

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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14. Commentary on the Book of Birth Stories-1 (14. Jātaka-
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PaliVerse

5. The Collection of Minor Texts

14. Commentary on the Book of Birth Stories-1

2. The Book of the Twos

1. The Chapter on the Steadfast

151. Commentary on the Rājovāda Jātaka

"He throws the firm at the firm" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the exhortation of the king. That will become evident in the Tesakuṇa Jātaka. But on one day, the King of Kosala, having decided a case that had gone to bias and was difficult to judge, having eaten his morning meal, with hands still wet, having mounted the decorated chariot, having gone to the Teacher's presence, having fallen at his feet resplendent with fully opened lotuses, having paid homage to the Teacher, sat down to one side. Then the Teacher said this to him - "Well now, from where are you coming, great king, in the middle of the day?" "Venerable sir, today while judging a case that had gone to bias and was difficult to judge, not finding an opportunity, now having decided that, having eaten, with hands still wet, I have come to your presence." The Teacher said: "Great king, judging a case righteously and impartially is wholesome; this is the path to heaven. It is not wonderful that you, receiving exhortation from the presence of an Omniscient Buddha such as me, should judge a case righteously and impartially. This alone is wonderful, that formerly kings, having heard the word of wise men who were not omniscient, judging cases righteously and impartially, having avoided the four ways of going to bias, without disturbing the ten duties of a king, having exercised kingship righteously, went filling the city of heaven." Having said this, being requested by him, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having taken conception in the womb of his queen-consort, having received the care of pregnancy, safely came forth from his mother's womb. And on the name-giving day they gave him the name "Prince Brahmadatta." He, gradually having come of age, at the age of sixteen, having gone to Takkaśilā, having attained accomplishment in all crafts, by the elapse of his father, having been established in the kingdom, exercised kingship righteously and impartially, and instructed on judgment without proceeding by way of desire and so on. When he was thus exercising kingship righteously, the ministers too judged cases by righteousness alone. When cases were being judged righteously, there were no makers of fraudulent suits at all; because of their absence, the uproar for the purpose of suits in the royal courtyard was cut short. The ministers, even having sat for a day at the law-court, not seeing anyone coming for the purpose of judgment, would rise and depart; the law-court reached the state of being abandoned.

The Bodhisatta thought - "While I am exercising kingship righteously, there are none at all coming to the law-court, the uproar has been cut short, the law-court has reached the state of being abandoned. Now it is proper for me to seek out my own faults; having heard 'This indeed is my fault,' having abandoned that, I shall conduct myself in virtues alone." Thenceforth, investigating "Is there indeed any fault-speaker of mine?" not seeing any fault-speaker among the inner courtiers, having heard only praise of his own virtues, thinking "These, even out of fear of me, without speaking of faults, would speak only of virtues," investigating the outer courtiers, not seeing there either, he investigated within the city. Outside the city, at the four gates, he investigated the four villages. Even there, not seeing any fault-speaker, having heard only praise of his own virtues, thinking "I shall investigate the countryside," having entrusted the kingdom to the ministers, having mounted a chariot, having taken only the charioteer, having departed from the city in the guise of an unknown person, investigating the countryside, having gone as far as the borderland, not seeing any fault-speaker, having heard only praise of his own virtues, he turned back from the border boundary along the highway facing towards the city.

But at that time, the king of Kosala named Ballika too, exercising kingship righteously, having been one seeking talk of faults, not seeing any fault-speaker among the inner courtiers and so on, having heard only praise of his own virtues, investigating the countryside, came to that region. Both of them, at a certain low-lying place on a cart road, were face to face; there was no place for the chariot to move aside. Then the charioteer of King Ballika said to the charioteer of the king of Bārāṇasī "Move your chariot aside." He too said "Hey, charioteer, move your chariot aside; in this chariot is seated the Great King Brahmadatta, the lord of the kingdom of Bārāṇasī." The other too said to him "Hey, charioteer, in this chariot is seated the Great King Ballika, the lord of the kingdom of Kosala; having moved your chariot aside, give way for our king's chariot." The charioteer of the king of Bārāṇasī, thinking "This one too is indeed a king; what indeed should be done?" thinking "There is this means," having asked the age, having concluded "Having moved aside the chariot of the younger, I shall give way for the elder," having asked that charioteer the age of the king of Kosala, investigating, having known that both were of the same age, having asked everything - the extent of the kingdom, power, wealth, fame, birth, clan, and family district - having known "Both are lords of a kingdom of three hundred yojanas, equal in power, wealth, fame, birth, clan, and family district," having thought "I shall give way for the virtuous one," asked "My dear charioteer, what kind is the moral conduct of your king?" He, declaring his own king's faults as if they were virtues, saying "Such and such is the moral conduct of our king," spoke the first verse

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1. "He throws the firm at the firm, Ballika the soft at the soft with softness;
He conquers even the good with good, even the bad with bad;
Such is this king, charioteer, drive off from the road."

Therein, "he throws the firm at the firm" means whoever is firm and should be conquered by a powerful firm blow or word, at him he throws a firm blow or word. Thus it shows that having become firm himself, he conquers him. "Ballika" is the name of that king. "The soft with softness" means a soft person he conquers by himself also becoming soft, by a soft means only. "He conquers even the good with

good" means those who are good, good persons, them he conquers by himself also becoming good, by a good means only. "Even the bad with bad" means but those who are bad, them he conquers by himself also becoming bad, by a bad means only - thus it shows. "Such is this king" means this king of Kosala of ours is of such a form in morality and conduct. "Drive off from the road, charioteer" means having moved your own chariot off from the road, drive off, go by a side road, give the road to our king - thus he says.

Then the charioteer of the king of Bārāṇasī, having said to him "Hey, has a talk of your own king's virtues been spoken by you?" when it was said "Yes," having said "But if you say these are virtues, what then are faults like?" when it was said "Let these be faults for now, but what kind of virtue does your king have?" saying "If so, listen" spoke the second verse -

- 2.** "One should conquer wrath by non-wrath, one should conquer the bad by good;
One should conquer the miser by giving, the speaker of falsehood by truth;
Such is this king, charioteer, drive off from the road."

Therein, "such" means endowed with the virtues stated by way of "one should conquer wrath by non-wrath" and so on. For this one conquers an angry person by himself being non-wrathful, by non-wrath; but he conquers the bad by himself being good, by a good means only; he conquers the miser, the obstinate stingy one, by himself being a donor, by giving. "The speaker of falsehood by truth" means he conquers a liar by himself being a speaker of truth, by truth. "Drive off from the road, charioteer" means my dear charioteer, go away from the road. Give the road to our king who is endowed with such virtues of morality and good conduct; our king is befitting of the road.

When this was said, both King Ballika and the charioteer, having descended from the chariot, having released the horses, having moved the chariot aside, gave the road to the king of Bārāṇasī. The king of Bārāṇasī, having given exhortation to King Ballika that "A king should do this and that," having gone to Bārāṇasī, having performed meritorious deeds such as giving and so on, at the end of life filled the city of heaven. King Ballika too, having taken his exhortation, having surveyed the province, without even seeing any fault-speaker of himself, having gone to his own city, having performed meritorious deeds such as giving and so on, at the end of life filled the city of heaven itself.

The Teacher, having brought this proclamation of the Teaching for the purpose of exhorting the king of Kosala, connected the Jātaka - "At that time the charioteer of King Ballika was Moggallāna, King Ballika was Ānanda, the charioteer of the king of Bārāṇasī was Sāriputta, but the king of Bārāṇasī was myself."

The Commentary on the Rājovāda Jātaka is the first.

152. The Siṅgāla Birth Story Commentary

"One whose actions are unconsidered" - this the Teacher, while dwelling in the Pinnacled Hall, spoke referring to a certain barber's son dwelling in Vesālī. His father, it is said, performed all duties such as beard-dressing, hair-arranging, chessboard-

setting and so on for kings, royal concubines, princes and princesses; he was faithful, devoted, one who had gone for the three refuges, one who had taken upon himself the five precepts, and from time to time hearing the Teaching of the Teacher, he spent his time. He, on one day, going to the king's abode to do work, having taken his own son, went. He, there, having seen a certain Licchavi maiden comparable to a celestial nymph, adorned and prepared, having become enamoured through the power of defilements, having departed from the king's abode together with his father, having ceased taking food, thinking "If I obtain this maiden, I shall live; for one not obtaining her, death is right here," having embraced the small bed, lay down.

Then his father, having approached him, said "Dear son, do not produce desire and lust towards what is without grounds; you are of low birth, a barber's son; the Licchavi maiden is a warrior's daughter, accomplished in birth; she is not suitable for you; I shall bring another maiden for you, similar in birth and clan." He did not accept his father's talk. Then his mother, brother, sister, uncle, and aunt - all the relatives and friends and companions too, having assembled together, even though trying to convince him, were unable to convince him. He, right there, having withered and dried up, met with the destruction of life. Then his father, having performed the bodily duties and the duties for the departed, with diminished sorrow, thinking "I shall pay homage to the Teacher," having taken abundant scents, garlands and cosmetics, having gone to the Great Wood, having venerated the Teacher, having paid homage, seated to one side, when it was said "What indeed, lay follower, you are not seen for many days?" he reported that matter. The Teacher, having said "Indeed, lay follower, not only now has your son, having produced desire and lust towards what is without grounds, met with destruction; in the past too he met with it indeed," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the Himalayan region in a lion's realm. He had six younger brothers and one sister; all of them lived in a golden cave. Now not far from that cave, on a silver mountain, there was a crystal cave; there a certain jackal lived. Afterwards the mother and father of the lions died. They, having left their sister, the young lioness, in the golden cave, having departed for their food resort, having brought meat, gave it to her. That jackal, having seen that young lioness, became enamoured. But while her mother and father were still living, he did not obtain the opportunity; when all seven of them had departed for their food resort, having descended from the crystal cave, having gone to the door of the golden cave, in front of the young lioness, he spoke such intimate talk connected with worldly gains - "Young lioness, I too am a quadruped, you too are a quadruped; be my wife, I shall be your husband; we shall live together in unity, being joyful; you, henceforth, take me under your care through the power of defilements." She, having heard his word, thought - "This jackal is low among quadrupeds, scorned, like an outcast; we are esteemed as belonging to the highest royal family; this one indeed speaks with me an indecent, unsuitable talk; having heard such talk, what shall I do with life? I shall die by stopping the breath from my nostrils." Then this occurred to her - "For me to die just like this is inappropriate; let my brothers first come to me; having told them, I shall die." The jackal too, not having obtained a reply from her presence, overcome with displeasure, thinking "Now she is angry with me," having entered the crystal cave, lay down.

Then one young lion, having killed a certain one among buffaloes, elephants and so on, having eaten meat, having brought a share for his sister, said "Mother, eat the meat." "Brother, I shall not eat meat; I shall die." "Why?" She told him that incident. When it was said "Where is that jackal now?" thinking of the jackal lying down in the crystal cave as "He is lying in the sky," she said "Brother, do you not see? He is lying in the sky on the silver mountain." The young lion, not knowing of his lying down in the crystal cave, having become one with the perception "He is lying in the sky," thinking "I shall kill him," having leaped forward with a lion's speed, struck the crystal cave with his very chest. He, with his chest split, having met with the destruction of life right there, fell at the foot of the mountain. Then another came; she told him too in the same way. He too, having done in the same way, having met with the destruction of life, fell at the foot of the mountain.

Thus, when all six brothers had died, the Bodhisatta came last of all. She, having reported that reason to him too, when it was said "Where is he now?" said "He is lying in the sky on the top of the silver mountain." The Bodhisatta thought - "Jackals have no support in the sky; he must be one lying down in the crystal cave." He, having descended to the foot of the mountain, having seen the six brothers dead, having said "These ones, through their own foolishness, through the absence of wisdom to comprehend, not knowing the nature of the crystal cave, having struck with their chests, must have died; for those who act too hastily without considering, action is of such a nature" - spoke the first verse -

- 3.** "One whose actions are unconsidered, who rushes headlong in haste;
One's own actions torment him, like hot food crammed in the mouth."

Therein, "one whose actions are unconsidered, who rushes headlong in haste" means whatever person wishes to do whatever action, without having considered the fault therein, without having reflected upon it, having been quick, rushes on with sheer speed to do that action, springs forward, proceeds - such a one whose actions are unconsidered, who rushes headlong in haste, thus one's own actions torment him, cause him grief, make him weary. Like what? "Like hot food crammed in the mouth" means just as by one who is eating, without having reflected "this is cool, this is hot," hot food to be swallowed, crammed and placed in the mouth, burns the mouth, the throat, and the belly, causes grief, makes weary - thus one's own actions torment such a person.

Thus that lion, having spoken this verse, thinking "My brothers, through lack of skilfulness in means, thinking 'We shall kill the jackal,' having leaped forward with excessive speed, died themselves; but I, not doing thus, shall split the heart of the jackal even as he lies in the crystal cave," having observed the jackal's path of ascent and descent, having turned to face that direction, roared the lion's roar three times; the earth together with the sky became a single reverberation. The heart of the jackal, even as he lay in the crystal cave, trembling with fear, split; he met with the destruction of life right there.

The Teacher, having said "Thus that jackal, having heard the lion's roar, reached the destruction of life," having fully awakened, spoke the second verse -

- 4.** "And the lion, with a lion's roar, made the mountain resound with a hollow

sound;
Having heard the lion's roar, the jackal dwelling on the mountain;
Frightened, fell into terror, and his heart burst."

Therein, "a lion" - there are four lions: the grass lion, the tawny lion, the dark lion, and the maned lion with deeply red paws. Among these, the maned lion is what is intended here. "Made the mountain resound with a hollow sound" means with that lion's roar, more frightful than the sound of a thunderbolt, he made that silver mountain resound, made it a single reverberation. "Dwelling on the mountain" means dwelling on the silver mountain mixed with crystal. "Frightened, fell into terror" means frightened by the fear of death, he fell into mental terror. "And his heart burst" means and because of that fear of his, his heart burst.

Thus the lion, having brought the jackal to the destruction of life, having concealed the brothers in one place, having told his sister of their state of death, having consoled her, having dwelt for the length of his life in the golden cave, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the lay follower became established in the fruition of stream-entry. "At that time the jackal was the barber's son, the young lioness was the Licchavi maiden, the six younger brothers were certain elders, but the eldest brother, the lion, was myself."

The Commentary on the Siṅgāla Jātaka is the second.

153. Commentary on the Pig Jātaka

"I am a quadruped, my dear" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain elderly elder. For on one day, at night, while the hearing of the Teaching was taking place, when the Teacher, having stood on the delightful step of the staircase at the door of the perfumed chamber, having given the exhortation of the Fortunate One to the community of monks, had entered the perfumed chamber, the General of the Teaching, having paid homage to the Teacher, went to his own residential cell. Mahāmoggallāna too, having gone to his residential cell itself, having rested for a moment, having come to the Elder's presence, asked questions; each question asked, the General of the Teaching, as if raising up a full moon in the sky, having answered, made it clear. All four assemblies too sat hearing the Teaching. Therein one elderly elder thought - "If I, stirring up Sāriputta in the midst of this assembly, shall ask a question, this assembly, having known 'This one is very learned,' will show me honour and respect" - having risen from within the assembly, having approached the Elder, having stood to one side, he said "Friend Sāriputta, we too ask you one question; give us too permission; give me a judgment, whether by the turning method or the penetrating method, or by refutation or by exertion, or by distinction or by counter-distinction." The Elder, having looked at him, thinking "This old man, established in conduct according to desire, is hollow and does not know anything," without having spoken with him at all, being ashamed, having put down his fan, having descended from his seat, entered his residential cell; the Elder Moggallāna too went to his own residential cell itself.

The people, having risen, pursued him saying "Seize that hollow old man; he did not

allow us to hear the sweet hearing of the Teaching." He, while fleeing, having fallen into a toilet with broken flooring at the edge of the monastery, stood smeared with excrement. The people, having seen him, having become remorseful, went to the Teacher's presence. The Teacher, having seen them, asked "Why, lay followers, have you come at an improper time?" The people reported that matter. The Teacher, having said "Indeed, lay followers, not only now has this old man, having become elated, not knowing his own strength, having challenged those of great strength, become smeared with excrement; in the past too this one, having become elated, not knowing his own strength, having challenged those of great strength, became smeared with excrement," being requested by them, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a lion, made his dwelling in a mountain cave in the Himalayan region. Not far from there, in dependence on a certain lake, many pigs made their dwelling. In dependence on that very lake, hermits too made their dwelling in hermitages. Then one day the lion, having killed a certain one among buffaloes, elephants and so on, having eaten meat as much as he liked, having descended into that lake, having drunk water, came out. At that moment, one fat pig was taking food in dependence on that lake. The lion, having seen it, thinking "On another day I shall eat this one; but having seen me, it might not come again" - out of fear of its not coming, having come out of the lake, began to go along one side. The pig, having looked, thinking "This one, having seen me, being unable to approach me out of fear of me, flees out of fear; today it is fitting for me to challenge this lion" - having raised its head, challenging him for the purpose of battle, spoke the first verse -

- 5.** "I am a quadruped, my dear, you too, my dear, are a quadruped;
Come, my dear, turn back, why do you run away frightened?"

The lion, having heard his talk, having said "My dear pig, today there is no battle between us and you, but on the seventh day from now let there be a battle in this very place," departed. The pig, joyful and delighted, thinking "I shall fight together with the lion," reported that news to his relatives. They, having heard his talk, frightened and trembling, said "Now you will destroy us all; wishing to fight together with the lion without knowing your own strength, the lion, having come, will bring us all to the destruction of life; do not commit a reckless deed." He too, frightened and trembling, asked "Now what shall I do?" The pigs said "My dear, you, having gone to the defecation ground of those ascetics, having rolled your body in putrid dung for seven days and having dried it, on the seventh day, having moistened your body with dew-drops, having gone earlier than the lion's arrival, having ascertained the direction of the wind, stand upwind; the lion, being of a clean nature, having smelled your body odour, having given you the victory, will go away." He, having done so, on the seventh day stood there. The lion, having smelled his body odour, having known the state of being smeared with dung, having said "My dear pig, a fine trick has been devised by you; if you had not been smeared with dung, right here I would have brought you to the destruction of life; but now your body is not possible either to bite with the mouth or to strike with the foot; I give you the victory," spoke the second verse -

- 6.** "You are impure, with putrid hair, foul-smelling you are, pig;

If you are willing to fight, I give you the victory, my dear."

Therein, "with putrid hair" means one whose body hair is foul-smelling because of being smeared with excrement. "Foul-smelling you are" means having become one with an undesirable, loathsome, repulsive odour, you emit an odour. "I give you the victory, my dear" means having said "I give you the victory, I am defeated, off you go," the lion, having turned back from that very place, having taken his food, having drunk water at a lake, went to the mountain cave itself. The pig too reported to his relatives "The lion has been conquered by me." They, frightened and trembling, having fled thinking "The lion, coming again one day, will bring us all to the destruction of life," went elsewhere.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the pig was the old man, but the lion was myself."

The Commentary on the Sūkara Jātaka is the third.

154. Commentary on the Uraga Jātaka

"Here the chief of serpents has entered" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a guild quarrel. It is said that two chief ministers, servants of the king of Kosala, headed by guild leaders, made disputes with each other wherever they met; their enmity became well-known throughout the entire city. Neither the king nor relatives and friends were able to make them united. Then one day the Teacher, towards the break of dawn, surveying kinsmen capable of being enlightened, having seen the decisive support for the path of stream-entry of both of them, on the following day, alone, having entered Sāvattthī for almsfood, stood at the house door of one of them. He, having come out, having taken the bowl, having ushered the Teacher inside the dwelling, having prepared a seat, caused him to sit down. The Teacher, having sat down, having spoken of the benefits of the development of friendliness to him, having known the pliancy of his mind, made known the truths. He, at the conclusion of the truths, became established in the fruition of stream-entry.

The Teacher, having known his state of being a stream-enterer, having had him take that very bowl, having risen, went to the house door of the other. He too, having come out, having paid homage to the Teacher, having ushered him into the house saying "Enter, venerable sir," caused him to sit down. The other too, having taken the bowl, entered together with the Teacher. The Teacher, having described to him the eleven benefits of friendliness, having known the pliancy of his mind, made known the truths. At the conclusion of the truths, he too became established in the fruition of stream-entry. Thus both of them, having become stream-enterers, having confessed their transgressions to one another, having asked forgiveness, were united, being joyful, of one disposition. And on that very day, right in the presence of the Blessed One, they ate together. The Teacher, having finished the meal duty, went to the monastery. They, having taken abundant garlands, fragrances, and ointments, as well as ghee, honey, molasses, and so on, departed together with the Teacher. The Teacher, when the duties had been shown by the Community of monks, having given the exhortation of the Fortunate One, entered the perfumed chamber.

