" means that patricide, with blazing body like a burning palm tree. "With body broken apart" means with body broken apart here and there. "Beating" means striking with blazing iron hammers. "For this is their delight" means that is the delight, the sport, of those guardians of hell. "While the others are suffering" means the other beings in hell are suffering. "Slayers of fathers" means patricides. Thus, having seen this hell of suffering for patricides, the king became frightened and trembling.

Then the Great Being, having consoled him, showed the hell of suffering for matricides. "The abode of Yama" means the dwelling of Yama; the meaning is hell. "One who has reached the fruit of his own actions" means one who has reached it by the fruit of his own action. "Non-human spirits" means the guardians of hell. "The slayer of the one who gave birth" means the matricide. "With spikes" means having wrapped him with iron bowstring-hemp fibres, they oppress him with an iron machine. "Him" means that matricide. "They make him drink" means the blood of that one being oppressed trickles down and fills an iron pan. Then they take him out from the machine; at that very moment his body becomes normal. Having laid him face up on the ground, they make him drink boiling blood like molten copper. "Having plunged in, he stands" means having oppressed him with iron machines for many thousands of

years, they throw him into a loathsome, foul-smelling, repulsive, great pit of excrement-mud; he, having plunged into and having entered that lake, stands there. "Of huge bodies" means with bodies the size of a single-trough boat. "With iron mouths" means with iron-needle mouths. "Having broken through the skin" means beginning with the skin, having broken through even the bones, they eat even the bone marrow. "Greedy" means attached, infatuated. And not only do they eat, but having entered through the lower passage and so on, they come out through the mouth and so on; having entered through the left side and so on, they come out through the right side and so on; they make the entire body full of holes large and small; he there, overcome by extreme suffering, crying out, suffers. "And he" means that matricide too, having reached that hell of a hundred men's depth, is as if submerged up to his head; and that corpse, having become putrid, gives off its stench all around for a hundred yojanas. "The mother-slayer" means the matricide.

Thus the Great Being, having shown the hell of suffering for matricides, again showing the hell of suffering for those who cause abortions, spoke a verse. "Having passed beyond the razor-blade" means having passed beyond the razor-blade hell. There, it is said, the guardians of hell spread out exceedingly great razors with their blades facing upwards; then those women who, having drunk caustic abortifacient medicines, caused the embryos to be aborted - those women who cause abortions - the guardians of hell, striking them with blazing weapons, pursue them; they, being cut into fragments on the sharp razor-blades, rising up again and again, treading upon and passing beyond that razor-blade hell which is difficult to endure, pursued by the guardians of hell, fall into the difficult, hard to cross, uneven Vetaraṇī river. There the torture will become evident in the Nimi Jātaka.

Thus, having shown the hell for women who cause abortions, the Great Being, showing the thorn-silk-cotton-tree hell where adulterers and adulteresses, falling, are tormented, said beginning with "made of iron." Therein, "hanging down on both sides" means the branches of those silk-cotton trees hang down on both banks of the Vetaraṇī. "They are flaming" means those beings with blazing bodies, having become flaming, stand. "A yojana" means their body is three leagues; but together with the flames arising from it, they are a yojana in height. "These go" means those adulterous beings, being beaten with various kinds of weapons, ascend these silk-cotton-tree hells. "They fall" means they, having been stuck on the branches of the trees and having burnt for many thousands of years, again struck by the guardians of hell with weapons, having been turned over and having rolled around, fall head downwards. "Many" means numerous. "With pierced limbs" means at the time of their falling from there, stakes rise up from the iron ground below and receive their heads; those stakes come out through their lower passage; they, thus with bodies pierced on the stakes, lie for a long time. "Long" means the meaning is: not obtaining sleep even in a dream, they keep awake for a long time. "At the end of the night" means by the passing of the nights; the meaning is: by the lapse of a long time. "They are cast" means they, thrown by the guardians of hell into a copper cauldron sixty yojanas in extent, blazing, established for a cosmic cycle, filled with the liquid of blazing copper, are tormented in the copper cauldron. "Immoral" means adulterers.