The monks, in the evening period, raised up a talk of praise of the Teacher in the

Teaching hall: "Friends, the Teacher is the tamer of the untamed; those who indeed are two chief ministers whom even the king, though striving for a long time, was not able to make united, nor were relatives, friends, and others able, they were tamed by the Truth-finder in just a single day." 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, did I make these two persons united; in the past too these were made united by me indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, when a festival was proclaimed in Bārāṇasī, there was a great festive gathering. Many humans as well as gods, serpents, supaṇṇas, and so on gathered together for the purpose of seeing the festive gathering. There, in one place, a certain serpent and a supaṇṇa, watching the festive gathering, stood together. The serpent, not knowing the supaṇṇa nature of the supaṇṇa, placed his hand on his shoulder. The supaṇṇa, having turned back and looking, thinking "By whom has a hand been placed on my shoulder?" recognised the serpent. The serpent too, looking, having recognised the supaṇṇa, frightened by the fear of death, having gone out from the city, fled along the surface of the river. The supaṇṇa too, thinking "I shall seize him," pursued him. At that time the Bodhisatta, having become a hermit, dwelling in a hermitage on the bank of that river, during the day, for the purpose of calming disturbance, having put on a bathing cloth, having placed his bark garment outside, having descended into the river, was bathing. The serpent, thinking "In dependence on this one who has gone forth, I shall obtain my life," having abandoned his natural appearance, having created the appearance of a tremendous jewel, entered amongst the bark garment. The supaṇṇa, pursuing, having seen him entered there, out of respect not having seized the bark garment, having addressed the Bodhisatta, in order to make known this matter - "Venerable sir, I am hungry; take your bark garment; I shall devour this serpent" - spoke the first verse -

- 7.** "Here the chief of serpents has entered, with the colour of a rock, desiring release;
And honouring the supreme beauty, though hungry I do not proceed to eat."

Therein, "here the chief of serpents has entered" means in this bark garment the chief of serpents, the king of serpents, has entered. "With the colour of a rock" means with the colour of a jewel; the meaning is having become a tremendous jewel, he entered. "Desiring release" means desiring release from my presence. "And honouring the supreme beauty" means but I, venerating your supreme beauty, your excellent beauty, respecting it. "Though hungry I do not proceed to eat" means even though hungry, I am not able to devour this serpent that has entered amongst the bark garment.

The Bodhisatta, standing right there in the water, having offered praise to the supaṇṇa king, spoke the second verse -

- 8.** "May you, protected by Brahmā, live long, and may divine foods appear for you;
Who, honouring the supreme beauty, though hungry did not proceed to eat."

Therein, "protected by Brahmā" means you, having been guarded by Brahmā, protected by Brahmā. "And may divine foods appear for you" means may foods worthy of the enjoyment of deities appear for you; do not, having committed the killing of living beings, become an eater of serpent flesh.

Thus the Bodhisatta, while standing just in the water, having given thanksgiving, having come out, having put on his bark garment, having taken both of them, having gone to the hermitage, having spoken praise of the development of friendliness, made even the two persons united. They, thenceforth, in unity, being joyful, dwelt in happiness.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the serpent and the supañña were these two chief ministers, but the hermit was myself."

The Commentary on the Uraga Jātaka is the fourth.

155. Commentary on the Bhagga Jātaka

"Live a hundred years, Bhagga" - this the Teacher spoke while dwelling in the King's Park built by King Pasenadi of Kosala near Jeta's Grove, referring to his own sneezing. For on one day the Teacher, having sat down in the midst of the fourfold assembly in the King's Park, while expounding the Teaching, sneezed. The monks made a loud noise, a great noise, saying "May the Blessed One live, venerable sir! May the Fortunate One live!" and by that sound there was an obstacle to the talk on the Teaching. Then the Blessed One addressed the monks: "Is it indeed so, monks, that when one has sneezed, if told 'Live!' on that account one would live or die?" "No indeed, venerable sir." "One should not, monks, when one has sneezed, say 'Live!' Whoever should say so, there is an offence of wrong-doing." Now at that time people, when monks sneezed, said "May you live, venerable sir," and the monks, being scrupulous, did not respond. People grumbled - "How indeed could the ascetics, disciples of the Sakyan, when told 'May you live, venerable sir,' not respond!" They reported this matter to the Blessed One. "Householders, monks, are desirous of blessings; I allow, monks, when told by householders 'May you live, venerable sir,' to say 'May you live long.'" The monks asked the Blessed One - "Venerable sir, when did the 'live-and-live-in-return' custom arise?" The Teacher, having said "Monks, the 'live-and-live-in-return' custom arose in ancient times," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a certain brahmin family in the Kāśi country. His father earns his livelihood by engaging in trade; he, having had the Bodhisatta, who was sixteen years of age, carry jewel-goods, wandering in villages, market towns and so on, having reached Bārāṇasī, having had a meal cooked and eaten at the house of a doorkeeper, not finding a place of residence, asked "Where do visitors who have come at an improper time stay?" Then people said to him "Outside the city there is one hall, but it is occupied by a nonhuman spirit. If you wish, stay there." The Bodhisatta, having said "Come, dear father, let us go; do not fear the demon; I, having tamed him, shall make him fall at your feet," having taken his father, went there. Then his father lay down on a plank, and he himself sat down massaging his father's feet. There a demon dwelling in that place, having attended upon Vessavaṇa for twelve years, while

receiving that hall, obtained "Among the humans who have entered this hall, whoever says 'Live!' when one has sneezed, and whoever, when 'Live!' is said, says 'Live in return!' - setting aside those who speak the 'live-and-live-in-return,' you may eat the rest." He dwelt on the pillar of the back verandah. He, thinking "I shall make the Bodhisatta's father sneeze," by his own power released fine powder; the powder, having come, entered his nostrils. He, while still lying on the plank, sneezed; the Bodhisatta did not say "Live!" The demon descended from the pillar to eat him. The Bodhisatta, having seen him descending, thinking "By this one my father must have been made to sneeze; this must be the man-eating demon who devours one who, when one has sneezed, does not say 'Live!'" spoke the first verse referring to his father -

- 9.** "Live a hundred years, Bhagga, and another twenty more;
May goblins not devour me, may you live a hundred autumns."

Therein, "Bhagga" - he addresses his father by name. "And another twenty" means may you live another twenty years. "May goblins not devour me" means may goblins not devour me. "May you live a hundred autumns" means but may you live a hundred years plus twenty. For "a hundred autumns," when counted, is just a hundred years; that, together with the previous twenty, means a hundred plus twenty is intended here.

The demon, having heard the Bodhisatta's word, thinking "For now it is not possible to devour this young man because he has been told 'Live!', but I shall devour his father," went to the father's presence. He, having seen him coming, thought - "This must be the man-eating demon who devours those who do not say 'Live in return!'; I shall make the return-blessing." He spoke the second verse referring to his son -

- 10.** "May you too live a hundred years, and another twenty more;
May goblins devour the poison, may you live a hundred autumns."

Therein, "may goblins devour the poison" means may goblins devour the *halāhala* poison.

The demon, having heard his words, thinking "I am not able to eat either of them," turned back. Then the Bodhisatta asked him - "My dear demon, why do you eat the people who have entered this hall?" "Because I obtained it after having attended upon Vessavaṇa for twelve years." "But do you get to eat all of them?" "Setting aside those who speak the 'live-and-live-in-return,' I eat the rest." "Demon, you, having done unwholesome deeds even in the past, being hard, harsh, one who harms others, were reborn; now too, having done such action, from darkness you will be one heading for darkness; therefore, from now on, abstain from killing living beings and so on" - having thus tamed that demon, having threatened him with the fear of hell, having established him in the five precepts, he made the demon like a servant.

On the following day, people going about, having seen the demon and having known the state of his having been tamed by the Bodhisatta, reported to the king - "Sire, a certain young man, having tamed that demon, having made him like a servant, stands there." The king, having had the Bodhisatta summoned, placed him in the position of general, and gave great fame to his father. He, having made the demon a receiver of offerings, standing firm in the Bodhisatta's exhortation, having performed

meritorious deeds such as giving and so on, filled the city of heaven.

The Teacher, having brought this proclamation of the Teaching, having said "The 'live-and-live-in-return' custom arose at that time," connected the Jātaka - "At that time the demon was Aṅgulimāla, the king was Ānanda, the father was Kassapa, but the son was myself."

The Commentary on the Bhagga Jātaka is the fifth.

156. Commentary on the Alīnacitta Jātaka

"In dependence on Alīnacitta" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk who had given up energy. The story will become manifest in the Saṃvara Jātaka in the Book of Elevens. Now that monk, when asked by the Teacher "Is it true, monk, that you have given up energy?" said "True, Blessed One." Then the Teacher, having said to him "Did you not, monk, formerly, without giving up energy, having taken the kingdom in the city of Bārāṇasī, which was twelve yojanas in extent, give it to a young prince resembling a piece of flesh? Why now, having gone forth in such a Dispensation, do you give up energy?" brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, not far from Bārāṇasī there was a carpenters' village; there five hundred carpenters lived. They, having gone upstream by boat, having hewn house-building timber in the forest, having prepared right there house materials of the various types such as one-storey and two-storey and so on, having put marks on all the timbers beginning from the pillars, having taken them to the riverbank, having loaded them onto a boat, having come downstream to the city, having built whatever kind of houses people desired for them, having taken coins, they went back to that very place again and brought house materials. While they were thus earning their livelihood, at a certain time, while they were setting up camp and hewing timber, not far away an elephant stepped on an acacia stump. That stump pierced his foot; intense pain arose; the foot, having swollen up, gathered pus. He, overcome by pain, having heard the sound of their wood-chopping, thinking "In dependence on these carpenters there will be safety for me," having gone on three feet to their presence, lay down not far away. The carpenters, having seen that swollen foot, having approached, having seen the stump in the foot, having cut around the stump on all sides with a sharp hatchet, having bound it with a rope, pulling, having extracted the stump, having released the pus, having washed it with hot water, having smeared it with suitable medicines, before long they made the wound comfortable.

The elephant, having become healthy, thought - "By me, in dependence on these carpenters, life was obtained; now it is fitting for me to render them a service." He, from then on, takes out trees together with the carpenters, turns them over and gives them to those who are planing, brings axes and so on, wraps his trunk around and holds the end of the carpenter's measuring line. The carpenters too, at mealtime, giving one morsel of almsfood each, give five hundred morsels of almsfood. Now that elephant had a son, an entirely white thoroughbred elephant calf; therefore this occurred to him - "I am now old. Now it is fitting for me, having given my son for the purpose of doing work for these carpenters, to go." He, without telling the carpenters, having entered the forest, having brought his son, having said "This young elephant

is my son; by you my life was given; I give him to you for the purpose of a physician's fee; he will do your work from now on," having exhorted his son saying "From now on, dear son, whatever work is to be done by me, that you do," having given him to the carpenters, he himself entered the forest.

Thenceforth the young elephant, having become obedient and easy to be admonished by the carpenters, performed all duties. They too fed it with five hundred portions of almsfood; it, having done its work, having descended into the river, having bathed, having played, would come back; and the carpenters' children too, having seized it by the trunk and so on, would play with it both in the water and on dry ground. But thoroughbreds, whether elephants, horses, or men, do not defecate or urinate in the water; therefore it too, not defecating or urinating in the water, did so only outside on the riverbank. Then on one day the rain god rained upstream of the river; then dry elephant dung, having descended into the river with the water, going along, having stuck to a bush at the landing place of the city of Bārāṇasī, stood there. Then the king's elephant keepers, saying "We shall bathe the elephants," led five hundred elephants. Having smelled the odour of the thoroughbred's dung, not even one elephant dared to descend into the river. All of them too, having raised their tails, began to flee; the elephant keepers reported to the elephant trainers. They, thinking "There must be danger in the water," having had the water cleared, having seen that thoroughbred's dung in that bush, having known "This is the reason here," having had a jar brought, having filled it with water, having crushed that in it there, had it sprinkled on the bodies of the elephants; the bodies became fragrant. At that time they descended into the river and bathed.

The elephant trainers, having reported that incident to the king, said "It is fitting to search for and bring that elephant thoroughbred, Sire." The king, having plunged into the river with rafts of boats, with upstream-going rafts of boats arrived at the dwelling place of the carpenters. The young elephant, playing in the river, having heard the sound of a drum, having gone, stood near the carpenters. The carpenters, having gone out to meet the king, said "Sire, if there is need for timber, why have you come? Is it not fitting to send and have it brought?" "I have not come, my good fellows, for the sake of timber, but I have come for the sake of this elephant." "Have it taken and go, Sire." The young elephant did not wish to go. "What does the elephant cause to be done, my good fellow?" "It causes the sustenance allowance for the carpenters to be brought, Sire." "Good, my good fellow" - the king had one hundred thousand coins placed near each of the elephant's four feet, near the trunk, and near the tail. The elephant, not going even by this much, having turned back only when pairs of garments had been given to all the carpenters, inner robes and cloaks to the carpenters' wives, and provisions for the children had been made for the children with whom it had played, having looked at the carpenters, the women, and the children, went together with the king.

The king, having taken it, having gone to the city, having had both the city and the elephant stable decorated, having had the elephant circumambulate the city, having had it enter the elephant stable, having adorned it with all ornaments, having given the consecration, having made it fit for riding, having placed it in the position of his own companion, having given half the kingdom to the elephant, he gave it equal care as himself. From the time of the elephant's arrival, the kingdom over the whole of

Jambudīpa came right into the king's possession. Thus, as time went on, the Bodhisatta took conception in the womb of that king's queen-consort. At the time of the ripening of her pregnancy, the king died. But if the elephant should know the state of the king's death, its heart would split right there; therefore they attended on the elephant without letting it know the state of the king's death. But having heard of the state of the king's death, thinking "The kingdom is hollow, it is said," the neighbouring bordering king of Kosala, having come with a great army, surrounded the city. The city-dwellers, having closed the gates, sent a message to the king of Kosala - "Our king's queen-consort is with full pregnancy; 'In seven days from now she will give birth to a son, it is said' - so the reciters of palmistry said. If she gives birth to a son, we shall give battle on the seventh day, not the kingdom; wait for this much time." The king received it saying "Good!"

The queen gave birth to a son on the seventh day. On his name-giving day, however, since he was born uplifting the unflagging spirit of the great multitude, they gave him the name "Prince Alīnacitta." From the very day of his birth, however, the citizens fought together with the king of Kosala. Due to the lack of a leader for the battle, even the great army, while fighting, retreated little by little. The ministers, having reported that matter to the queen, asked: "We fear defeat as the army retreats thus; but the king's state elephant, the friend of the king, does not know of the king's death, the birth of the son, and the coming and fighting of the king of Kosala - shall we inform him or not?" She, having accepted saying "Very well," having adorned her son, having laid him down on a fine cloth pad, having descended from the mansion, surrounded by a company of ministers, having gone to the elephant stable, having laid the Bodhisatta down at the elephant's feet, said: "Master, your friend has died; we did not inform you out of fear of your heart breaking. This is your friend's son. The king of Kosala, having come, having besieged the city, fights together with your son; the army retreats. Either kill your son yourself, or having taken the kingdom, give it to him."

At that time the elephant, having touched the Bodhisatta with his trunk, having lifted him up, having placed him on his head, having wept, having brought the Bodhisatta down, having laid him in the queen's hands, saying "I shall capture the king of Kosala," departed from the elephant stable. Then his ministers, having put on his armour, having adorned him, having opened the city gate, having surrounded him, went forth. The elephant, having gone out from the city, having trumpeted, having terrified the great multitude, having put them to flight, having broken through the fortress, having seized the king of Kosala by the topknot, having brought him, having laid him down at the feet of the Bodhisatta, having prevented him when he rose up for the purpose of killing, having exhorted him saying "From now on be heedful; do not think 'the prince is young,'" dismissed him. From that time onwards, the kingdom over the whole of Jambudīpa came right into the possession of the Bodhisatta; no other enemy was able to rise up. The Bodhisatta, having performed the consecration at the age of seven, having become the king named Alīnacitta, having exercised the kingdom righteously, at the end of life filled the city of heaven.

The Teacher, having brought up this past, having fully awakened, spoke this pair of verses -

11. "In dependence on Alīnacitta, the great army was delighted;

They captured alive the Kosalan king, dissatisfied with his own kingdom.

12. "Thus accomplished in support, a monk putting forth strenuous energy;
Developing wholesome mental states, for the attainment of freedom from
bondage;
May reach gradually the elimination of all fetters."

11-12. Therein, "in dependence on Alīnacitta" means in dependence on the prince Alīnacitta. "The great army was delighted" means having become full of mirth, thinking "The hereditary kingdom has been seen by us," the great army. "The Kosalan king, dissatisfied with his own kingdom" means the king of Kosala, dissatisfied with his own kingdom, who had come through greed for another's kingdom. "Captured alive" means without killing, that army caused that king to be captured alive by means of an elephant. "Thus accomplished in support" means just as that army, so too any other son of good family, accomplished in support, having obtained as support a good friend, whether a Buddha or a disciple of the Buddha. "Monk" - this is a designation for one who is pure. "Putting forth strenuous energy" means one whose energy has been exerted, endowed with energy free from the four faults. "Developing wholesome mental states" means developing the wholesome, blameless mental states reckoned as the thirty-seven qualities conducive to enlightenment. "For the attainment of freedom from bondage" means developing that mental state for the purpose of attaining Nibbāna, which is secure from the four mental bonds. "May reach gradually the elimination of all fetters" means thus, developing this wholesome mental state beginning from insight, that monk accomplished in the decisive support of a good friend, gradually attaining the insight knowledges and the lower path-fruitions, at the end, because of having arisen when the ten mental fetters are being eliminated, attains arahantship reckoned as the elimination of all mental fetters. Or, because having come to Nibbāna all mental fetters are exhausted, therefore that too is the elimination of all mental fetters itself; thus the meaning is that gradually one attains the elimination of all mental fetters, which is reckoned as Nibbāna.

Thus the Blessed One, having taken the deathless, the great Nibbāna, as the pinnacle of the proclamation of the Teaching, having further made known the truths, connected the Jātaka; at the conclusion of the truths, the monk who had given up energy became established in arahantship. "At that time the mother was Mahāmāyā, the father was the great King Suddhodana, the one who, having taken the kingdom, was given the elephant was this monk who had given up energy, the father of the elephant was Sāriputta, the neighbouring king of Kosala was Moggallāna, but Prince Alīnacitta was myself."

The Commentary on the Alīnacitta Jātaka is the sixth.

157. Commentary on the Guṇa Jātaka

"He dismisses wherever he wishes" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the Elder Ānanda's gain of a thousand cloaks. The story of the elder's recitation of the Teaching in the inner palace of the king of Kosala has come below in the Mahāsāra Jātaka itself. Thus, while the elder was reciting the Teaching in the king's inner palace, a thousand cloaks worth a thousand each belonging to the king were brought. The king thereupon gave five hundred cloaks to five hundred

queens. They all, having set aside those cloaks, on the following day, having given them to the Elder Ānanda, themselves having put on their old cloaks, went to the king's place for the morning meal.

The king asked "Cloaks worth a thousand each were given to you by me; why have you come without putting them on?" "Sire, they were given by us to the Elder Ānanda." "Were all taken by the Elder Ānanda?" "Yes, Sire." "The three robes were permitted by the Perfectly Enlightened One; the Elder Ānanda will, methinks, engage in cloth trade; too many cloaks were taken by him" - having become angry with the elder, having eaten his morning meal, having gone to the monastery, having entered the elder's residential cell, having paid homage to the elder, seated, he asked - "Do, venerable sir, the women of our household learn the Teaching or hear it in your presence?" "Yes, great king, they take what is fit to be taken, they hear what is fit to be heard." "Do they only hear, or do they also give you an inner robe or an outer robe?" "They, today, great king, gave five hundred cloaks worth a thousand each." "Were those taken by you, venerable sir?" "Yes, great king." "Is it not so, venerable sir, that only the three robes were permitted by the Teacher?" "Yes, great king, by the Blessed One only the three robes were permitted for one monk as the principal item for use, but acceptance was not prohibited; therefore those cloaks were accepted by me too in order to give to other monks with worn-out robes." "But those monks, having received cloaks from you, what will they do with their old robes?" "They will make the old double robe into an upper robe." "What will they do with the old upper robe?" "They will make it into an inner robe." "What will they do with the old inner robe?" "They will make it into a bed-sheet." "What will they do with the old bed-sheet?" "They will make it into a ground covering." "What will they do with the old ground covering?" "They will make it into a foot-wiping cloth." "What will they do with the old foot-wiping cloth?" "Great king, offerings given in faith cannot be allowed to go to waste; therefore, having pounded the old foot-wiping cloth with an adze, having kneaded it with clay, they will use it as clay plastering for the lodgings." "Venerable sir, what is given to you cannot be allowed to perish even down to a foot-wiping cloth?" "Yes, great king, what is given to us cannot be allowed to perish; it only becomes something for use."

The king, being satisfied and filled with pleasure, having had the other five hundred cloths kept at home brought, having given them to the elder, having heard the thanksgiving, having paid homage to the elder, having circumambulated, departed. The elder gave the first five hundred cloths obtained to monks with worn-out robes. Now the elder had about five hundred co-resident pupils; among them one young monk, very helpful to the elder, sweeps the residential cell, sets out drinking water and water for washing, gives a wooden toothbrush, water for washing the face, and bathing water, looks after the toilet, the sweat room, and the lodgings, and performs hand-rubbing, foot-rubbing, back-rubbing and so on. The elder afterwards gave all five hundred cloths obtained to him alone, by way of what was fitting, thinking "This one is very helpful to me." He too, having distributed all those cloths, gave them to those who shared the same preceptor.

Thus all those monks who had received cloths, having cut and dyed the cloths, having put on and wrapped themselves in ochre robes the colour of kaṇikāra flowers, having approached the Teacher, having paid homage, having sat down to one side, said thus

- "Venerable sir, is there such a thing as giving by looking at the face for a stream-enterer noble disciple?" "No, monks, there is no such thing as giving by looking at the face for noble disciples." "Venerable sir, five hundred cloths worth a thousand each were given by our preceptor, the Elder Treasurer of the Teaching, to just one young monk alone; but he, having distributed what he had received, gave them to us." "No, monks, Ānanda does not give almsfood by looking at the face; but that monk is very helpful to him; therefore, by way of reciprocating help, by way of virtue, by way of what is fitting, thinking 'It is proper indeed to make a reciprocation for one who has helped,' he gave out of the state of being grateful and acknowledging what was done. For even the wise of old made reciprocation only for those who had helped them" - having said this, being requested by them, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a lion, dwelt in a mountain cave. One day, having come out of the cave, he looked at the foot of the mountain; now surrounding that foot of the mountain there was a great lake. On one elevated spot of it, on the surface of hardened mud above, soft green grasses grew. Hares and deer and other light animals, roaming about on the top of the mud, ate them. On that day too, one deer was roaming about eating them. The lion, thinking "I shall catch that deer," having leapt from the mountain top, sprang forward with a lion's speed; the deer, frightened by the fear of death, crying out, fled. The lion, being unable to check his speed, having fallen on the surface of the mud, having sunk, being unable to rise up, his four feet having sunk like pillars, stood without food for seven days.

Then a certain jackal, engaged in his food resort, having seen him, fled in fear. The lion, having called him, said "My dear jackal, do not flee; I am stuck in the mud; give me my life." The jackal, having gone to his presence, said "I would pull you out, but I fear that once pulled out you would eat me." "Do not fear; I shall not eat you; but I shall do you a great favour; pull me out by some means." The jackal, having obtained his acknowledgment, having removed the mud all around the four feet, having dug four channels for the four feet as well, made them face towards the water; having entered the water, he made the mud soft. At that moment the jackal, having thrust his own head under the lion's belly, making a loud noise saying "Make an effort, master," struck the belly with his head. The lion, having generated force, having risen up from the mud, having sprung forward, stood on dry ground. He, having rested for a moment, having descended into the lake, having washed off the mud, having bathed, having allayed the disturbance, having killed one buffalo, having pierced it with his fangs, having torn off the flesh, having placed it before the jackal saying "Eat, my dear," after it had been eaten by him, he ate afterwards himself. Again the jackal, having gripped one slice of flesh with his teeth, took it. When it was said "For what purpose is this, my dear?" he said "You have a wife; this will be her share." The lion, having said "Take it," himself too having taken flesh for the sake of the lioness, having said "Come, my dear, having stood on our mountain top, let us go to the dwelling place of your wife," having gone there, having caused them to eat the flesh, having comforted both the jackal and the she-jackal, having said "From now on I shall look after you," having led them to his own dwelling place, he made them dwell in another cave at the door of his cave. They, from then on, going for their food resort,

leaving the lioness and the she-jackal behind, having gone together with the jackal, having killed various deer, both having eaten flesh right there, having brought some for the other two as well, give it to them.

Thus, as time went on, the lioness gave birth to two cubs, and the female jackal too gave birth to two cubs. They all lived together in harmonious living. Then one day this occurred to the lioness - "This lion is exceedingly fond of the jackal, the female jackal, and the jackal cubs. Surely he has intimacy with the female jackal; therefore he shows such affection. What if I were to oppress and threaten her and put her to flight from here?" She, at the time when the lion had taken the jackal and gone for food, oppressed and threatened the female jackal: "For what reason do you dwell in this place? Why do you not run away?" Her cubs too threatened the jackal cubs in the same way. The female jackal, having told that matter to the jackal, said: "We do not know whether this has been done thus by her at the lion's word; we have dwelt here a long time; she might even have us destroyed; let us go to our own dwelling place." The jackal, having heard her words, having approached the lion, said - "Master, we have dwelt a long time near you. Those dwelling too long become disagreeable. At the time when we have departed for food, the lioness harasses the female jackal, threatening 'Why do you dwell in this place? Run away!' The lion cubs too threaten the jackal cubs. Whoever does not approve of another's dwelling near oneself, by him that one should simply be sent away saying 'Go!' What is the purpose of oppression?" Having said this, he spoke the first verse -

13. "Wherever he wishes he dismisses, this is the nature of the powerful, O hind;
O one with raised tusks, understand, fear has arisen from the refuge."

Therein, "wherever he wishes he dismisses, this is the nature of the powerful" means a powerful one, namely a lord, dismisses and drives away his own servant in whatever direction he wishes, in that direction. "This is the nature of the powerful" - this is the intrinsic nature of lords, like a hereditary principle; therefore, if you do not approve of our dwelling, simply drive us out straightaway; what is the purpose of oppression? - explaining thus, he spoke thus. "Hind" - he addresses the lion. For he, by virtue of being the king of beasts, has beasts belonging to him, thus he is "hind." "One with raised tusks" too - he addresses that very same one. For he, by virtue of the existence of raised tusks, has raised tusks belonging to him, thus he is "one with raised tusks." "Unnatadantī" is also just a textual reading. "Understand" means know thus: "this is the nature of lords." "Fear has arisen from the refuge" explains: you are our refuge in the meaning of support; fear has arisen from your very presence; therefore we shall go to our own dwelling place.

Another method - Your hind, the lioness, one with raised tusks, threatening my children and wife, dismisses wherever she wishes, in whatever manner she wishes, by that she dismisses and proceeds, both vexes and puts to flight; thus you should understand; what can be done by us there? "This is the nature of the powerful" - this is the intrinsic nature of the powerful; now we shall go. Why? "Fear has arisen from the refuge."

Having heard his word, the lion said to the lioness - "Dear lady, do you remember that at such and such a time, having gone for the purpose of foraging, on the seventh day I came together with this jackal and this female jackal?" "Yes, I remember." "But

do you know the reason for my not coming for seven days?" "I do not know, master." "Dear lady, I, thinking 'I shall catch a deer,' having missed, became stuck in the mud; being unable to get out from there, I stood without food for seven days. I, in dependence on this jackal, obtained my life. This is my companion, a giver of life. Indeed there is no friend called weak who is able to stand in the principles of friendship. From now on, do not show such contempt to my companion and his female companion and their little ones." Having said this, the lion spoke the second verse -

- 14.** "Even if a friend is weak, he stands firm in the qualities of friendship;
He is a relative and a kinsman, he is a friend and he is my companion;
O fanged one, do not despise him, this jackal is my life-preserver."

Therein, "api cepi": one word "api" is in the sense of emphasis, one is in the sense of supposition. Herein this is the construction - Even if a weak friend stands firm in the qualities of friendship, if he is able to stand, he is a relative and a kinsman, he is a friend by having a mind of friendliness, and he is my companion in the sense of being a comrade. "O fanged one, do not despise him" means: dear lady, O lioness endowed with fangs, do not despise my male companion or female companion; for this jackal is my life-preserver.

She, having heard his word, having asked forgiveness from the female jackal, thenceforth dwelt in harmonious living together with her and her offspring. The lion cubs too, playing together with the jackal cubs, being joyful, even after the time of their parents had passed, without breaking the bond of friendship, dwelt being joyful. It is said that their unbroken friendliness continued for seven generations.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - At the conclusion of the truths, some became stream-enterers, some once-returners, some non-returners, some became Worthy Ones. "At that time the jackal was Ānanda, but the lion was myself."

The Commentary on the Guṇa Birth Story is the seventh.

158. Commentary on the Suhanu Jātaka

"This is not due to dissimilar morality": the Teacher, while dwelling at Jeta's Grove, spoke this referring to two fierce monks. For at that time at Jeta's Grove too one monk was fierce, harsh, and violent, and in the countryside too. Then one day the country monk went to Jeta's Grove on some business; the novices and young monks knew of his fierce nature. "We shall see the quarrel of those two fierce ones" - with curiosity they sent that monk to the residential cell of the Jeta's Grove resident. Both those fierce ones, having seen each other, flowed together and met in dear companionship; they performed massaging of hands, feet, and backs and so on. In the Teaching hall the monks raised up a discussion - "Friends, the fierce monks are fierce, harsh, and violent towards others, but towards each other both have become united, being joyful, dwelling in dear companionship." 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 these were fierce, harsh, and violent towards others, but towards each other they were united, being joyful, and dwelling in dear companionship," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his minister, an accomplisher of all purposes, an adviser on beneficial principles. That king, however, was somewhat given to greed for wealth; he had an untamed horse named Mahāsoṇa. Then horse-dealers from the northern region brought five hundred horses and reported the fact of the horses' arrival to the king. But before that, the Bodhisatta, having valued the horses, had the price given without reducing it. The king, declining from that, having summoned another minister, said "Dear son, value the horses; and in valuing them, first release Mahāsoṇa in such a way that he enters among those horses, and having had the horses bitten, having made the merchants submit, having reduced the price at the time of weakness, you should value the horses." He, having accepted saying "Very well," did so.

The horse-dealers, being displeased, reported the deed done by him to the Bodhisatta. The Bodhisatta asked "But is there not an untamed horse in your city?" "There is, master, an untamed horse named Suhanu, fierce and harsh." "If so, when coming again, you should bring that horse." They, having agreed saying "Very well," when coming again, having had that untamed horse seized, came. The king, having heard "The horse-dealers have arrived," having opened the lattice window, having looked at the horses, had Mahāsoṇa released. The horse-dealers too, having seen Mahāsoṇa coming, had Suhanu released. They, having reached each other, stood licking each other's bodies, being joyful. The king asked the Bodhisatta - "Do you see these two untamed horses, fierce, harsh, and violent towards others, having bitten other horses they bring them to sickness; but now towards each other, licking each other's bodies, being joyful, they stood - what is the meaning of this?" The Bodhisatta, having said "These are not of dissimilar morality, great king; these are of similar morality and of similar disposition," spoke this pair of verses -

15. "This is not with one of unrighteous morality, Suhanū together with the dog;
Suhanū too is just such, who is the dog's companion.
16. "With a braggart, reckless, always gnawing at the chain;
Evil agrees with evil, the wicked agrees with the wicked."

Therein, "this is not with one of unrighteous morality, Suhanū together with the dog" means that this Suhanū, the fraudulent horse, shows affection together with the dog; this he does not by his own unrighteous morality, but rather does it together with one of his own similar morality. Both of these, through their own misconduct and immorality, are of similar morality and similar disposition. "Suhanū too is just such, who is the dog's companion" means whatever kind the dog is, Suhanū too is just such; whoever is the dog's companion, whatever resort the dog has, he too is of that very same resort. For just as the dog, whose resort is horses, goes about biting horses, so too does Suhanū. By this he shows their state of having the same resort.

However, in order to show their conduct and resort combined together, "with a braggart" and so on was stated. Therein, "with a braggart" means one whose habit is leaping upon horses, whose resort is leaping. "Reckless" means one possessed of bodily impudence and so on, immoral. "Always gnawing at the chain" means one whose habit is always gnawing at one's own binding rope, and whose resort is gnawing. "Evil agrees with evil" means the evil immorality of one agrees with the evil

of one or the other among them. "The wicked with the wicked" means the wicked deed, the unwholesome action of the other, agrees with one or the other among them who is wicked, accomplished in misconduct and improper resort; like excrement and so on running together with excrement and so on, it is similar, without any difference whatsoever.

Having said thus, however, the Bodhisatta, having exhorted the king saying "Great king, a king should not be excessively greedy; it is not proper to destroy the property of another," having had the horses valued, had the actual price given. The horse-dealers, having received the price according to its true value, went away glad and delighted. The king too, having stood firm in the Bodhisatta's exhortation, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the two horses were these two corrupt monks, the king was Ānanda, but the wise minister was myself."

The Commentary on the Suhanu Birth Story is the eighth.

159. Commentary on the Mora Jātaka

"This one with vision rises, the sole king" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. For that monk, having been led by the monks to the Teacher's presence, when it was said "Is it true, monk, that you are dissatisfied?" having said "It is true, venerable sir," when it was said "Having seen what?" said "Having looked at a woman with an adorned and prepared body." Then the Teacher said to him "Monk, why would a woman not agitate the mind of those like you? For even the wise of old, having heard the sound of a woman, with defilements that had not arisen for seven hundred years, having obtained the opportunity, arose in a moment. Even purified beings become defiled; even those possessed of the highest fame attain disgrace; how much more so those who are impure" - having said this, he brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having taken conception in the realm of peacocks, even in the egg stage having become an egg-shell the colour of a kaṇikāra bud, having broken the egg and come forth, was golden in colour, handsome, pleasing, resplendent with well-dyed stripes between the wings. He, protecting his own life, having passed beyond three mountain ranges, on the slope of a mountain called Daṇḍaka-Hirañña in the fourth mountain range, made his dwelling. He, when the night became light, seated on the mountain top, having looked at the rising sun, binding a sacred charm for the purpose of protection and safeguarding of his own feeding ground, said beginning with "This one rises."

- 17.** "This one with vision rises, the sole king,
Golden-hued, the illuminator of the earth;
Him, him I pay homage to, the golden-hued, the illuminator of the earth,
Protected by you today may we dwell through the day."

Therein, "rises" means rises from the eastern world system. "With vision" means having dispelled the darkness of those dwelling in the entire world-circle, by the act of bestowing the acquisition of vision, whatever eye was given by him to them, by that eye he is "one with vision." "The sole king" means among those that produce light in the entire world-circle, in the sense of being the foremost and most distinguished, he is the sole king. "Golden-hued" means having a colour resembling gold; the meaning is gold-coloured. "The illuminator of the earth" means the luminosity of the earth. "Him, him I pay homage to" means therefore I pay homage to, I venerate, that such one. "Protected by you today may we dwell through the day" means having been protected and guarded by you today, may we dwell happily through this day by abiding in the four postures.

Thus the Bodhisatta, having paid homage to the sun with this verse, with the second verse pays homage to the Buddhas who had attained final Nibbāna in the past and to the virtues of the Buddha.

"Those brahmins who have attained the highest knowledge in all phenomena,
to them my homage, and may they protect me;
Homage to the Buddhas, homage to enlightenment, homage to the liberated
ones, homage to liberation;
Having made this protection, the peacock walks about in search."

Therein, "those brahmins" means those who have warded off evil, brahmins by purification. "One who has attained the highest knowledge" means one who has gone to the far shore of the knowledges is one who has attained the highest knowledge; one who has gone to the far shore through the knowledges is also one who has attained the highest knowledge. But here, having made all conditioned and unconditioned phenomena known and obvious, one who has gone thus is one who has attained the highest knowledge. Therefore he said "in all phenomena." Having made all phenomena of aggregates, sense bases, and elements known and obvious to one's own knowledge by way of individual characteristics and common characteristics, having gone, having crushed the heads of the three Māras, having made the ten-thousandfold world system resound, having attained perfect enlightenment at the foot of the Bodhi tree, or having transcended the round of rebirths - this is the meaning. "To them my homage" means may they accept this homage of mine. "And may they protect me" means may those Blessed Ones, thus venerated by me, protect me, guard me, watch over me. "Homage to the Buddhas, homage to enlightenment, homage to the liberated ones, homage to liberation" means may this homage of mine be to the Buddhas who have attained final Nibbāna in the past; may it be to the enlightenment reckoned as knowledge in the four paths and four fruitions of those very same ones; likewise may it be to the liberated ones liberated by the liberation of the fruition of arahantship of those very same ones; and whatever is their fivefold liberation - namely, liberation by substitution of opposites, liberation by suppression, liberation by eradication, liberation by subsiding, and liberation by escape - may this homage of mine be also to that liberation of theirs. "Having made this protection, the peacock walks about in search" - this pair of terms, however, the Teacher spoke having fully awakened. Its meaning is - Monks, that peacock, having made this protection, this safeguard, walks about in search of various kinds for the sake of flowers, fruits, and so on in his own feeding ground.

Thus, having roamed about during the day, in the evening, having sat down on the mountain top, looking at the sun that had set, having reflected upon the virtues of the Buddha, binding a sacred charm again for the purpose of protection and safeguarding at his dwelling place, he said beginning with "gone away."

18. "This one with vision departs, the sole king, golden-hued, the illuminator of the earth;

Him, him I pay homage to, the golden-hued, the illuminator of the earth,
protected by you today may we dwell through the night.

"Those brahmins who have attained the highest knowledge in all phenomena,
to them my homage, and may they protect me;

Homage to the Buddhas, homage to enlightenment, homage to the liberated
ones, homage to liberation;

Having made this protection, the peacock settled in his dwelling."

Therein, "departs" means goes away, goes to its end. "Having made this protection, the peacock settled in his dwelling" - this too he spoke having fully awakened. Its meaning is - Monks, that peacock, having made this protection, this safeguard, settled in his own dwelling place; for him, whether by night or by day, by the power of this protection, there was indeed not fear, nor terror.

Then a certain hunter, a dweller in a hunter's village not far from Bārāṇasī, wandering about in the Himalayan region, having seen the Bodhisatta seated on the summit of Mount Daṇḍakahirañña, having come back, informed his son. Then one day a queen named Khemā of the king of Bārāṇasī, having seen in a dream a gold-coloured peacock expounding the Teaching, at the time of awakening informed the king - "I, Sire, wish to hear the Teaching of the gold-coloured peacock." The king asked the ministers. The ministers said "The brahmins will know." The brahmins, having heard that, having said "There are indeed gold-coloured peacocks," when it was said "Where are they?" said "The hunters will know." The king, having convoked the hunters, asked. Then that hunter's son said "Yes, great king, there is a mountain named Daṇḍakahirañña; there a gold-coloured peacock dwells." "Then bring that peacock without killing it, having bound it." The hunter, having gone, laid snares in his feeding ground. Even in the place stepped upon by the peacock, the snare did not close. The hunter, being unable to catch him, having wandered about for seven years, died right there. Queen Khemā too, not obtaining what she had wished for, died.

The king, having become angry thinking "On account of the peacock my queen has died," having had the words "In the Himalayan region there is a mountain named Daṇḍakahirañña; there a gold-coloured peacock dwells; those who eat his flesh become ageless and deathless" inscribed on a golden slab, had the golden slab deposited in a casket. When he had died, another king, having attained the kingdom, having read the golden slab, thinking "I shall become ageless and deathless," sent another hunter. He too, having gone, being unable to catch the Bodhisatta, died right there. In this very same manner, six successions of kings passed. Then the seventh king, having attained the kingdom, sent a hunter. He, having gone, having known that even in the place stepped upon by the Bodhisatta the snare did not close, and that having made his own protection he went to his feeding ground, having

descended to the borderland, having caught a peahen, having trained her so that she danced to the sound of hand-clapping and cried out to the sound of finger-snapping, having taken her and gone, when the protection had not been made by the peacock, early in the morning, having planted the snare-sticks, having laid the snares, he made the peahen cry out. The peacock, having heard the discordant sound of a woman, having become afflicted by defilements, being unable to make the protection, having gone, was caught in the snare. Then the hunter, having taken him, having gone, gave him to the king of Bārāṇasī.

The king, having seen his beauty of form, with a satisfied mind, had a seat given. The Bodhisatta, having sat down on the prepared seat, asked "Great king, why did you have me seized?" "It is said that those who eat your flesh become ageless and deathless; I, wishing to become ageless and deathless by eating your flesh, had you seized." "Great king, let those who eat my flesh indeed become ageless and deathless; but shall I not die?" "Yes, you will die." "But when I am dying, having eaten just my flesh, how will they not die?" "You are gold-coloured; therefore, it is said, those who eat your flesh will become ageless and deathless." "Great king, I was not born gold-coloured without reason. But formerly I, in this very city, having been a wheel-turning monarch, myself too observed the five precepts, and caused the inhabitants of the entire world-system to observe them. I, having died, was reborn in the Tāvatiṃsa realm; having remained there as long as life lasted, having passed away from there, as the outcome of another unwholesome deed, even though reborn in the realm of peacocks, by the power of my former morality, I was born gold-coloured." "'You, having been a wheel-turning monarch, having observed morality, were born gold-coloured by the fruit of morality' - how is this to be believed by us? Is there any witness for us?" "There is, great king." "Who by name?" "Great king, I, at the time of being a wheel-turning monarch, having sat in a chariot made of jewels, wandered through the sky. That chariot of mine was deposited in the ground beneath the auspicious pond. Have it raised up from that auspicious pond; it will be my witness."

The king, having assented saying "Very well," having had the water removed from the pond, having had the chariot brought out, believed the Bodhisatta. The Bodhisatta, having expounded the Teaching to the king, saying "Great king, apart from the Deathless, the great Nibbāna, all the rest, being conditioned phenomena, are subject to non-existence, impermanent, subject to destruction and passing away only," established the king in the five precepts. The king, being pleased, having honoured the Bodhisatta with the kingdom, made a great offering of honour. He, having handed back the kingdom to him, having dwelt for a few days, having exhorted "Be diligent, great king," having flown up into the sky, went to the Daṇḍaka-Hirañña mountain itself. The king too, standing firm in the Bodhisatta's exhortation, having performed meritorious deeds such as giving and so on, went according to his actions.

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 arahantship. "At that time the king was Ānanda, but the golden peacock was myself."

The Commentary on the Mora Birth Story is the ninth.