Thus the Great Being, having shown the silk-cotton-tree hell of suffering for adulterers and adulteresses, from here onwards, making known the place of suffering for those who do not fulfil the duties towards their husband, mother-in-law, father-in-law, and so on, said beginning with "whatever woman." Therein, "despises" means not performing the duty towards the husband as stated in the Bhisā Jātaka, she imagines having surpassed them. "Or the elder" means the husband's elder brother. "Sister-in-law" means the husband's sister. For indeed, not fulfilling the duty towards any one of these, consisting of the various services such as rubbing the hands, feet, and back, bathing, feeding, and so on, not establishing shame and moral fear towards them, she is said to despise them; she too is reborn in hell. "With a hook" means for her who does not fulfil the duties towards her husband and so on, having reviled and abused her husband and others, having been reborn in hell, having made her lie down on the iron ground, having opened her mouth with an iron spike, they draw out the tip of her tongue with a hook, and drag it out together with its binding by means of a rope-bond. "With worms" means filled with worms. This is what is meant - Great king, that being doomed to Niraya Hell sees his own tongue, a fathom in length, thus dragged out, filled with worms the size of great troughs, arisen at the places struck again and again with weapons. "She is unable to make herself understood" means even though wishing to beseech the guardians of hell, she is not able to say anything. "In the Tormenting hell" means thus she, having been tormented there for many thousands of years, is again tormented in the Tormenting great hell.

Thus the Great Being, having shown the hell of suffering for those who do not fulfil the duties towards their husband, mother-in-law, father-in-law, and so on, now showing the hells of suffering for pig-butchers and others, said beginning with "sheep-butchers." Therein, "those who speak blame as praise" means those who engage in divisive speech. "The caustic river" means these sheep-butchers and others, being struck with spears and other weapons, fall into the Vetaraṇī river - this is the meaning. The remaining places of suffering for sheep-butchers and others will become evident in the Nimi Jātaka. "One who practises fraud" - this was said with reference to the doers of fraudulent judgement and of false weighing and so on. There the hells of suffering for those who give fraudulent judgements, those who bring false suits, and fraudulent traders will become evident in the Nimi Jātaka. "Vomit" means what has been vomited. "Of wretched state" means of those with wretched individual existence. This is what is meant - Great king, those beings of wretched state vomit when their heads are being split with iron hammers; then that vomit is thrown with blazing iron pans into the mouths of some among them; thus they are said to consume the vomit of others. "Bheraṇḍakas" means jackals. "Trembling" means laid face down, with tongue dragged out, trembling here and there. "By a deer" means by a deer that frequents the water. "By a bird" means by one of just such a kind. "They go" means they are goers. "Hell-adjunct" means the adjunct hell. However, in the Pāḷi "to hell below" is written. But this hell will become evident in the Nimi Jātaka.

Thus the Great Being, having shown these many hells, now having made a revelation of the heavenly world, showing the king the heavenly world, said -

133. "And the peaceful go upward, by well-practised action here;

See the fruit of what was well practised, the gods with Indra, including the Brahmā realm.

134. "Therefore I say to you, great king, lord of the country, practise the Teaching; **133-134.** So practise the Teaching, O king, that when well practised, you would not regret it afterwards."

Therein, "the peaceful" means those who are peaceful in body and so on. "Upward" means the heavenly world. "With Indra" means together with the lords in each respective place. For the Great Being, showing him the gods beginning with those of the realm of the four great kings, saying "Great king, see the gods ruled by the four great kings, see the four great kings, see the Thirty-three gods, see Sakka" - thus showing all the gods together with their Indras and including the Brahmā realm, he showed "This too is the fruit of what was well practised, this too is the fruit." "That I say" means therefore I say that. "The Teaching" means henceforth, having abandoned the five enmities beginning with killing living beings, perform meritorious deeds such as giving and so on. "That when well practised, you would not regret" means in such a way that the meritorious action of giving and so on, well practised, through its ability to conceal the remorse conditioned by the deed of patricide, you would not regret it - so practise that well, perform much merit - this is the meaning.

He, having heard the talk on the Teaching of the Great Being, thenceforth obtained consolation. The Bodhisatta, however, having dwelt there for some time, went to his own dwelling place itself.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too this one was consoled by me indeed," connected the Jātaka: "At that time the king was Ajātasattu, the group of sages was the Buddha's assembly, but the wise Saṃkicca was myself."

The commentary on the Saṃkicca Jātaka is the second.

The Jātaka summary -

Now in the Sixty Section, listen to my saying;
The excellent one named Jātaka, the one named Soṇaka-Arindama;
Likewise Vuttaratha, Usabha, Kicca and Vara.

The commentary on the Chapter of Sixties is concluded.



ABOUT THIS TRANSLATION

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

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