160. Commentary on the Vinīlaka Jātaka

"Just so surely the king" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta's imitation of the Fortunate One. For when Devadatta, having displayed the imitation of the Fortunate One to the two chief disciples who had gone to Gayāsīsa, had lain down, both elders, having expounded the Teaching, having taken their own dependants, went to the Bamboo Grove. They, when asked by the Teacher "Sāriputta, having seen you, what did Devadatta do?" reported "Venerable sir, having displayed the imitation of the Fortunate One, he reached great destruction." The Teacher, having said "Not indeed, Sāriputta, has Devadatta met with destruction only now by imitating me; in the past too he met with it indeed," being requested by the elders, brought up the past.

In the past, in the Videha country, in Mithilā, when the Videha king was exercising kingship, the Bodhisatta was born in the womb of his queen-consort. He, having come of age, having learnt all the crafts at Takkasilā, by the elapse of his father, was established in the kingdom. At that time, a certain golden swan king had a living together with a she-crow in his feeding ground. She gave birth to a son. He was neither resembling his mother nor his father. Then, because of his having a discoloured nature, they gave him the name "Vinīlaka." The swan king, having gone repeatedly, sees his son. But he had two other sons who were young swans. They, having seen their father repeatedly going to the path of humans, asked - "Dear father, why do you repeatedly go to the path of humans?" "Dear sons, as a consequence of my living together with a certain she-crow, one son was born; 'Vinīlaka' is his name. I go to see him." "But where do they live?" "In the Videha country, not far from Mithilā, in a certain place, on the top of a palmyra tree they live." "Dear father, the path of humans is dangerous and perilous. Do not go. We, having gone, shall bring him." The two young swans, by the directions pointed out by their father, having gone there, having caused that Vinīlaka to sit on a stick, having gripped the tip of the stick with their beaks, set out over the city of Mithilā. At that moment the Videha king, having sat in an excellent chariot yoked with four all-white Sindh horses, was circumambulating the city. Vinīlaka, having seen that, thought - "What difference is there between me and the Videha king? He, having sat in a chariot yoked with four Sindh horses, goes around the city; but I go having sat in a chariot yoked with swans." He, going through the sky, spoke the first verse -

19. "Just so surely the king, the Videhan, dwelling in Mithilā;
Thoroughbred horses carry, just as swans carry me, the discoloured one."

Therein, "just so" (evamevā) means just so; "surely" (nūnā) is an indeclinable particle in the sense of reflection. It is also fitting in the sense of definiteness. "Videhan" (vedehan) means the lord of the Videha country. "Dwelling in Mithilā" (mithilaggahan) means the house in Mithilā; the meaning is one living having taken possession of a house in Mithilā. "Thoroughbreds" (ājaññā) means those that know what should be done and what should not be done. "Just as swans carry the discoloured one" (yathā haṃsā vinīlakan) means just as these swans carry me, the discoloured one, just so they carry.

The young swans, having heard his word, having become angry, even though they produced the thought "Let us drop him right here and go," through fear of reproach thinking "If this is done, what will our father say?" having led him to their father's presence, they reported to their father the deed done by him. Then his father, having become angry with him, said "Are you superior to my sons, you who, having overpowered my sons, treat them like Sindh horses yoked to a chariot? You do not know your own measure. This place is outside your resort. Go to your own mother's dwelling place" - having thus threatened him, spoke the second verse -

20. Vinīla, you resort to a difficult place, dear son, you frequent unsuitable ground;
Frequent the village outskirts, this is your mother's dwelling.

Therein, "Vinīla" - he addresses him by name. "You resort to a difficult place" means by way of these, you resort to a mountain fortress. "You frequent unsuitable ground, dear son" means, dear son, the mountain unevenness is called your unsuitable ground; you frequent it, you approach it. "This is your mother's dwelling" means this village outskirts, the place of excrement and the charnel grove, is your mother's dwelling, house, residence; go there. Having thus threatened him, he commanded his sons: "Go, having brought him down to the dung-hill of Mithilā city itself, come back." They did so.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Vinīlaka was Devadatta, the two young swans were the two chief disciples, the father was Ānanda, but the Videha king was myself."

The Commentary on the Vinīla Birth Story is the tenth.

The Firm Chapter is the first.

Its summary:

The King's Exhortation and the Jackal, the Pig, the Snake, the Bhagga;
The Unflinching Mind and Virtue, Suhanu, the Peacock, and Vinīla.

2. The Chapter on Association

161. The Commentary on the Indasamānagotta Jātaka

"One should not make intimacy with a contemptible person" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain one who was difficult to admonish by nature. The story of that one will become evident in the Vulture Jātaka in the Ninth Collection. The Teacher then, having said to that monk "In the past too, monk, through being difficult to admonish, not having heeded the word of the wise, you were crushed by the feet of a rutted elephant," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family, having come of age, having abandoned the household life, having gone forth in the going forth of sages, having become the leader of the group of five hundred sages, made his dwelling in the Himalayan region. At that time, among those hermits, there was one hermit named Indasamānagotta who was difficult to admonish and unreceptive to exhortation. He nourished a young elephant. The Bodhisatta, having heard, having summoned him, asked: "Is it true that

you nourish a young elephant?" "It is true, teacher, I nourish one young elephant whose mother has died." "Elephants, when they have come of age, kill their very nourisher. Do not nourish it." "I am not able to carry on without him, teacher." "If so, you will be known by your own actions." He, being nourished by him, afterwards became of large body.

Then at one time those sages, having gone far for the purpose of forest roots and various kinds of fruit, dwelt right there for a few days. The elephant too, having become maddened in rut with the foremost southern wind, having destroyed his hermitage, having broken the drinking water pot, having thrown the stone slab, having uprooted the railing board, thinking "I shall go only after killing that hermit," having entered an impenetrable place, stood looking along his path of approach. Indasamānagotta, having taken his food, coming ahead of all the others, having seen him, went to his presence with just the perception of normality. Then that elephant, having come out from the impenetrable place, having seized him with his trunk, having thrown him to the ground, having stepped on his head with his foot, having brought about the destruction of his life, having crushed him, having trumpeted, entered the forest. The remaining hermits reported that incident to the Bodhisatta. The Bodhisatta, having said "Bonding with contemptible persons should not be made," spoke these verses -

21. "A noble one, knowing the benefit, should not make intimacy with a contemptible person, with an ignoble one;
Even though having dwelt together for a long time, he does evil, just as the elephant did to Indasamānagotta.
22. "But whoever one knows to be equal to oneself in morality, wisdom, and also learning;
With that very one should one cultivate friendliness together, happy indeed is the meeting with a good person."

21-22. Therein, "should not make intimacy with a contemptible person" means one should not make intimacy of craving or intimacy of friendship with a contemptible, wrathful person. "A noble one, with an ignoble one, knowing the benefit" - "noble" means there are four kinds of noble ones: noble by good conduct, noble by mark, noble by insight, and noble by penetration. Among these, the noble one by good conduct is what is intended here. The meaning is that he, knowing the benefit, understanding the benefit, skilled in what is beneficial and what is harmful, a noble person established in good conduct, should not make intimacy with an ignoble, shameless, immoral one. Why? "Even though having dwelt together for a long time, he does evil" means because an ignoble one, even though having dwelt together for a long time, not counting that dwelling together, does evil, does inferior action indeed. Like what? "Just as the elephant did to Indasamānagotta" means just as that elephant, killing Indasamānagotta, did evil. This is the meaning. In the passage beginning with "But whoever one knows to be equal to oneself" - whatever person one would know "This one is equal to me in morality and so on," with that very one should one cultivate friendliness together; the meeting with a good person brings happiness.

Thus the Bodhisatta, having exhorted the group of sages "One should not be one who

does not exhort; it is fitting to be one well-trained," having performed the funeral rites for Indasamānagotta, having developed the divine abidings, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Indasamānagotta was this one who was difficult to admonish, but the leader of the group was myself."

The Commentary on the Indasamānagotta Birth Story is the first.

162. Commentary on the Santhava Jātaka

"There is nothing worse than intimacy" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to fire-sacrifice. The story is exactly the same as that told below in the Naṅguṭṭha Jātaka. The monks, having seen them making offerings to the fire, asked the Blessed One: "Venerable sir, the matted-hair ascetics practise various kinds of wrong asceticism; is there indeed any progress in this?" Having said "No, monks, there is no progress whatsoever here; even the wise of old, with the perception that there is progress in fire-sacrifice, having made offerings to the fire for a long time, having seen only non-progress in that practice, having extinguished the fire with water, having beaten it with branches and so on, even having turned back, did not look at it again," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a brahmin family. His mother and father, having taken the birth-fire, said to him when he was standing at the age of sixteen years - "What, dear son, having taken the birth-fire, will you tend the fire in the forest, or having learnt the three Vedas, having established a household, will you live the household life?" He, saying "I have no need of the household life; having tended the fire in the forest, I shall become one heading for the Brahma world," having taken the birth-fire, having paid homage to his mother and father, having entered the forest, having made his dwelling in a hermitage, tended the fire. One day, having gone to a place of invitation, having obtained milk-rice with ghee, thinking "I shall sacrifice this milk-rice to the Great Brahmā," having brought that milk-rice, having kindled the fire, thinking "Let me first feed the venerable fire milk-rice mixed with ghee," he threw the milk-rice into the fire. As soon as the milk-rice rich in fat was thrown into the fire, the fire, having blazed up, burnt the hermitage with its rising flames. The brahmin, frightened and trembling, having fled, having stood outside, having said "Intimacy with contemptible persons should not be made; now my hermitage, built with difficulty, has been burnt by this fire," spoke the first verse -

- 23.** "There is nothing worse than intimacy, which is intimacy with a contemptible person;
Satisfied with ghee and milk-rice, he burned down the leaf hut made with difficulty."

Therein, "than intimacy" means both intimacy of craving and intimacy of friendship - than this twofold intimacy there is nothing else beyond, further, more evil; the meaning is there is nothing more inferior. "Which is intimacy with a contemptible person" means whichever twofold intimacy with an evil contemptible person, there is

nothing else more evil than that. Why? "Satisfied etc. burned down" means because even though satisfied with ghee and with milk-rice, this fire burned down the hermitage made by me with difficulty. This is the meaning.

He, having said thus, having extinguished that fire with water, having beaten it with branches, having entered into the interior of the Himalayas, having seen a certain dark doe licking the face of a lion, a tiger and a panther, having thought "There is nothing better than intimacy together with good persons," spoke the second verse -

24. "There is nothing better than intimacy, which is intimacy with a good person; The dark doe licks the face of the lion, the tiger and the panther through intimacy."

Therein, "the dark doe licks the face through intimacy" means the hind named Sāmā licks the face of these three persons through intimacy, through affection.

Having said thus, the Bodhisatta, having entered into the interior of the Himalayas, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, at the end of life was reborn in the Brahma world.

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

The Commentary on the Santhava Birth Story is the second.

163. Commentary on the Susīma Jātaka

"These black beasts with white tusks of yours" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a voluntary collection gift. For in Sāvattthī, sometimes a single family alone gave a gift to the community of monks headed by the Buddha, sometimes to the heterodox, sometimes many joining together by co-operation gave, sometimes by street-sharing, sometimes all the inhabitants of the city, having collected a voluntary contribution, gave a gift. But at this time, all the inhabitants of the city, having collected a voluntary contribution, having prepared a gift of all requisites, having become two portions, some said "We shall give this gift of all requisites to the heterodox," some said "To the community of monks headed by the Buddha." Thus, while the discussion was going on again and again, the disciples of the heterodox said only to the heterodox, the disciples of the Buddha said "When it is said 'To the community of monks headed by the Buddha only,' we shall decide by majority"; by majority discussion, those saying "We shall give to the community of monks headed by the Buddha" became many, and their talk prevailed. The disciples of the heterodox were not able to create an obstacle to the gift to be given to the Buddhas. The citizens, having invited the community of monks headed by the Buddha, having carried on a great giving for seven days, on the seventh day gave all the requisites. The Teacher, having given thanksgiving, having awakened the great multitude with the path and fruition, having gone to the Jeta's Grove monastery itself, when the duties had been shown by the community of monks, having stood at the entrance of the perfumed chamber, having given the exhortation of the Fortunate One, entered the perfumed chamber.

In the evening, the monks, having assembled in the Teaching hall, raised up a discussion - "Friends, the disciples of the heterodox, even though striving for the

purpose of creating an obstacle to the gift to be given to the Buddhas, were not able to create an obstacle; that gift of all requisites came to the very feet of the Buddhas. Ah, the power of the Buddha is indeed great!" 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, do these disciples of the heterodox strive for the purpose of creating an obstacle to the gift to be given to me; in the past too they strove. But those requisites at all times come to my very feet," he brought up the past.

In the past, in Bārāṇasī, there was a king named Susīma. At that time the Bodhisatta took conception in the womb of that chaplain's brahmin wife; when he was sixteen years old, his father died. He, however, while still living, was the performer of the elephant blessing ceremony for the king. All the equipment and goods brought to the place of performing the elephant blessing ceremony and the elephant ornaments, he himself obtained. Thus at each blessing ceremony, wealth amounting to ten million arose for him. Then at that time the elephant blessing festival arrived. The remaining brahmins, having approached the king, said "Great king, the elephant blessing festival has arrived; it is proper to perform the blessing ceremony. But the son of the chaplain brahmin is too young; he knows neither the three Vedas nor the elephant treatise; we shall perform the elephant blessing ceremony." The king received it saying "Good!" The brahmins, not giving the elephant blessing ceremony to the chaplain's son to perform, glad and delighted thinking "Having performed the elephant blessing ceremony, we shall obtain wealth," go about. Then the Bodhisatta's mother, having heard the news that "On the fourth day the elephant blessing ceremony will take place," bewailing thinking "The performing of the elephant blessing ceremony has been our lineage up to the seventh generation of the family; our lineage will decline, and we shall lose our wealth," wailed.

The Bodhisatta, having said "Why, mother, do you weep?" having heard that reason, said "Surely, mother, I shall perform the blessing ceremony." "Dear son, you know neither the three Vedas nor the elephant treatise; how will you perform the blessing ceremony?" "Mother, but when will the elephant blessing ceremony take place?" "On the fourth day from now, dear son." "Mother, but where does the teacher who, having mastered the three Vedas, knows the elephant treatise live?" "Dear son, such a world-famed teacher lives in Takkasilā in the Gandhāra country, at the end of two thousand yojanas from here." "Mother, I shall not destroy our lineage; tomorrow, having gone to Takkasilā in just one day, having learnt the three Vedas and the elephant treatise in just one night, having come back on the following day, on the fourth day I shall perform the elephant blessing ceremony; do not weep." Having consoled his mother, on the following day the Bodhisatta, having eaten right early, having departed alone, having gone to Takkasilā in just one day, having paid homage to the teacher, sat down to one side.

Then the teacher asked him: "Where have you come from, dear son?" "From Bārāṇasī, teacher." "For what purpose?" "For the purpose of learning the three Vedas and the elephant lore in your presence." "Good, dear son, learn." The Bodhisatta, having reported the whole incident saying "Teacher, my task is urgent," having said "I have come two thousand yojanas in a single day; give permission to me alone for just this one night; on the third day from now the elephant blessing ceremony will take

place; I shall learn everything by a single course of recitation," having obtained permission from the teacher, when the teacher had eaten, having eaten himself, having washed the teacher's feet, having placed a bag containing a thousand pieces of gold coins in front, having paid homage, seated to one side, having begun the learning, when dawn was rising, having completed the three Vedas and the elephant lore, having asked "Is there anything else, teacher?" when it was said "There is not, dear son, everything is finished," having corrected the teacher's craft saying "Teacher, in this text there are this many sequences of terms out of place, this many places of confusion in recitation; henceforth you should teach your pupils thus," having eaten right early, having paid homage to the teacher, having returned to Bārāṇasī in a single day, having paid homage to his mother, when it was said "Have you learnt the craft, dear son?" having said "Yes, mother," he made his mother happy.

On the following day the elephant blessing festival was prepared. Having made about a hundred elephant trunk ornaments and golden banners covered with golden netting, they set them up, and decorated the royal courtyard. The brahmins, adorned and decorated, stood saying "We shall perform the elephant blessing ceremony, we shall perform it." King Susīma too, adorned with all ornaments, having had the requisite articles carried, went to the blessing place. The Bodhisatta too, adorned with the care of a prince, honoured and surrounded by his own assembly, having gone to the presence of the king, having said "Is it true, great king, that you, having destroyed both our lineage and your own lineage, said 'Having had the elephant blessing ceremony performed by other brahmins, we shall give the elephant ornaments and requisites to them'?" spoke the first verse -

- 25.** "These black beasts with white tusks of yours, more than a hundred, covered with golden netting;
'I give them to you,' you say, Susīma, remembering your fathers and grandfathers."

Therein, "I give them to you, you say, Susīma" means: those, these elephants belonging to you, described as "black beasts with white tusks," more than a hundred, adorned with all decorations, "I give to other brahmins" - is it true, dear Susīma, you say thus: this is the meaning. "Remembering your fathers and grandfathers" means remembering indeed the habitual practice of the fathers and grandfathers in the lineage of both ours and your own. This is what is meant - Great king, for as long as seven generations, the fathers and grandfathers of yours and the fathers and grandfathers of ours perform the elephant blessing ceremony; yet you, even while thus remembering, having destroyed the lineage of both ours and your own, is it true you say thus?

King Susīma, having heard the Bodhisatta's word, spoke the second verse -

- 26.** "These black beasts with white tusks of mine, more than a hundred, covered with golden netting;
'I give them to you,' I say, young man, remembering my fathers and grandfathers."

Therein, "I give them to you" means: I speak only the truth, young man, saying "I give these elephants to other brahmins"; the meaning is I do not indeed give elephants to brahmins. "Remembering" means: I do indeed remember the actions of my fathers and grandfathers, I do not fail to remember; but he spoke thus with the intention that even while remembering that the fathers and grandfathers of yours perform the elephant blessing ceremony for the fathers and grandfathers of ours, I say thus indeed.

Then the Bodhisatta said this to him - "Great king, while remembering the lineage of both ours and your own, why, having set me aside, did you have the elephant blessing ceremony performed by others?" "They informed me: 'You, it seems, dear son, do not know the three Vedas and the elephant treatise'; therefore I have it performed by other brahmins." "If so, great king, among this many brahmins, if even a single brahmin is able to discuss with me even a portion of the three Vedas or the elephant treatises, let him rise up; apart from me, there is no one in the whole of Jambudīpa who knows the three Vedas and the elephant treatise together with the performance of the elephant blessing ceremony" - he roared a lion's roar. Not even a single brahmin was able to rise up as his opponent. The Bodhisatta, having established his own family lineage, having performed the blessing ceremony, having received much wealth, went to his own dwelling.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka. At the conclusion of the truths, some became stream-enterers, some once-returners, some non-returners, some attained arahantship. "At that time the mother was Mahāmāyā, the father was the great King Suddhodana, King Susīma was Ānanda, the world-famed teacher was Sāriputta, but the young man was myself."

The Commentary on the Susīma Birth Story is the third.

164. The Commentary on the Vulture Jātaka

"That which a vulture from a hundred yojanas" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who supported his mother. The story will become manifest in the Sāma Jātaka. The Teacher then, having asked that monk "Is it true, monk, that you support lay people?" when it was said "True," having asked "But who are they?" when it was said "My mother and father, venerable sir," having given him applause saying "Good, good!" having said "Do not, monks, grumble at this monk; even the wise of old rendered help even to unrelated persons by way of virtue; but for this one, rendering help to his mother and father is merely a burden indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the vulture realm on the Vulture's Peak mountain, supported his mother and father. Then at one time there was a great wind and rain. The vultures, being unable to endure the wind and rain, out of fear of the cold, having gone to Bārāṇasī, sat trembling with cold near the wall and near the moat. At that time the millionaire of Bārāṇasī, having gone out from the city, going to bathe, having seen those vultures becoming weary, having gathered them in a sheltered place, having had a fire made, having sent to the cattle cemetery, having had beef brought,

having had it given to them, established a guard. The vultures, when the wind and rain had subsided, having become healthy in body, went to the mountain itself. They, having assembled right there, consulted thus - "A favour has been done for us by the millionaire of Bārāṇasī; it is proper indeed to make a reciprocation for one who has been helped; therefore, from now on, among you, whoever obtains whatever cloth or ornament, by him that should be dropped in the open courtyard of the house of the millionaire of Bārāṇasī."

Thenceforth the vultures, having watched for the negligence of people drying clothes and ornaments in the sun, like a hawk seizing a slice of flesh, having suddenly seized them, drop them in the open courtyard of the house of the millionaire of Bārāṇasī. He, having known the fact of the vultures' bringing, kept all those separately. They reported to the king: "The vultures are plundering the city." The king, having had snares and nets laid here and there, said "Catch even one vulture for now; I shall have everything brought back." The vulture who supported his mother was caught in a snare. Having taken him, they lead him saying "We shall show him to the king." The millionaire of Bārāṇasī, going to attend upon the king, having seen those people going taking the vulture, saying "Do not harm this vulture," went together with them. They showed the vulture to the king. Then the king asked him - "You, having plundered the city, take cloths and other things." "Yes, great king." "To whom were those given?" "Of the Bārāṇasī millionaire." "For what reason?" "Our lives were given by him; it is proper indeed to make a reciprocation for help; therefore we gave." Then the king, having said "Vultures, it is said, standing at the top of a hundred yojanas, see a carcass; why do you not see the snare laid for yourself?" spoke the first verse -

- 27.** "That which a vulture looks at carcasses from a hundred yojanas away;
Why do you not understand the net and the snare, even having encountered them?"

Therein, "yaṃ" is merely a particle; "nu" is an indeclinable particle in the sense of a noun. A vulture looks at carcasses situated beyond a hundred yojanas - he sees them, this is the meaning. "Āsajjāpi" means even having approached, even having reached - this is the meaning. He asked: "You, even having come upon the net and the snare laid out for your own sake, why do you not understand?"

The vulture, having heard his word, spoke the second verse -

- 28.** "When ruin comes, a man at the end of life;
Then even having encountered the net and the snare, he does not understand."

Therein, "ruin" means destruction. "Man" means a being.

Having heard the vulture's word, the king asked the millionaire - "Is it true, great millionaire, that cloths and other things were brought to your house by vultures?" "True, Sire." "Where are they?" "Sire, all of those were placed separately by me; whichever belongs to whomever, that I shall give to them; release this vulture" - having had the vulture released, he had the great millionaire give everyone their own property.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the monk who supported his mother became established in the fruition of stream-entry. "At that time the king was Ānanda, the millionaire of Bārāṇasī was Sāriputta, but the vulture who supported his mother was myself."

The Commentary on the Gijjha Birth Story is the fourth.

165. Commentary on the Nakula Jātaka

"Having made friends with an enemy" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a guild quarrel. The story is exactly the same as that told below in the Uruga Jātaka. Here too the Teacher, having said "Not only now, monks, were these two chief ministers made united by me; in the past too I made them united indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in a certain small village, having come of age, having learnt all the crafts at Takkasilā, having abandoned the household life, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, subsisting on forest roots and fruits by wandering for gleanings, made his dwelling in the Himalayan region. At the end of his walking path, a mongoose made its dwelling in a certain ant-hill, and a snake in a certain tree-hole near it. Both of them, the snake and the mongoose, constantly made disputes. The Bodhisatta, having spoken to them of the danger in dispute and the benefit of the development of friendliness, having exhorted them "One should not make disputes but should live in harmonious living," made both of them united. Then, at the time when the snake had gone out, the mongoose, at the end of the walking path, having put out its head at the entrance of the ant-hill's hole, having opened its mouth, lying down, breathing in and breathing out, went to sleep. The Bodhisatta, having seen it sleeping thus, asking "What indeed has fear arisen in dependence on for you?" spoke the first verse -

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

Therein, "having made a pact" means having made friendship. "With the egg-born" means with a serpent born in an egg-shell. "Womb-born one" - he addresses the mongoose. For he is called "womb-born" because of being born in a placenta. "Having opened" means having opened.

The mongoose, thus spoken to by the Bodhisatta, having said "Sir, an adversary should not be despised; he should indeed be regarded with suspicion," spoke the second verse -

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

Therein, "fear arisen from the fearless" means "from whom no fear has arisen for you" is the fearless one. Who is that? A friend. For when there is trust even in a friend, from that fear arises; that even cuts the roots, because all the weak spots of the

friend are known, it leads to utter destruction: this is the meaning.

Then the Bodhisatta, having exhorted him saying "Do not fear; just as the snake is not treacherous to you, so shall I act; you, henceforth, do not harbour suspicion towards him," having developed the four divine abidings, was one heading for the Brahma world. They too went according to their actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the snake and the mongoose were these two chief ministers, but the hermit was myself."

The Commentary on the Nakula Birth Story is the fifth.

166. Commentary on the Upasāḷaka Jātaka

"Named Upasāḷaka": this the Teacher, while dwelling at the Bamboo Grove, spoke referring to a certain brahmin named Upasāḷaka who believed in cemetery-purity. It is said that he was wealthy, of great riches, but because of being a holder of views, he did not make any offering even to the Buddhas dwelling in a neighbouring monastery. But his son was wise, accomplished in knowledge. He, in old age, said to his son - "Do not, dear son, cremate me in a cemetery where another outcast has been cremated; rather, you should cremate me in an unused cemetery only." "Dear son, I do not know a place suitable for your cremation. It would be good indeed if, having taken me along, you yourself would point out saying 'You should cremate me in this place.'" The brahmin, saying "Good, dear sons," having taken him, having gone out from the city, having ascended to the summit of Vulture's Peak, having said "Dear son, this is a place where no other outcast has been cremated; here you should cremate me," began to descend from the mountain together with his son.

But the Teacher, on that day, towards the break of dawn, surveying kinsmen capable of being enlightened, saw the decisive support for the path of stream-entry of that father and son. Therefore, having taken the road, having gone to the foot of the mountain like a hunter standing in wait, he sat down waiting for them as they were descending from the mountain top; they, while descending, saw the Teacher. The Teacher, making friendly welcome, asked "Where will you go, brahmins?" The young man reported that matter. The Teacher, saying "If so, come, let us go to the place pointed out by your father," having taken both father and son, having ascended to the mountain top, asked "Which place?" The young man said "He pointed out the area between these three mountains, venerable sir." The Teacher, having said "Indeed, young man, your father is not one who believes in cemetery-purity only now; in the past too he was one who believed in cemetery-purity; and he does not tell you only now 'You should cremate me in this place'; in the past too he told of his being cremated in this very place," being requested by him, brought up the past.

In the past, in this very Rājagaha, this very one was the brahmin Upasāḷaka, and this very one was his son. At that time the Bodhisatta, having been reborn in a brahmin family in the country of Magadha, having completed all crafts, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, playing the sport of meditative absorption, having dwelt for a long time in the Himalayan region, for the purpose of partaking of salt and sour things, dwelt in a hermitage on Vulture's Peak. At that time that brahmin, having spoken to his son in

just this manner, when the son said "You yourselves point out such a place for me," having pointed out saying "This very place," while descending together with his son, having seen the Bodhisatta, approached his presence. The Bodhisatta, having asked in just this manner, having heard the young man's words, saying "Come, let us find out whether the place pointed out by your father is used or unused," having ascended to the mountain top together with them, when the young man said "The area between these three mountains is an unused place," said "Young man, there is no measure of those who have been cremated in this very place. Your very father, having been reborn in this very Rājagaha, in a brahmin family itself, having been named Upasāḷaka itself, was cremated in this very mountain area for fourteen thousand births. For on the earth it is not possible to find a place where no one has been cremated, or a place that is not a cemetery, or a place where heads have not been deposited." Having determined this by the knowledge of recollection of past lives, he spoke this pair of verses -

31. "Fourteen thousand named Upasāḷaka;
Were burnt in this place, there is not in the world what is not subject to death.
32. "In whom there is truth and the Teaching, non-violence, self-control, taming;
This the noble ones cultivate, this in the world is the non-death."

31-32. Therein, "what is not subject to death" means the state of death. For that is called "the Deathless" by way of vicinity; negating that, he said "what is not subject to death." "Anamata" is also a reading; the meaning is that in the world there is no place that is not a cemetery. "In whom there is truth and the Teaching" means in whatever person there is the preliminary knowledge of truth based on the four truths and the supramundane Teaching. "Non-violence" means non-harming, non-oppression of others. "Self-control" means self-control in morality. "Taming" means restraint of the faculties. And this collection of virtues exists in whatever person, "this the noble ones cultivate" means the noble ones - Buddhas and Individually Enlightened Ones and disciples of the Buddha - cultivate this state, approach and associate with such a person. This is the meaning. "This in the world is the non-death" means this collection of virtues is called "the non-death" in the world because it is the means of accomplishing the state of deathlessness.

Thus the Bodhisatta, having expounded the Teaching to the father and son, having developed the four divine abidings, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, both father and son became established in the fruition of stream-entry. "At that time the father and son were the father and son now, but the hermit was myself."

The Commentary on the Upasāḷaka Birth Story is the sixth.

167. Commentary on the Samiddhi Jātaka

"Without having enjoyed, you seek alms, monk" - this the Teacher spoke while dwelling at the Tapoda Monastery in dependence on Rājagaha, referring to the Elder Samiddhi. For one day the Venerable Samiddhi, having striven in striving the whole night, having bathed at the time of the break of dawn, while drying his gold-coloured

body, having put on his inner robe, having taken his upper robe in his hand, stood like a well-polished golden image. It was indeed because of the prosperity of his individual existence that his name was "Samiddhi." Then, having seen the beauty of his body, one goddess, enamoured, said thus to the elder - "You indeed, monk, are young, a youth, a lad with black hair, endowed with the blessing of youth, handsome, beautiful to behold, pleasing; for one such as you, without having enjoyed sensual pleasures, what use is the going forth? Enjoy sensual pleasures for now; afterwards, having gone forth, you shall practise the ascetic duty." Then the elder said to him - "Goddess, I do not know my time of death thus: 'Standing at such and such an age, I shall die.' This time is concealed from me; therefore, while still in the time of youth, having practised the ascetic duty, I shall make an end of suffering." She, not having received a friendly welcome from the elder's presence, disappeared right there. The elder, having approached the Teacher, reported this matter. The Teacher, having said "Indeed, Samiddhi, it is not only you who has been enticed by a goddess now; in the past too goddesses enticed those gone forth indeed," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in a certain small village of Kāśi, having come of age, having attained accomplishment in all crafts, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, made his dwelling in the Himalayan region in dependence on a certain natural lake. He, having striven in striving the whole night, having bathed at the time of the break of dawn, having put on one bark garment, having taken one in his hand, while drying his body, stood. Then, having looked at his body endowed with the splendour of beauty, one goddess, enamoured, tempting the Bodhisatta, spoke the first verse -

- 33.** "Without having enjoyed, you seek alms, monk, you do not seek alms having enjoyed;
Having enjoyed, monk, you should seek alms, let not the time pass you by."

Therein, "without having enjoyed, you seek alms, monk" means monk, you, in your youth, by way of defilement sensuality, without having enjoyed objective sensual pleasures, you go about for alms. "You do not seek alms having enjoyed" means is it not so that having enjoyed the five types of sensual pleasure, one should go about for alms; yet without having enjoyed sensual pleasures, you have taken up the going about for alms. "Having enjoyed, monk, you should seek alms" means monk, having first enjoyed sensual pleasures in your youth, afterwards in old age you should seek alms. "Let not the time pass you by" means this time of youth is the time for enjoying sensual pleasures; let it not pass you by.

The Bodhisatta, having heard the words of the deity, making known his own disposition, spoke the second verse -

- 34.** "I do not know the time, the time is hidden, it is not seen;
Therefore without having enjoyed I seek alms, let not the time pass me by."

Therein, "I do not know the time" - "vo" is merely a particle. But I do not know my time of death thus: "I must die in the first stage of life or in the middle stage of life or in the last stage of life." For by a wise person -

"Life, illness, time, and the laying down of the body, destination;
These five in the world of the living are signless, they are not known."

"The time is hidden, it is not seen" means because the time, being hidden from me thus: "I must die at such and such a stage of life or at such a season as winter and so on," is not seen; being well-covered, standing concealed, it is not evident. "Therefore without having enjoyed I seek alms" means for that reason, without having enjoyed the five types of sensual pleasure, I seek alms. "Let not the time pass me by" means let not the time for practising the ascetic duty pass me by. This is the meaning. For this reason, while still young, having gone forth, I practise the ascetic duty. The goddess, having heard the Bodhisatta's word, disappeared right there.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the goddess was this goddess, and at that time the hermit was myself."

The Commentary on the Samiddhi Birth Story is the seventh.

168. The Commentary on the Hawk Jātaka

"A hawk, swooping down with force" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Sakuṇovāda Sutta in accordance with his own disposition. For one day the Teacher, having addressed the monks, while speaking this discourse in the Saṃyutta Mahāvagga: "Monks, walk in your own resort, in your own paternal domain," having said "You wait for now; formerly even animals, having abandoned their own paternal domain, walking in improper resort, having gone into the reach of enemies, by their own achievement of wisdom and skilfulness in means, were freed from the hands of enemies," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the realm of quails, made his dwelling at the freshly ploughed field, the place of clods. One day, thinking "Having abandoned taking food in my own domain, I shall take food in another's domain," he went to the edge of the forest. Then, having seen him taking food there, a hawk suddenly swooped down and seized him. He, being carried off by the hawk, lamented thus - "We are indeed unlucky, we are of little merit, we who wandered outside our own resort, in another's domain. If today we were to walk in our own resort, in our own paternal domain, this hawk would not have been a match for me, that is to say, for battle." "But what, quail, is your own resort, your own paternal domain?" "That is to say, the freshly ploughed field, the place of clods." Then the hawk, not proud of her own strength, released him - "Go then, quail, even having gone there you will not escape from me." He, having gone there, having climbed upon a large clod, stood calling to the hawk: "Come now, hawk!" challenging her. The hawk, not proud of her own strength, having tucked in both wings, suddenly swooped down upon the quail. But when the quail knew "This hawk has come close to me," then, having turned around, he slipped behind that very clod. The hawk, being unable to check her speed, right there struck her breast. Thus she, with a broken heart and with eyes popping out, met with the destruction of life.

The Teacher, having shown this past, said "Thus, monks, even animals, walking in improper resort, fall into the hands of their foes; but walking in their own resort, in their own paternal domain, they restrain their foes. Therefore you too should not walk in improper resort, in another's domain. Monks, for those walking outside their own resort, in another's domain, Māra will gain access, Māra will gain an object. And what, monks, is a monk's improper resort, another's domain? That is to say, the five types of sensual pleasure. Which five? Forms cognisable by eye, etc. This, monks, is a monk's improper resort, another's domain." Having said this, having fully awakened, he spoke the first verse -

- 35.** "A hawk, swooping down with force, upon a quail standing in its feeding ground;
Having suddenly fallen upon it, by that it met with death."

Therein, "swooping down with force" means swooping down with power and strength, thinking "I shall seize the quail." "Standing in its feeding ground" means having gone out from its own domain, standing at the edge of the forest for the purpose of foraging. "Having fallen upon" means having arrived at. "By that it met with death" means by that reason it met with death.

But when that one had met with death, the quail, having come out, thinking "Indeed the back of my adversary has been seen," having stood upon its heart, uttering an inspired utterance, spoke the second verse -

- 36.** "I, accomplished in method, delighted in the paternal resort;
Free from enemies, I rejoice, seeing my own welfare."

Therein, "in method" means by means. "My own welfare" means growth reckoned as one's own state of health.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, many monks attained the fruition of stream-entry and so on. "At that time the hawk was Devadatta, but the quail was myself."

The Commentary on the Sakunagghi Birth Story is the eighth.

169. Commentary on the Araka Jātaka

"Whoever indeed with a mind of friendliness" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Metta Sutta. For on one occasion the Teacher addressed the monks - "Monks, when the liberation of mind through friendliness has been practised, developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken, eleven benefits are to be expected. What are the eleven? One sleeps pleasantly, one wakes up pleasantly, one does not see evil dreams, one is dear to human beings, one is dear to non-human beings, deities protect one, neither fire nor poison nor weapon affects one, the mind quickly becomes concentrated, one's complexion becomes bright, one dies undeluded, if not penetrating further one is reborn in the Brahma world. Monks, when the liberation of mind through friendliness has been practised, etc. thoroughly undertaken, these eleven benefits are to be expected." Having taken these eleven benefits, having

praised the development of friendliness based thereon, "Monks, a monk should develop friendliness towards all beings by way of the definite and the indefinite; one who is friendly should be pervaded with welfare, one who is hostile should be pervaded with welfare, one who is neutral should be pervaded with welfare. Thus friendliness should be developed towards all beings by way of the definite and the indefinite; compassion, altruistic joy, and equanimity should be developed; effort should indeed be made in the four divine abidings. For one doing thus, even not obtaining either the path or the fruition, was one heading for the Brahma world; even the wise of old, having developed friendliness for seven years, dwelt in the Brahma world itself for seven cosmic cycles of universe-contraction and expansion" - having said this, he brought up the past.

In the past, in a certain cosmic cycle, the Bodhisatta, having been born in a brahmin family, having come of age, having abandoned sensual pleasures, having gone forth in the going forth of sages, having become an obtainer of the four divine abidings, having become a teacher named Araka, made his dwelling in the Himalayan region; he had a great retinue. He, exhorting the group of sages, "By one gone forth, friendliness should be developed; compassion, altruistic joy, and equanimity should be developed. For this mind of friendliness, having attained absorption, accomplishes the state of heading for the Brahma world" - thus, making known the benefit of friendliness, he spoke these verses -

37. "Whoever indeed with a mind of friendliness has compassion for the whole world;
Above, below, and across, with the immeasurable in every respect.
38. "A mind that is immeasurable, beneficial, complete, well developed;
Whatever action done within limits, that does not remain there."

37-38. Therein, "whoever indeed with a mind of friendliness has compassion for the whole world" means anyone whatsoever among warriors and so on, or among ascetics and brahmins, who has compassion for the entire world of beings with an immeasurable mind of friendliness. "Above" means from the earth up to the Brahma world of the plane of neither-perception-nor-non-perception. "Below" means beneath the earth, in the Ussada great hell. "Across" means in the human world, and in however many world-systems there are - may all beings born in all those places be free from enmity, free from affliction, free from trouble, may they look after themselves happily - with a mind of friendliness thus developed: this is the meaning. "With the immeasurable" means immeasurable because of having immeasurable beings as an immeasurable object. "In every respect" means in every way; above, below, and across - thus by way of all fortunate and unfortunate realms: this is the meaning.

"A mind that is immeasurable, beneficial" means a mind of welfare towards all beings, developed by making it immeasurable. "Complete" means not deficient. "Well developed" means well grown; this is a name for the absorption consciousness. "Whatever action done within limits" means whatever limited sensual-sphere action done without having grown by way of the object triad as "immeasurable, with an immeasurable object" and by way of the attainment of mastery. "That does not

remain there" means that limited action does not remain there in that fine-material-sphere action which has come to be termed "a mind that is immeasurable, beneficial." Just as a small body of water submerged by a great flood, being unable to be carried along within the flood, does not remain, does not stand, but rather the great flood itself, having submerged it, stands; just so that limited action, within that exalted action, having been cut off by that exalted action, having become one that has not obtained opportunity for result, does not remain, does not stand, is not able to give its own result; but rather the exalted action itself, having submerged it, stands and gives result.

Thus the Bodhisatta, having told the pupils the benefit of the development of friendliness, with his meditative absorption not fallen away, having been reborn in the Brahma world, for seven cosmic cycles of universe-contraction and expansion did not come back again to this world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the group of sages was the Buddha's assembly, but the teacher Araka was myself."

The Commentary on the Araka Birth Story is the ninth.

170. The Commentary on the Kakaṇṭaka Jātaka

39-40. "This did not rise up before" - this Chameleon Jātaka will become manifest in the Mahā-Ummagga Jātaka.

The Commentary on the Kakaṇṭaka Birth Story is the tenth.

The Santhava Chapter is second.

Its summary:

Inda, Samānagotta, Santhava, Susīma, Vulture;
Nakula, Upasāḷaka, Samiddhi and Hawk;
Araka and Chameleon.

3. The Chapter on Good

171. Commentary on the Kalyāṇadhamma Jātaka

"Of good character" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain deaf mother-in-law. For in Sāvattihī a certain householder was faithful, devoted, one who had gone for the three refuges, possessed of the five precepts. One day, having taken abundant medicines such as ghee and so on, and flowers, scents, cloths and so on, he went thinking "I shall listen to the Teaching in the presence of the Teacher at Jeta's Grove." At the time of his going there, his mother-in-law, having taken solid and soft food, wishing to see her daughter, went to that house; and she was somewhat deaf by nature. She, having eaten a meal together with her daughter, while dispelling the drowsiness after the meal, asked her daughter - "Well, dear daughter, does your husband live joyfully, without contention, in dear companionship?" "What are you saying, mother? One such as your son-in-law in morality and accomplishment of good conduct - even among those gone forth, such a one is rare to find." The female lay follower, not having observed her daughter's

words well, having seized only the term "gone forth," raised a great shout: "Dear daughter, why has your husband gone forth?" Having heard that, all the household members cried out: "Our householder, it seems, has gone forth!" Having heard their sound, those going about through the door asked: "What is it, pray?" "In this house, it seems, the householder has gone forth." That householder too, having heard the Teaching of the One of Ten Powers, having come out from the monastery, entered the city.

Then a certain man, having seen him right on the way, said: "My dear, you, it seems, have gone forth, and in your house the family of children and wife is lamenting." Then this occurred to him - "This one, it seems, calls me 'gone forth' though I have not gone forth. But a good reputation that has arisen should not be made to disappear. It is fitting for me to go forth this very day." Having turned back from that very place, having gone to the Teacher's presence, when it was said "What indeed, lay follower, having just now attended upon the Buddha and gone, have you just now returned?" having reported that matter, he said: "Venerable sir, a good reputation that has arisen is not fitting to be made to disappear; therefore, having become desirous of going forth, I have come." He, having obtained both the going forth and the full ordination, rightly practising, before long attained arahantship. This matter, it is said, became well-known in the community of monks. Then one day the monks raised up a discussion in the Teaching hall - "Friends, the householder named so-and-so, thinking 'A good reputation that has arisen should not be made to disappear,' having gone forth, has now attained arahantship." 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 "Monks, even the wise of old, thinking 'It is not fitting to fail a good reputation that has arisen,' went forth indeed," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a millionaire's family, having come of age, upon his father's passing, attained the position of millionaire. One day, having gone out from his dwelling, he went to attend upon the king. Then his mother-in-law, thinking "I shall see my daughter," went to that house; she was somewhat deaf by nature - all was just the same as the present story. But a certain man, having seen him coming back to his own house after having gone to attend upon the king, said: "You, it seems, have gone forth, and in your house a great lamentation is going on." The Bodhisatta, thinking "A good reputation that has arisen is not fitting to be made to disappear," having turned back from that very place, having gone to the king's presence, when it was said "What, great millionaire, having just now gone, have you come back again?" said "Sire, the household members, it seems, having said 'gone forth' of me who has not gone forth, lament. But a good reputation that has arisen should not be made to disappear. I shall go forth; allow me the going forth." To make known this meaning, he spoke these verses -

41. "When one of good character, O lord of men, attains the designation in the world;
Therefore a wise man should not decline, even the good through shame take up the burden.
42. "This designation of one of good character has been attained by me today

here, O lord of men, in the world;
Considering that, I shall go forth here, for indeed there is no desire in me for
the enjoyment of sensual pleasures here."

41-42. Therein, "of good character" means of beautiful character. "Attains the designation" means when one who is moral, of good character, attains this conventional expression "one gone forth." "Therefore should not decline" means from that asceticism one should not fall away. "Even the good through shame take up the burden" means, great king, good persons, by shame arisen internally and by moral fear arisen externally, take up this burden of one gone forth. "Here today attained by me" means here attained by me today. "Considering that" means that designation obtained by virtue of qualities, I, considering, seeing. "For indeed there is no desire in me" means for indeed there is no desire in me. "For the enjoyment of sensual pleasures here" means in this world, by the enjoyment of the sensual pleasure of defilement and the sensual pleasure of objects.

The Bodhisatta, having said thus, having obtained the king's permission for the going forth, having gone to the Himalayan region, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, was one heading for the Brahma world.

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

The Commentary on the Kalyāṇadhamma Birth Story is the first.

172. Commentary on the Daddara Jātaka

"Who now with a great sound" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Kokālika. For at that time many very learned monks, like young lions roaring on a red arsenic slab, as if bringing down the celestial river, recited a melodic recital in the midst of the Community. Kokālika, while they were reciting the melodic recital, not knowing his own hollow nature, having entered among the monks saying "I too will recite a melodic recital," saying "They do not let us reach the melodic recital. If they would let us reach it too, we too would recite" - without even taking the name of the community of monks, he wanders about speaking here and there. That talk of his became well-known in the community of monks. The monks, with the intention "Shall we investigate or not?" said thus - "Friend Kokālika, today recite the melodic recital for the Community." He, not knowing his own strength, having accepted saying "Good!", saying "Today I will recite the melodic recital," drank rice gruel suitable for himself, ate sweet-meats, and ate with lentil curry suitable for himself.

When the sun had set, when the time for hearing the Teaching was proclaimed, the community of monks assembled. He, having put on a lower robe the colour of the kaṇṭakuraṇḍaka flower, having wrapped himself in an upper robe the colour of kaṇṭikāra flowers, having entered into the midst of the Community, having paid homage to the elders, having ascended the excellent Teaching seat prepared in the decorated jewelled pavilion, having taken the ornamental fan, sat down saying "I will recite the melodic recital." At that very instant sweat was released from his body, timidity entered him, and having uttered the first term of the opening verse, he did

not see what came next. He, trembling, having descended from the seat, ashamed, having departed from the midst of the Community, went to his own residential cell. Another very learned monk recited the melodic recital. Thenceforth the monks knew his hollow nature. Then one day the monks raised up a discussion in the Teaching hall - "Friends, at first the hollow nature of Kokālika was difficult to know, but now he, having roared himself, has become well-known." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has Kokālika, having roared, become well-known; in the past too, having roared, he became well-known," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a lion's realm in the Himalayan region, was king of many lions. He, with a retinue of many lions, made his dwelling in a silver cave. Not far from him, in a certain cave, a jackal too lived. Then one day, when the sky had rained and it had cleared, all the lions, having assembled at the entrance of the cave of the lion king himself, roaring the lion's roar, played the lion's sport. While they were thus roaring and playing, that jackal too roared. The lions, having heard his sound, ashamed thinking "This jackal roars together with us," became silent. When they had become silent, the Bodhisatta's son, a young lion, asking his father "Dear father, these lions, having roared and playing the lion's sport, having heard his sound, have become silent out of shame; who indeed is this one who makes himself known by his own sound?" spoke the first verse -

- 43.** "Who now with a great sound, makes the mountain resound with a hollow sound;
The lions do not roar back at him, who is this one named lord over beasts?"

Therein, "makes the mountain resound with a hollow sound" means he makes the silver mountain a single reverberation. "Lord over beasts" - she addresses her father. For the meaning here is this: O lord over beasts, chief of beasts, king of lions, I ask you "who is this one named?"

Then, having heard her words, the father spoke the second verse -

- 44.** "The lowest of beast kinds, the jackal, dear son, howls;
Loathing his birth, the lions remain silent."

Therein, "samaccare" - "san" is merely a prefix; "accanti" is the meaning; "having become silent, they sit" is what is meant. But in the manuscripts they write "samacchare."

The Teacher, having said "Not only now, monks, does Kokālika make himself manifest by his own cry; in the past too he did just so," having brought this proclamation of the Teaching, connected the Jātaka - "At that time the jackal was Kokālika, the young lion was Rāhula, but the king of lions was myself."

The Commentary on the Daddara Birth Story is the second.

173. Commentary on the Monkey Jātaka

"This young man is a son" - this the Teacher, while dwelling at Jeta's Grove, spoke

referring to a certain deceitful monk. The story will become manifest in the Uddālaka Jātaka in the Miscellaneous Book. At that time, however, the Teacher, having said "Monks, this monk is not deceitful only now; in the past too, having been a monkey, for the sake of fire, he practised hypocrisy indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in a certain small village of Kāsi, having come of age, having learnt crafts at Takkasilā, established the household life. Then his brahmin wife, having given birth to one son, at the time when the son was running about and roaming around, died. The Bodhisatta, having performed the funeral rites for her, thinking "What use is the household life to me now? Having taken my son, I shall go forth," having abandoned the tear-faced group of relatives and friends, having taken his son, having entered the Himalayas, having gone forth in the going forth of sages, subsisting on forest roots and fruits, made his dwelling there. One day, during the rainy season, when the sky was raining, having kindled a fire with heartwood logs, warming himself, he lay down on a plank-spread, and his son too, the hermit boy, sat just massaging his father's feet.

Then a certain forest monkey, being oppressed by the cold, having seen that fire in his hermitage, having thought "If I enter here, they will beat me saying 'A monkey! A monkey!' and drive me out; I shall not be able to warm myself at the fire. But now there is a means for me; having assumed the guise of a hermit, having practised hypocrisy, I shall enter," having put on the bark garments of a certain dead hermit, having taken a basket and a hooked staff, he stood huddled up leaning against a palmyra tree at the door of the hermitage. The hermit boy, having seen him, not knowing his monkey nature, having told his father the hermit "A certain old hermit, oppressed by the cold, must have come to warm himself at the fire," having thought "Having let him enter this hermitage, I shall have him warm himself," addressing his father, spoke the first verse -

45. "Dear son, this young man, leaning against the base of a palm tree;
There is some dwelling here, come, let us give him a dwelling."

Therein, "young man" is a designation for a being. By that he makes clear: "Dear son, this one young man, a being, a lone ascetic." "Leaning against the base of a palm tree" means standing in dependence on the trunk of a palm tree. "There is some dwelling here" means and there is this dwelling of ours as renunciants; he speaks with reference to the hermitage. "Well then" is an indeclinable particle used in the sense of release. "Let us give him a dwelling" means let us give a dwelling to this one for the purpose of dwelling to one side.

The Bodhisatta, having heard his son's word, having risen, having stood at the door of the hermitage, looking, having known his monkey nature, having said "Dear son, human beings do not have such a face; this is a monkey, he should not be called in here," spoke the second verse -

46. "Do not, dear son, call him in, he would ruin our little house;
Such a face does not belong to a brahmin of good conduct."

Therein, "he would ruin our little house" means for this one, having entered here, would ruin this hermitage made with difficulty, either by burning it with fire or by

defecating and so on. "Not such a face" means having said "Such a face does not belong to a brahmin of good conduct; this is a monkey," the Bodhisatta, having taken a firebrand, having thrown it saying "Why do you stand here?" put it to flight. The monkey, having thrown off the bark garments, having climbed a tree, entered the jungle thicket. The Bodhisatta, having developed the four divine abidings, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the monkey was this deceitful monk, the hermit boy was Rāhula, but the hermit was myself."

The Commentary on the Makkaṭṭa Birth Story is the third.

174. The Commentary on the Treacherous Monkey Jātaka

"We gave you abundant water" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. For one day in the Teaching hall, monks sat speaking of Devadatta's ungrateful and treacherous nature towards friends. The Teacher, having come, having said "Not only now, monks, is Devadatta ungrateful and a betrayer of friends; in the past too he was of such a kind," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in a certain small village of Kāsi, having come of age, established the household life. At that time, however, in the Kāsi country, on the great carriage road, there was a certain deep well inaccessible to animals; travellers desirous of merit, having drawn up water with a jar on a long rope, having filled a certain trough, gave drinking water to the animals. In its vicinity was a great forest; there many monkeys lived. Then on that road for two or three days the passage of humans was cut off; the animals did not obtain drinking water. A certain monkey, being afflicted with thirst, seeking drinking water, wandered about near the well. The Bodhisatta, on some business, having set out on that road, going there, having drawn up drinking water, having drunk, having washed his hands and feet, while standing, saw that monkey. Then, having known its thirsty state, having drawn up drinking water, having poured it into the trough, he gave it; and having given, thinking "I shall rest," he lay down at the foot of a certain tree. The monkey, having drunk the drinking water, having sat down not far away, making monkey-faces, frightened the Bodhisatta. The Bodhisatta, having seen that action of his, having said "I say, you wicked monkey, I gave you, who were thirsty and weary, much drinking water; now you make monkey-faces at me. Alas, a favour done for an evil person is indeed useless" - spoke the first verse -

- 47.** "We gave you abundant water, when you were overpowered by heat and thirsty;
Now having drunk, you make a chattering sound, non-association with evil people is better."

Therein, "now having drunk, you make a chattering sound" means now you, having drunk the drinking water given by me, making monkey-faces, make the sound "kiri kirī." "Non-association with evil people is better" means association together with evil people is not better, non-association alone is better.

Having heard that, that treacherous monkey, having said "You perceive 'this is finished with just this much'; now I shall drop excrement on your head and go," spoke the second verse -

48. "Where have you heard or seen a monkey named virtuous?
Now I shall defecate on you, this is our nature."

Therein this is the meaning in brief - My dear brahmin, where have you heard or seen that "there is a monkey named virtuous, one who knows gratitude done, accomplished in good conduct"? Now I shall defecate on you, having made excrement on your head I shall depart; for this is indeed the nature of us monkeys, this is the intrinsic nature by birth, that is to say, excrement is to be made on the head of one who helps.

Having heard that, the Bodhisatta, having risen, began to go. The monkey, at that very moment, having jumped up, having sat on a branch, as if descending like a pendulum, having dropped excrement on his head, crying aloud, entered the jungle thicket. The Bodhisatta, having bathed, went away.

The Teacher, having said "Not only now, monks, does Devadatta not know gratitude done by me; in the past too he did not know indeed," having brought this proclamation of the Teaching, connected the Jātaka - "At that time the monkey was Devadatta, but the brahmin was myself."

The Commentary on the Dubbhiyamakkaṭṭa Birth Story is the fourth.

175. Commentary on the Sun-Worship Jātaka

"Truly among all beings" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain deceitful monk. The story is just similar to the one told below.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in the Kāśi country, having come of age, having learnt all the crafts at Takkaśilā, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, with a great retinue, having become the leader of the group, made his dwelling in the Himalayas. He, having dwelt there for a long time, for the purpose of partaking of salt and sour things, having descended from the mountain, in dependence on a certain village in the borderland, took abode in a hermitage. Then a certain greedy monkey, when the group of sages had gone on the alms round, having come to the hermitage, pulls the thatch off the hermitage, throws away water in the drinking-water pots, breaks the water-jug, and defecates in the fire hall. The hermits, having dwelt for the rains retreat, asked permission of the borderland villagers saying "Now the Himalayas are abounding in flowers and fruits, delightful; we shall go there itself." The people, having said "Tomorrow, venerable sirs, we shall take almsfood and come to the hermitage; having consumed that, you should go," on the second day, having taken abundant solid and soft food, went there. Having seen that, that monkey thought - "Having practised hypocrisy, having pleased the people, I too shall have solid and soft food brought for myself." He, as if practising the conduct of a hermit and as if being

virtuous, stood not far from the hermits paying homage to the sun. The people, having seen him, having said "Those dwelling near the virtuous become virtuous," spoke the first verse -

- 49.** "Truly among all beings, there are those established in morality;
See the contemptible monkey, he stands close to the sun."

Therein, "there are those established in morality" means those endowed with morality are found; the meaning is also that those who are virtuous and concentrated with unified mind are found. "Contemptible" means inferior. "Stands close to the sun" means he stands paying homage to the sun.

Thus, having seen those people speaking of his virtues, the Bodhisatta, having said "You, not knowing the virtuous conduct of this greedy monkey, are devoted to what is without substance," spoke the second verse -

- 50.** "You do not cognise his morality, you praise without knowing;
And the fire-sacrifice was destroyed, and two water-pitchers were broken."

Therein, "without knowing" means not having known. "Was destroyed" means was defecated upon by this evil monkey. "Water-pitchers" means water-jugs. "And two water-jugs were broken by him" - thus he spoke of his faults.

The people, having known the deceitful nature of the monkey, having taken clods of earth and sticks, having beaten him, having put him to flight, gave almsfood to the group of sages. The sages too, having gone to the Himalayas itself, not having fallen away from their meditative absorption, were heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the monkey was this deceitful monk, the group of sages was the Buddha's assembly, but the leader of the group was myself."

The Commentary on the Ādiccupaṭṭhāna Birth Story is the fifth.

176. Commentary on the Kaḷāyamuṭṭhi Jātaka

"This fool indeed, whose range is the tree branches" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the king of Kosala. For on one occasion, during the rainy season, the borderland of the king of Kosala was in revolt. The warriors stationed there, having fought two or three battles, being unable to overcome the enemies, sent a message to the king. The king, having departed at an improper time during the rains itself, having set up camp near Jeta's Grove, thought - "I have departed at an improper time; the ravines, gorges and so on are full of water; the road is difficult to travel. I shall approach the Teacher. He will ask me 'Where are you going, great king?' Then I shall report this matter. Now the Teacher does not help me only with matters pertaining to the future life; he helps with matters pertaining to the present life as well. In that case, if there will be no progress by my going, he will say 'It is not the proper time, great king.' But if there will be progress, he will remain silent." He, having entered Jeta's Grove, having paid homage to the Teacher, sat down to one side. The Teacher asked "Well now, from where are you coming, great king, in the middle of the day?" "Venerable sir, I have departed to appease the borderland, and have come thinking 'Having paid homage to you, I shall go.'" The

Teacher, having said "In the past too, great king, kings, when the army was about to march forth, having heard the talk of the wise, did not go on a march at an improper time," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his adviser on beneficial principles, a minister for all affairs. Then, when the king's borderland was in revolt, the borderland warriors sent a letter. The king, having departed during the rainy season, set up camp in the park; the Bodhisatta stood near the king. At that moment, they steamed peas for the horses, brought them, and put them in a trough. Among the monkeys in the park, one monkey, having descended from a tree, having taken peas from there, having filled his mouth, having taken them in his hands too, having flown up, having sat down in a tree, began to eat; then, while he was eating, from his hand one pea fell to the ground. He, having thrown away all the peas held in his mouth and hands, having descended from the tree, looking for that very pea, not having seen that pea, having climbed the tree again, sat on a tree branch with a sad face, grieving, like one defeated for a thousand. The king, having seen the monkey's action, having addressed the Bodhisatta, asked "Look, what indeed is this that was done by the monkey?" The Bodhisatta, having said "Great king, without looking after the much, looking after the little, those of poor understanding, the foolish, do just such a thing indeed," spoke the first verse -

- 51.** "Foolish indeed is this one who roams among tree branches, wisdom, O lord of men, is not found in him;
Having scattered a whole handful of peas, he searches for a single pea that has fallen."

Therein, "one who roams among tree branches" means a monkey. For he takes food among the tree branches; those very tree branches, being the ground for his wandering about, are his resort, therefore he is called "one who roams among tree branches." "Lord of men" means he addresses the king. For a king, by virtue of being the supreme sovereign, is the lord of the people, thus "lord of men." "A handful of peas" means a handful of gram. Some say "a handful of black rājamāsa beans" as well. "Having scattered" means having thrown away. "Whole" means all. "Searches for" means he seeks for just one single one that has fallen on the ground.

Having spoken thus, the Bodhisatta again approached him and, having addressed the king, spoke the second verse -

- 52.** Just so we, O king, and whatever others are excessively greedy;
We lose much for little, like the monkey with the pea.

Therein this is the meaning in brief - Great king, just so we and whatever other people overcome by greed, all of us lose much for little. For we now, going on the road at the wrong time during the rainy season, for the sake of a small benefit, lose many benefits. "Like the monkey with the pea" means just as this monkey, searching for a single pea, by that one pea fell away from all the peas, so too we, going at the wrong time when the ravines, crevasses and so on are flooded, searching for a trifling benefit, shall lose many elephant-vehicles, horse-vehicles and so on, as well as the army. Therefore he gave exhortation to the king thus: it is not proper to go at the wrong time.

The king, having heard his talk, having turned back from there, entered Bārāṇasī itself. The thieves too, having heard "The king, it is said, has departed from the city thinking 'I shall crush the thieves,'" fled from the borderland. In the present too, the thieves, having heard "The king of Kosala, it is said, has departed," fled. The king, having heard the Teacher's proclamation of the Teaching, having risen from his seat, having paid homage, having circumambulated, entered Sāvattthī itself.

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

The Commentary on the Kaḷāyamuṭṭhi Birth Story is the sixth.

177. The Commentary on the Tinduka Jātaka

"With bows and quivers in hand" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the perfection of wisdom. For the Teacher, having heard the praise of his own wisdom described, as in the Mahābodhi Jātaka and the Umaṅga Jātaka, having said "Not only now, monks, is the Truth-finder wise; in the past too he was wise and skilled in means indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a monkey womb, attended by a retinue of eighty thousand monkeys, made his dwelling in the Himalayan region. Near it, a certain borderland village sometimes was inhabited, sometimes was abandoned. Now in the middle of that village there was a tinduka tree endowed with branches and boughs, with sweet fruit; the troop of monkeys, coming at the time when it was abandoned, ate its fruits. Then at another fruiting season, that village was again a residence, firmly fenced and fitted with gates; that tree too stood with its branches bent down by the weight of fruit. The troop of monkeys thought - "We formerly ate tinduka fruits in such and such a village; has that tree now borne fruit or not; is that village inhabited or not?" And having thus reflected, he sent one monkey, saying "Go, find out this news." He, having gone, having found out both the fruiting state of the tree and the firmly inhabited state of the village, having come back, reported to the monkeys.

The monkeys, having heard of its fruiting state, with enthusiasm arisen, saying "We shall eat sweet tinduka fruits," reported that matter to the monkey-king. The monkey-king asked "Is the village a residence or a non-residence?" "A residence, Sire." "If so, one should not go. For human beings are full of deceit." "Sire, we shall eat at the time of midnight, at the time of the humans' retreat" - the many, having gone and having made the monkey-king accept, having descended from the Himalayas, not far from that village, waiting for the time of the humans' retreat, having lain down on the surface of a great rock, in the middle watch, when the humans were falling into sleep, having climbed the tree, they ate the fruits. Then a certain man, having gone out from the house for a bodily function, having reached the middle of the village, having seen the monkeys, told the people. Many people, having fastened bow and quiver, with various weapons in hand, having taken clods of earth, sticks and so on, saying "When the night becomes light, we shall seize the monkeys," having surrounded the tree, stood there. The eighty thousand monkeys, having seen the people, frightened by the fear of death, thinking "There is no other refuge for us except the monkey-king," having gone to his presence, spoke the first verse -

- 53.** "By those with bows and quivers in hand, by those bearing excellent swords;
We are surrounded on all sides, how will there be release?"

Therein, "by those with bows and quivers in hand" means by those with bows and quivers in their hands; the meaning is by those standing having taken bows and quivers of arrows. "By those bearing excellent swords" means *nettiṃsā* are called swords; the meaning is by those bearing the finest swords. "We are surrounded" means we are encircled. "How" means by what means indeed will there be release for us?

The monkey king, having heard their talk, having consoled the monkeys saying "Do not be afraid; humans by nature have much to do; even now the middle watch of the night continues; perhaps for those who have surrounded us thinking 'We shall kill them,' another task creating an obstacle to this task might arise" - spoke the second verse -

- 54.** It is well if some need might arise for those with much to do;
There is much of the tree unbroken, so just eat the tinduka fruits.

Therein, "naṃ" is merely a particle; "it is well if some other need might arise for the human beings with much to do" - this is the meaning here. "There is much of the tree unbroken" means there are many places of this tree that are unbroken by way of pulling and dragging of its fruits. "Just eat the tinduka fruits" means just eat the tinduka fruits. For as much as you have need of, that much eat; we shall find out the time for their striking.

Thus the Great Being consoled the troop of monkeys. For without receiving that much consolation, all of them, with broken hearts, would have reached the destruction of life. But the Great Being, having thus consoled the troop of monkeys, said "Bring all the monkeys together." While bringing them together, not seeing his nephew, a monkey named Senaka, they reported "Senaka has not come." "If Senaka has not come, do not fear; he will now bring you to safety." Now Senaka too, having slept at the time of the troop of monkeys' departure, afterwards having awakened, not seeing anyone, following step by step, coming along, having seen the people, having known "Fear has arisen for the troop of monkeys," having kindled a fire in a house at one end, having gone to the presence of an old woman who was spinning thread, like a village boy going to the field, having taken one firebrand, having stood upwind, he set the village ablaze. The people, having abandoned the monkeys, went to extinguish the fire. The monkeys, while fleeing, each having taken one fruit for the sake of Senaka, fled.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the nephew Senaka was Mahānāma the Sakyan, the troop of monkeys was the Buddha's assembly, but the monkey-king was myself."

The Commentary on the Tinduka Birth Story is the seventh.

178. Commentary on the Tortoise Jātaka

"This is my birthplace, this is my dwelling place" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain person who had been freed from the snake-wind disease. It is said that in Sāvattihī, in a certain family, the snake-wind disease arose. The mother and father said to their son - "Dear son, do not dwell in this house; having broken through the wall, having fled, having gone anywhere whatsoever, protect your life; afterwards, having come back, in such and such a place there is a great hidden treasure; having dug it up, having established the family, may you live in happiness." The son, having accepted their word, having broken through the wall, having fled, when his own disease had subsided, having come back, having dug up the great hidden treasure, having established the family, lived the household life. He, one day, having had ghee, oil and so on, and cloth, coverings and so on taken, having gone to Jeta's Grove, having paid homage to the Teacher, sat down. The Teacher, having exchanged friendly welcome with him, asked "We heard that the snake-wind disease arose in your house; how did you become free?" He told him that incident. The Teacher, having said "In the past too, lay follower, when fear had arisen, those who, having made attachment to their own dwelling place, did not go elsewhere, reached the destruction of life; but those who, having made non-attachment, went elsewhere, obtained their lives," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a potter's family in a small village of Kāsi, doing the potter's craft, nourished his children and wife. At that time, however, there was a great natural lake connected as one with the great river in Bārāṇasī. It, at the time of much water, becomes one water with the river; when the water becomes weak, it becomes separate. Now fish and turtles know "This year there will be abundant rainfall; this year there will be poor rainfall." Then the fish and turtles born in that lake, having known "This year there will be poor rainfall," at the very time when the water was connected as one, having departed from that lake, went to the river. But one tortoise, thinking "This is my birthplace, my place of growth, the place where my mother and father dwelt; I am not able to give this up," did not go to the river. Then in the hot season the water there was cut off; that tortoise, having dug into the ground at the place where the Bodhisatta took clay, entered. The Bodhisatta, thinking "I shall take clay," having gone there, while digging the ground with a large spade, having broken the back of the tortoise, like a lump of clay, having lifted it out with the very spade, dropped it on dry ground. He, having become overcome by pain, having said "Being unable to give up attachment to the dwelling place, he thus reached destruction," lamenting, spoke these verses -

55. "This is my birthplace, this is my dwelling place," thus I leaned upon the mud;
That mud overcame me, just as it would a weakling;
This I say to you, Bhaggava, hear my word.

56.

"Whether in a village or in the wilderness, wherever one attains happiness;
That birthplace and dwelling place, for a person who understands;
Wherever one may live, there one should go, lest one be destroyed by
attachment to home."

55-56. Therein, "this is my birthplace, this is my dwelling place" means this is my place of birth, this is my place of growth. "Thus I leaned upon the mud" means for this reason I leaned upon this mud, I lay down, I made my dwelling - this is the meaning. "Overcame" means overpowered, brought to destruction. "Bhaggava" - he addresses the potter. For this is the name and clan designation of potters, that is to say "Bhaggava." "Happiness" means bodily and mental gratification. "That birthplace and dwelling place" means that place of birth and place of growth. "Jānittaṃ bhāvittaṃ" is also a reading with long vowels; the meaning is the same. "For one who understands" means for one who knows benefit and harm, what has a reason and what has no reason. "Lest one be destroyed by attachment to home" means having made attachment to one's home, without going elsewhere, destroyed by the home - one should not be brought to such suffering of death.

Thus he, while speaking together with the Bodhisatta, died. The Bodhisatta, having taken it, having assembled the entire village inhabitants, exhorting those people, said thus - "See this tortoise; this one, at the time when the other fish and turtles were going to the great river, being unable to cut off attachment to his own dwelling place, without going together with them, having entered my place for taking clay, lay down. Then I, while taking clay, having broken its back with a large spade, like a lump of clay, dropped it on dry ground; this one, having remembered the deed done by himself, having lamented with two verses, died. Thus this one, having made attachment to his own dwelling place, met with death. You too, do not be like this tortoise. From now on, do not grasp through the influence of craving, through the influence of enjoyment, thinking 'my form, my sound, my odour, my flavour, my tangible object, my son, my daughter, my retinue of male and female slaves, my gold and silver'; for this being alone revolves in the three existences." Thus, with the deportment of a Buddha, he gave exhortation to the great multitude; that exhortation, having spread throughout the entire Indian subcontinent, stood for about sixty thousand years. The great multitude, standing firm in the Bodhisatta's exhortation, having performed meritorious deeds such as giving and so on, at the end of their life span filled the city of heaven; the Bodhisatta too, having performed meritorious deeds in just the same way, filled the city of heaven.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, that son of good family became established in the fruition of stream-entry. "At that time the tortoise was Ānanda, but the potter was myself."

The Commentary on the Kaccapa Birth Story is the eighth.

179. The Commentary on the Satadhamma Jātaka

"That and little" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the twenty-one kinds of wrong way of earning. For at one time many monks earned their livelihood by such twenty-one kinds of wrong way of earning as medical treatment, messenger duty, errand duty, running errands on foot, and almsfood for almsfood. That will become manifest in the Sāketa Jātaka. The Teacher, having known the fact of their earning a livelihood thus, thinking "Now indeed many monks earn their livelihood by wrong way of earning; they, however, having earned their livelihood thus, will not be freed from the state of being demons or the state of being

ghosts; they will be reborn as yoke-oxen; they will take conception in hell. It is fitting to speak one proclamation of the Teaching according to one's own disposition and one's own discernment for the welfare and happiness of these," having assembled the community of monks, said "Monks, requisites should not be produced by the twenty-one kinds of wrong way of earning. For almsfood arisen by wrong way of earning is like a blazing ball of metal, comparable to deadly poison. For this so-called wrong way of earning is to be blamed and scorned by Buddhas, Individually Enlightened Ones, and disciples. For one who eats almsfood arisen by wrong way of earning, there is neither laughter nor pleasure. For almsfood arisen thus is, in my Dispensation, like the leftover food of an outcast; the consumption of it is like the consumption of an outcast's leftover food by the young man Satadhamma" - having said thus, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in an outcast womb, having come of age, on some business, having taken provisions of rice-grain and a parcel of food, set out on the road. For at that time in Bārāṇasī there was a certain young man named Satadhamma, born in a wealthy brahmin family of the northern region. He too, on some business, without taking rice-grain and a parcel of food, set out on the road; both of them met on the highway. The young man asked the Bodhisatta "Of what birth are you?" He, having said "I am an outcast," asked the young man "Of what birth are you?" "I am a brahmin of the northern region." "Good, let us go" - both of them went along the road. The Bodhisatta, at the time for the morning meal, having sat down in a place convenient for water, having washed his hands, having opened the parcel of food, said "Young man, eat the food." "There is no need, you there, outcast, for me of your food." The Bodhisatta, saying "Very well," without making the food in the container leftover, having placed just enough for his own sustenance on another leaf, having tied up the food in the container, having placed it to one side, having eaten, having drunk water, with washed hands and feet, having taken the rice-grain and the remaining food, saying "Let us go, young man," set out on the road.

They, having travelled the whole day, in the evening both bathed at a certain place convenient for water and came out. The Bodhisatta, having sat down in a comfortable place, having opened the parcel of food, without asking permission of the young man, began to eat. The young man, wearied by walking on the road the whole day, hungry within, stood looking on, thinking "If he will give me food, I shall eat." The other, without saying anything, just continued eating. The young man thought - "This outcast, without even saying anything to me, eats everything. Even by squeezing him, having taken that, having thrown away the leftover food on top, it is proper to eat the remainder." He, having done so, ate the leftover food. Then, just as he had finished eating, powerful remorse arose in him: "I have done what is unsuitable for my birth, clan, family, and region; I have eaten the leftover food of an outcast!" - and at that very moment the food came up from his mouth mixed with blood. He, lamenting with powerful sorrow that had arisen, thinking "Alas, for a trifling reason an unsuitable deed has been done by me," spoke the first verse -

- 57.** "That was little and leftover, and that he gave to me with difficulty;
I am of brahmin birth, what was eaten has risen up together with blood."

Therein this is the meaning in brief - What was eaten by me was little and leftover, and that outcast did not give it to me by his own preference, but rather, being pressured, he gave it with difficulty and hardship; I am of pure brahmin birth, therefore what was eaten by me has risen up together with blood.

Thus the young man, having lamented, "What now is the use of life for me, having done such an unsuitable deed?" having entered the forest, without showing himself to anyone, met a helpless death.

The Teacher, having shown this past, having said "Just as, monks, for the young man Satadhamma, having eaten that outcast's leftover food, because of having eaten food inappropriate for himself, neither laughter nor pleasure arose, just so whoever, having gone forth in this Dispensation, getting his living by wrong way of earning, consumes requisites thus obtained, for him, because of the state of his livelihood being scorned and blamed by the Buddha, neither laughter nor pleasure arises," having fully awakened, spoke the second verse -

58. "Having rejected the rule thus, whoever lives not by rule;
Like Satadhamma, he does not rejoice even in gain obtained."

Therein, "the rule" means the rule of morality of purification of livelihood. "Having rejected" means having taken out and thrown away. "Not by rule" means by wrong livelihood reckoned as the twenty-one kinds of wrong way of earning. "Satadhamma" is his name; "Santadhamma" is also a reading. "Does not rejoice" means just as the young man Satadhamma does not rejoice in that gain, thinking "I have obtained an outcast's leftover food," so too a son of good family who has gone forth in this Dispensation, consuming gain obtained by wrong way of earning, does not rejoice, is not satisfied, and becomes overcome with displeasure, thinking "I am living by a livelihood blamed by the Buddha." Therefore, for one who earns his livelihood by wrong way of earning, it is better to enter the forest and die a helpless death, just like the young man Satadhamma.

Thus the Teacher, having taught this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, many monks attained the fruition of stream-entry and so on. "At that time the young man was Ānanda, and I myself was the son of the outcast."

The Commentary on the Satadhamma Birth Story is the ninth.

180. Commentary on the Duddada Jātaka

"Giving what is hard to give" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a group gift. In Sāvatthī, it is said, two friends, sons of householders, having collected a voluntary contribution, having prepared a gift of all requisites, having invited the community of monks headed by the Buddha, having carried on a great giving for seven days, on the seventh day gave all the requisites. Among them, the chief of the group, having paid homage to the Teacher, having sat down to one side, dedicated the gift, saying "Venerable sir, in this gift there are both many donors and few donors; for all of them, may 'this gift be of great fruit.'" The Teacher, having said "Indeed, lay followers, by you who, having given a gift to the community of

monks headed by the Buddha, thus dedicate it, a great deed has been done; the wise of old too, having given a gift, dedicated it in just the same way," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in the Kāśi country, having come of age, having learnt all the crafts at Takkasilā, having abandoned the household life, having gone forth in the going forth of sages, having become the leader of the group, having dwelt for a long time in the Himalayan region, wandering on a journey through the countryside for the purpose of partaking of salt and sour things, having reached Bārāṇasī, having dwelt in the royal garden, on the following day, together with his retinue, walked for almsfood in the village outside the city-gates. The people gave almsfood. On the following day he walked in Bārāṇasī; the people, treating them kindly, having given almsfood, by co-operation having collected a voluntary contribution, having prepared a gift, carried on a great giving for the group of sages. At the conclusion of the giving, the chief of the group, having said in just the same way, dedicated the gift in just this manner. The Bodhisatta, having said "Friends, when there is confidence of mind, there is no such thing as a small gift," giving the thanksgiving, spoke these verses -

59. "Giving what is hard to give, doing what is hard to do;
The bad do not imitate, the principle of the good is hard to follow.
60. "Therefore the destination from here is different for the good and the bad;
The bad go to hell, the good are destined for heaven."

59-60. Therein, "hard to give" means giving is not able to be given by the unwise who are under the power of greed and hate; therefore it is called "hard to give." Of those giving that. "Doing what is hard to do" means that very deed of giving is not able to be done by all, thus it is hard to do. Of those doing that. "The bad" means the unwise, the foolish. "Do not imitate" means they do not imitate that deed. "The principle of the good" means the intrinsic nature of the wise. This was said with reference to giving. "Hard to follow" means difficult to know by way of connection with its result; difficult to understand as "such is the resultant fruit of such a gift." Furthermore, "hard to follow" means hard to achieve; the meaning is also that it is not possible for the unwise, having given a gift, to obtain what is called the fruit of giving. "The destination from here is different" means the taking of conception is different for those who, having passed away from here, go to the world beyond. "The bad go to hell" means the unwise, the immoral, not having given gifts, not having safeguarded morality, go to hell. "The good are destined for heaven" means the wise, however, having given gifts, having guarded morality, having performed the Observance practice, having fulfilled the three kinds of good conduct, are destined for heaven, experiencing the great achievement of heavenly happiness.

Thus the Bodhisatta, having given thanksgiving, having dwelt right there for the four months of the rainy season, at the passing of the rains having gone to the Himalayas, having produced meditative absorption, with his meditative absorption not fallen away, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the group of sages was the Buddha's assembly, but the leader of the group was myself."

The Commentary on the Duddada Birth Story is the tenth.

The Kalyāṇa Chapter is third.

Its summary:

The Good Character, the Partridge, the Female Monkey, the Treacherous Monkey;
The Sun Worship and also, the Handful of Peas, the Tinduka;
The Tortoise and the Principle of the Good, and the Hard to Give - these are the ten.

4. The Chapter on Incomparable

181. Commentary on the Asadisa Jātaka

"An archer incomparable" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the great renunciation. For one day the monks, seated together in the Teaching hall, sat praising the Blessed One's perfection of the great renunciation. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has the Truth-finder gone forth in the great renunciation; in the past too, having abandoned the white parasol, he went forth indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta took conception in the womb of his queen-consort; on the name-giving day of him who was safely born, they gave him the name "Prince Asadisa." Then, at the time when he was running about and roaming around, another meritorious being took conception in the womb of the queen; on the name-giving day of him who was safely born, they gave him the name "Prince Brahmadatta." Among them, the Bodhisatta, at the age of sixteen, having gone to Takkaśilā, having learnt the three Vedas and eighteen crafts in the presence of a world-renowned teacher, having become incomparable among them in the craft of archery, returned to Bārāṇasī. The king, while dying, having said "Having given the kingdom to Prince Asadisa, give the viceroyalty to Brahmadatta," died. When he had died, the Bodhisatta, when the kingdom was being given to him, rejected it saying "I have no need of the kingdom"; they consecrated Brahmadatta in the kingdom. The Bodhisatta, saying "I have no need of the kingdom," did not wish for anything at all; while the younger brother was exercising kingship, he dwelt in just the ordinary manner of living. The royal attendants, having said "Prince Asadisa aspires to the kingdom," turned the king against the Bodhisatta in the king's presence. He too, having taken their word, with his mind turned against him, employed people saying "Seize my brother."

Then a certain person doing good for the Bodhisatta informed the Bodhisatta of that reason. The Bodhisatta, having become angry with his younger brother, having gone out from the city, having gone to another country, had it announced to the king "An archer, having come, is standing at the king's gate." The king asked "How much

wealth do you wish?" "A hundred thousand per year." "Good! Let him come." Then, when he had come and was standing nearby, he asked - "Are you an archer?" "Yes, Sire." "Good! Attend upon me." Thenceforth he attended upon the king. Having seen the wages being given to him, the former archers grumbled "He receives too much." Then one day the king, having gone to the park, having had a screen wall set up near the ceremonial stone slab, lying on a great bed at the foot of a mango tree, looking upwards, having seen a bunch of mangoes at the top of the tree, thinking "It is not possible to climb up and take this," having had the archers summoned, said "Will you be able to cut this bunch of mangoes with an arrow and bring it down?" That is not difficult for us, Sire, but our work has not been seen by the Sire on many occasions; the newly arrived archer receives more than us; have him bring it down.

The king, having had the Bodhisatta summoned, asked "Will you be able, dear son, to bring that down?" "Yes, great king, if I obtain one space, I shall be able." "Which space?" "The space inside your bed." The king had the bed removed and made the space available. The Bodhisatta had no bow in his hand; he went about with a bow fastened inside his lower garment; therefore he said "It is fitting to obtain a screen." The king, saying "Good," had a screen brought and had it set up around. The Bodhisatta, having entered inside the screen, having removed the white cloth wrapped above, having put on a red cloth, having tied the loin-cloth, having tied a red cloth around his belly, having taken out a jointed sword from a bag, having fastened it on his left side, having put on a golden jacket, having fastened a bow-case on his back, having taken up the jointed ram's-horn great bow, having strung a coral-coloured bowstring, having fastened a turban on his head, turning a sharp hoof-tipped arrow with his fingernails, having split the screen in two, having cleaved the earth, having come out like an adorned young serpent prince, having gone to the place for shooting arrows, having fastened the hoof-tipped arrow, said to the king - "What, great king, shall I bring down this bunch of mangoes with an ascending arrow upwards, or with a descending arrow downwards?" "Dear son, many who bring it down with an ascending arrow have been seen before by me, but those who bring it down with a descending arrow have not been seen before by me; bring it down with a descending arrow." "Great king, this arrow will ascend far; having gone as far as the abode of the Four Great Kings, it will descend by itself; until its descent, it is fitting for you to be patient." The king received it saying "Good!"

Then he said to him again - "Great king, this arrow, while ascending, will ascend cutting through the stalk of the bunch of mangoes up to the middle; while descending, without going even a hair-tip from here or from there, falling straight down, having seized the bunch of mangoes, it will come down. Watch, great king!" Having generated force, he shot the arrow. That arrow ascended, cutting through the stalk of the bunch of mangoes up to the middle. The Bodhisatta, having known "Now that arrow will have gone as far as the abode of the Four Great Kings," having generated greater force than the first shot arrow, shot another arrow; that, having gone, having struck the feathered end of the former arrow, having turned it back, itself ascended to the realm of the Thirty-three. There the deities seized it; the sound of the returning arrow cutting through the wind was like the sound of a thunderbolt. When the great multitude said "What is this sound?" the Bodhisatta, having said "It is the sound of the returning arrow," having known the fact of the arrow falling upon their own bodies, having consoled the great multitude who were frightened and

trembling, saying "Do not be afraid," said "I shall not allow the arrow to fall to the ground." The arrow, descending, without going even a hair-tip from here or from there, falling straight down, cut the bunch of mangoes. The Bodhisatta, without allowing either the bunch of mangoes or the arrow to fall to the ground, catching them right in the air, seized the bunch of mangoes with one hand and the arrow with the other hand. The great multitude, having seen that marvel, saying "Such a thing has not been seen by us before," praises the great man, shouts, claps hands, waves fingers, and sets going thousands of wavings of garments. The wealth given to the Bodhisatta by the delighted and elated royal assembly amounted to ten million. The king too, as if raining a rain of wealth, gave him much wealth and great fame.

Thus, while the Bodhisatta was dwelling there, honoured and respected by that king, seven kings, having come thinking "Prince Asadisa is apparently not in Bārāṇasī," having surrounded the city of Bārāṇasī, sent a letter to the king: "Either give the kingdom or give battle." The king, frightened by the fear of death, having asked "Where does my brother dwell?" and having heard "He is attending upon a certain neighbouring king," sent messengers: "If my brother does not come, there is no life for me. Go, having paid homage at his feet with my words, having asked his forgiveness, having taken him, come back." They, having gone, reported that news to the Bodhisatta. The Bodhisatta, having asked permission of that king, having returned to Bārāṇasī, having consoled the king saying "Do not fear," having carved letters on an arrow, having stood on the watchtower, saying "I, Prince Asadisa, have come; throwing another single arrow, I shall take the lives of all of you; those desirous of life, let them flee!" he shot the arrow right into the golden bowl of the seven kings who were eating. They, having seen the letters, frightened by the fear of death, all fled. Thus the Great Being, without causing even so much blood as a small fly might drink to flow, having put the seven kings to flight, having asked permission of his younger brother, having abandoned sensual pleasures, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, at the end of life was reborn in the Brahma world.

The Teacher, having fully awakened, spoke these verses: "Thus, monks, Prince Asadisa, having put the seven kings to flight, victorious in battle, went forth in the going forth of sages" -

61. "An archer incomparable, a prince of great power;
One who shoots far, one who shoots as quickly as lightning, one who breaks open great bodies.
62. "Having made conflict with all enemies, and not vexing anyone;
Having made his brother safe, he undertook self-control."

61-62. Therein, "incomparable" means not only by name alone, but incomparable also in power, energy, and wisdom. "Of great power" means of great power both in bodily power and in the power of wisdom. "One who shoots far" means one who shoots far by the ability to send an arrow as far as the realm of the Four Great Kings and the realm of the Thirty-three. "One who shoots as quickly as lightning" means one whose shot never misses. Or alternatively, "akkhaṇḍā" is called lightning; for as long as one flash of lightning lasts, by that light he takes and shoots arrows seven or eight times - thus he is "one who shoots as quickly as lightning." "One who breaks

open great bodies" means he breaks open great bodies. The leather body, the wooden body, the metal body, the iron body, the sand body, the water body, the plank body - these seven are called the great bodies. Therein, another who breaks open the leather body pierces through a buffalo hide, but he pierces through even a hundred buffalo hides. Another pierces through a board of fig-tree wood eight finger-breadths thick, a board of asana wood four finger-breadths thick, but he pierces through even a hundred planks bound together, likewise a copper plate two finger-breadths thick, an iron plate one finger-breadth thick. Having sent an arrow through the rear part of a cart of sand, a cart of jujube fruits, or a cart of straw, he makes it pass out through the front part; ordinarily he sends an arrow in water to a distance of four usabhas, and on dry ground eight usabhas - thus, because of the breaking open of these seven great bodies, he is "one who breaks open great bodies." "All enemies" means all enemies. "Having made conflict" means having made battle, he put them to flight - this is the meaning. "And not vexing anyone" means he did not vex even one. But without vexing them, he made conflict with them by the sending of arrows alone. "He undertook self-control" means he undertook the self-control of morality, the going forth.

Thus the Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the younger brother was Ānanda, but Prince Asadisa was myself."

The Commentary on the Asadisa Birth Story is the first.

182. The Commentary on the Saṅgāmāvacara Jātaka

"Experienced in battle, a hero" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the Elder Nanda. For when the Teacher, having gone to Kapilavatthu on his first visit, having given the going forth to his younger brother Prince Nanda, having departed from Kapilavatthu, having gone gradually to Sāvatthī, was dwelling there, the Venerable Nanda, having taken the Blessed One's bowl, at the time of departing from the house together with the Truth-finder, the most beautiful girl in the country, having heard "Prince Nanda, it is said, is going together with the Teacher," having looked through the window with her hair half-combed, recollecting these words spoken by the most beautiful girl in the country - "Come back quickly, master's son" - became dissatisfied, without delight, become quite pale, with veins showing all over the body. The Teacher, having known that circumstance of his, having thought "What if I were to establish Nanda in arahantship," having gone to his residential cell, seated on the prepared seat, asked "I hope, Nanda, you find delight in this Dispensation?" "Venerable sir, with my mind bound in love to the most beautiful girl in the country, I do not find delight." "Have you gone before on a journey to the Himalayas, Nanda?" "I have not gone before, venerable sir." "Then let us go." "There is no supernormal power for me, venerable sir; how shall I go?" The Teacher, having said "I shall lead you, Nanda, by my own supernormal power," having taken the elder by the hand, springing into the sky, on the way, in a certain burnt field, showed him a certain singed female monkey sitting on a charred stump, with its ears, nose, and thumbs cut off, with singed hair, with its skin cut off, with only hide remaining, wrapped in blood - "Do you see, Nanda, this female monkey?" "Yes, venerable sir." "Look at her well and carefully."

Then, having taken him, having shown him the red arsenic plateau of sixty yojanas, the seven great lakes beginning with Lake Anotatta, the five great rivers, and the Himalaya mountain adorned with golden mountains, silver mountains, and gem mountains, with many hundreds of delightful places, and having asked "Have you seen the realm of the Thirty-three before, Nanda?" when it was said "I have not seen it before, venerable sir," having said "Come, Nanda, I shall show you the realm of the Thirty-three," having led him there, he sat down on the Paṇḍukambala stone seat. Sakka, the king of gods, having come together with the host of gods in the two heavenly worlds, having paid homage, sat down to one side. His attendants, numbering two and a half crores, and also five hundred dove-footed celestial nymphs, having come and paid homage, sat down to one side. The Teacher caused the Venerable Nanda to look again and again at those five hundred nymphs under the influence of mental defilements. "Do you see, Nanda, these dove-footed nymphs?" "Yes, venerable sir." "Which are more beautiful, these or the most beautiful girl in the country?" "Just as, venerable sir, compared with the most beautiful girl in the country, that singed female monkey is, just so compared with these, the most beautiful girl in the country is." "Now what will you do, Nanda?" "By doing what action, venerable sir, does one obtain these nymphs?" "By practising the duties of a monk." "If, venerable sir, the Blessed One is my surety for the attainment of these, I shall practise the duties of a monk." "Do so, Nanda; I am your surety." Thus the elder, having taken the Truth-finder as surety in the midst of the host of gods, said "Do not, venerable sir, make too much delay; come, let us go; I shall practise the duties of a monk." The Teacher, having taken him, returned to Jeta's Grove itself. The elder began to practise the duties of a monk.

The Teacher, having addressed the General of the Teaching, informed him: "Sāriputta, my younger brother Nanda, in the Tāvatiṃsa god realm, in the midst of the host of gods, took me as surety on account of the celestial nymphs." By this same method he informed the Elder Mahāmoggallāna, the Elder Mahākassapa, the Elder Anuruddha, the Elder Ānanda the treasurer of the Teaching, and thus the eighty great disciples and for the most part the remaining monks. The General of the Teaching, the Elder Sāriputta, having approached the Elder Nanda, having said "Is it true, friend Nanda, that in the Tāvatiṃsa god realm, in the midst of the host of gods, you took the One of Ten Powers as surety, saying 'Obtaining celestial nymphs, I shall practise the duties of a monk'?" and having said "Is it not the case that, this being so, your abiding by the holy life is dependent on womankind, dependent on mental defilements; for you who are practising the duties of a monk for the sake of women, what is the difference between you and a labourer doing work for wages?" he put the elder to shame and made him abashed. By this same method all the eighty great disciples and the remaining monks too put that Venerable Nanda to shame.

He, thinking "Something inappropriate indeed has been done by me," through shame and moral fear, having firmly exerted energy, having developed insight, having attained arahantship, having approached the Teacher, said "I, venerable sir, release the Blessed One from the promise." The Teacher too said "When you, Nanda, attained arahantship, at that very moment I was freed from the promise." Having understood this matter, the monks raised up a discussion in the Teaching hall - "How patient of exhortation is this Elder Nanda, friends; by a single exhortation alone, having established shame and moral fear, having practised the duties of a monk, he attained

arahantship." 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 Nanda was patient of exhortation indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a family of elephant trainers, having come of age, having attained accomplishment in the craft of elephant training, attended upon a certain rival king of the king of Bārāṇasī. He made his state elephant well-trained and taught it. That king, thinking "I shall take the kingdom of Bārāṇasī," having taken the Bodhisatta, having mounted the state elephant, having gone to Bārāṇasī with a great army, having surrounded it, sent a letter to the king: "Either give the kingdom or give battle." Brahmadatta, thinking "I shall give battle," having stationed the army on the walls, gates, watchtowers, and gate towers, gave battle. The rival king, having covered the state elephant with armour, having himself too put on armour, seated on the excellent back of the elephant, having taken a sharp goad, thinking "Having broken through the city, having brought the adversary to the destruction of life, I shall take the kingdom into my possession," sent the elephant facing towards the city. He, having seen them releasing hot mud, machine-hurled rocks, and weapons of various kinds, frightened by the fear of death, being unable to approach, retreated. Then the elephant trainer, having approached him, having said "Dear one, you are a hero, experienced in battle; retreating in such a situation is not befitting for you," exhorting the elephant, spoke these verses -

63. "Experienced in battle, a hero, renowned as powerful;
Why, having approached the gateway, do you retreat, elephant?
64. "Quickly crush the cross-bar, and pull out the strong posts;
And having crushed the gateways, quickly enter, elephant."

63-64. Therein, "thus renowned" means: dear son, you, by frequenting the battle where blows are exchanged, having crushed it, are experienced in battle; by firmness of heart, a hero; by the achievement of strength, powerful - thus renowned, recognised, well-known. "Having approached the gateway" means having reached the gateway reckoned as the city gate. "Do you retreat" means: why indeed do you draw back, for what reason do you turn back - thus he says. "Crush down" means crush down, cast below. "And pull out the strong posts" means: at the city gate, having been driven sixteen ratanas or eight ratanas into the ground and made motionless, there are buried strong gate-posts; he commands: quickly pull them out, uproot them. "And having crushed the gateways" means having crushed the door frames of the city gate. "Quickly enter" means swiftly enter the city. "Elephant" - he addresses the elephant.

Having heard that, the elephant, having turned back by the Bodhisatta's single exhortation alone, having wrapped his trunk around the strong gate-posts, having uprooted them like mushrooms, having crushed the gateway, having brought down the cross-bar, having broken through the city gate, having entered the city, having taken the kingdom, gave it.

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

The Commentary on the Saṅgāmāvacara Birth Story is the second.

183. Commentary on the Vālodaka Jātaka

"Strained water, of little flavour, inferior" - this the Teacher spoke while dwelling at Jeta's Grove, referring to five hundred leftovers eaters. It is said that in Sāvattṥi five hundred lay followers, having handed over the impediment of household life to their children and wives, listening to the Teacher's proclamation of the Teaching, went about together. Among them some were stream-enterers, some once-returners, some non-returners; there was not even one worldling. Even those who invited the Teacher invited those lay followers as well, including them within. But five hundred minor attendants, being donors of wooden toothbrushes, water for washing the face, cloth, scents, and garlands to them, lived as leftovers eaters. They, having eaten the morning meal, having slept, having risen, having gone to the Aciravatī, shouting on the riverbank, engaged in wrestling. But those five hundred lay followers, quiet, without noise, devoted themselves to seclusion. The Teacher, having heard the loud noise of those leftovers eaters, having asked the elder "What is this sound, Ānanda?" when it was said "The sound of the leftovers eaters, venerable sir," having said "Indeed, Ānanda, these leftovers eaters do not shout only now, having eaten leftovers; in the past too they shouted just so. These lay followers too are not settled only now; in the past too they were settled just so," being requested by the elder, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a minister's family, having come of age, was the king's adviser on beneficial principles. Then at one time that king, having heard "The borderland is in revolt," having had five hundred Sindh horses prepared, having gone with a fourfold army, having appeased the borderland, having returned to Bārāṇasī itself, commanded: "The Sindh horses are weary; give them their grape beverage with fresh flavour." The Sindh horses, having drunk the fragrant beverage, having gone to the stable, stood in their own respective places. But the remainder left over from what was given to them was of little flavour and much dregs. The people asked the king: "What shall we do with this?" The king, having kneaded it with water, having strained it through hemp-fibre rags, had it given, saying "Give it to those donkeys that carried the fodder of the Sindh horses." The donkeys, having drunk the dregs-water, having become intoxicated, went about crying aloud in the royal courtyard. The king, having opened the large window, looking at the royal courtyard, having addressed the Bodhisatta standing nearby, asking "Look, these donkeys, having drunk the dregs-water, having become intoxicated, go about crying aloud and jumping up, but the Sindh horses born in the Sindh clan, having drunk the fragrant beverage, are silent, settled, and do not get excited; what indeed is the reason?" spoke the first verse -

- 65.** "Having drunk strained water, of little flavour, inferior, intoxication arises for donkeys;
And having drunk this superior flavour, intoxication does not arise for Sindh horses."

Therein, "strained water" means water filtered through hemp-fibre strainers. "Vāludaka" is also a reading. "Inferior" means inferior by the nature of its inferior flavour. "Does not arise" means intoxication does not arise for Sindh horses; he asked "What indeed is the reason?"

Then the Bodhisatta, explaining the reason for that, spoke the second verse -

- 66.** "Having drunk a little, one of low birth, he becomes intoxicated, O lord of men, nourished by that;
But one of burden-bearing nature, born in a good family, does not become intoxicated even having drunk the finest essence."

Therein, "nourished by that, O lord of men" means: O lord of men, O highest king, whoever is of low birth, nourished by that state of low birth, becomes intoxicated, grows negligent. "One of burden-bearing nature" means: one of burden-bearing character, a thoroughbred Sindh horse accomplished in the conduct of bearing the yoke. "The finest essence" means: even having drunk the grape juice extracted at the very first, he does not become intoxicated.

The king, having heard the Bodhisatta's word, having had the donkeys removed from the royal courtyard, standing firm in his very exhortation, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the five hundred donkeys were these leftovers eaters, the five hundred Sindh horses were these lay followers, the king was Ānanda, but the wise minister was myself."

The Commentary on the Vāludaka Birth Story is the third.

184. Commentary on the Giridatta Jātaka

"Spoiled by Giridatta" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to a certain monk who associated with the hostile faction. The story is exactly the same as that told below in the Mahilāmukha Jātaka. The Teacher, however, having said "Not only now, monks, does this monk associate with the hostile faction; in the past too he was one who associated with the hostile faction indeed," brought up the past.

In the past, a king named Sāma exercised kingship in Bārāṇasī. At that time the Bodhisatta, having been reborn in a minister's family, having come of age, was his adviser on beneficial principles. Now the king had a state horse named Paṇḍava; its groom was named Giridatta; he was lame. The horse, having taken hold of the mouth-rope, having seen him going in front and in front, with the perception "This one is training me," following his example, became lame. They reported the lameness of that horse to the king; the king sent physicians. They, having gone, not seeing any disease in the horse's body, told the king "We do not see any disease in it." The king sent the Bodhisatta - "Go, friend, find out the reason here." He, having gone, having known the state of its having become lame through association with the lame groom, having reported that matter to the king, showing "Through the fault of association it is thus indeed," spoke the first verse -

- 67.** "Spoiled by Giridatta, the pale horse of Sāma;
Having abandoned its former nature, it conforms to his ways."

Therein, "the horse of Sāma" means the state horse of King Sāma. "Having abandoned its former nature" means having abandoned its own former nature, the state of elegance. "Conforms" means follows one's example.

Then the king asked him: "Now, friend, what should be done?" The Bodhisatta, having said "Having obtained a good groom, it will become as before," spoke the second verse -

- 68.** "And if a son-like man, trimmed in peak-like manner;
Having taken him by the face, should turn him in the circle;
Having quickly abandoned that, he follows along with him."

Therein, "son-like" means his younger brother. For a younger brother is one born in conformity; his younger brother is a son-like one. This is what is meant - if indeed, great king, a man born in conformity with that elegant horse accomplished in good conduct, elegant and accomplished in good conduct. "Trimmed in peak-like manner" means one with hair and beard trimmed in a beautiful peak-like appearance, having taken that horse by the face, should turn him in the horse-ring; quickly indeed this one, having abandoned that lameness, with the perception "This elegant groom accomplished in good conduct is training me," quickly follows along with him, will learn from him; he will remain in his natural state - this is the meaning. The king had it done so; the horse became established in its natural state. The king, with a gladdened mind thinking "He will know the disposition even of animals!" gave great fame to the Bodhisatta.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Giridatta was Devadatta, the horse was the monk siding with the enemy, the king was Ānanda, but the wise minister was myself."

The Commentary on the Giridatta Birth Story is the fourth.

185. Commentary on the Anabhirati Jātaka

"Just as in water that is stirred up and unclear" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain young brahmin. In Sāvathī, it is said, a certain young brahmin, one who had gone beyond the three Vedas, taught the sacred verses to many warrior-caste youths and brahmin youths. He, at a later time, having established the household life, thinking about the purpose of clothes, ornaments, male slaves, female slaves, fields, sites, cattle, buffaloes, sons, wife and so on, having come under the power of lust, hate and delusion, became one with a stirred up mind; he was unable to recite the sacred verses in order; from here and there the sacred verses did not come to mind. He, one day, having taken abundant scents, garlands and so on, having gone to Jeta's Grove, having venerated the Teacher, having paid homage, sat down to one side. The Teacher, having exchanged friendly welcome with him, asked "What, young man, do you teach the sacred verses? Are your sacred verses well-practised?" "Formerly, venerable sir, my sacred verses were well-practised, but from the time of taking up the household life, my mind has become stirred up; therefore my sacred verses are not well-practised." Then the Teacher,

having said to him "Indeed, young man, not only now; in the past too, at the time when your mind was undisturbed, your sacred verses were well-practised, but at the time when it was stirred up by lust and so on, your sacred verses did not come to mind," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a wealthy brahmin family, having come of age, having learnt the sacred verses at Takkaṣilā, having become a world-famed teacher, taught the sacred verses to many warrior-caste youths and brahmin youths in Bārāṇasī. In his presence, a certain young brahmin mastered the three Vedas, and being confident even in a single term, having become an assistant teacher, taught the sacred verses. He, at a later time, having taken up the household life, with a mind stirred up by thoughts of the household life, was unable to recite the sacred verses. Then the teacher, having asked him who had come to his presence "What, young man, are your sacred verses well-practised?" when it was said "From the time of taking up the household life, my mind has become stirred up; I am unable to recite the sacred verses," having said "Dear son, when the mind is stirred up, even well-practised sacred verses do not come to mind, but when the mind is undisturbed, there is no such thing as lack of discernment," spoke these verses -

69. "Just as in water that is stirred up and unclear, one does not see oysters and shells,
Gravel, sand, and shoals of fish, so when the mind is stirred up,
One does not see one's own welfare or the welfare of others.
70. Just as in water that is clear and pure, one sees oysters and shells,
Gravel, sand, and shoals of fish, so when the mind is undisturbed,
One sees one's own welfare and the welfare of others."

69-70. Therein, "stirred up" means agitated with mud. "Unclear" means not clear due to that very state of being stirred up. "Oysters and shells" means oysters and shells. "Shoals of fish" means a crowd of fish. "So when stirred up" means just so when the mind is stirred up by lust and so on. "One's own welfare or the welfare of others" means one does not see either one's own welfare or the welfare of others - this is the meaning. "He sees" means just so when the mind is undisturbed, that man sees one's own welfare and the welfare of others.

The Teacher, having brought up this past, having made known the truths, connected the Jātaka; at the conclusion of the truths, the young brahmin became established in the fruition of stream-entry. "At that time the young man was this very young man, but the teacher was myself."

The Commentary on the Anabhirati Birth Story, the fifth.

186. Commentary on the Dadhivāhana Jātaka

"Endowed with colour, odour, and flavour" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to a monk who associated with the hostile faction. The story has already been told below. The Teacher, however, having said "Monks, association with the unwholesome is indeed evil and harmful; therein, as for those who are human beings, what is to be said about the harmfulness of evil association?"

But formerly, having come into association with the disagreeable, unsweet margosa tree, even the mango tree, which was of sweet flavour, comparable to divine flavour, and without consciousness, became unsweet and bitter," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in the Kāśi country four brothers who were brahmins, having gone forth in the going forth of sages, having made hermitages in succession in the Himalayan region, took up residence there. Their eldest brother, having died, attained the position of Sakka. He, having known that reason, going to attend upon them now and then at intervals of seven or eight days, one day, having paid homage to the eldest hermit, having sat down to one side - asked "Venerable sir, what do you have need of?" The hermit who had jaundice said "I have need of fire." He, having heard that, gave him an adze-hatchet. An adze-hatchet, by name, by way of inserting into a handle, is both an adze and a hatchet. The hermit said "Who, having taken this, will bring me firewood?" Then Sakka said thus to him - "Whenever you have need of firewood, venerable sir, having struck this hatchet with the hand, you should say 'Having brought me firewood, make a fire'; it will bring firewood and, having made a fire, will give it." Having given him the adze-hatchet, having approached the second one too, he asked "Venerable sir, what do you have need of?" Near his hermitage there was an elephant path; he, troubled by elephants, said "Suffering arises for me on account of the elephants; drive them away." Sakka, having offered him a drum, having said "Venerable sir, when this surface is struck, your enemies will flee; when this surface is struck, having become friendly-minded, they will surround you with a fourfold army," having given that drum, having gone to the youngest one's presence, asked "Venerable sir, what do you have need of?" He too was of the constitution prone to jaundice; therefore he said "I have need of curds." Sakka, having given him a pot of curds, having said "If you, wishing, were to pour this out, having become a great river, having set in motion a great flood, it will be able even to seize and give you a kingdom," departed. Thenceforth the adze-hatchet makes fire for the eldest brother, when the other strikes the drum surface the elephants flee, and the youngest consumes curds.

At that time a certain boar, roaming about at a certain old village site, saw a tremendous jewel endowed with power. He, having gripped that tremendous jewel with his mouth, having flown up into the sky by its power, having gone to a certain small island in the middle of the ocean, thinking "It is fitting for me to dwell here now," having descended, made his dwelling beneath a certain fig tree in a comfortable place. One day he, having placed the tremendous jewel in front of him at that tree-root, fell into sleep. Then a certain man, an inhabitant of the Kāśi country, having been driven out from the house by his mother and father saying "This one is of no use to us," having gone to a certain port village, having become a labourer for the sailors, having boarded a boat, when the boat broke up in the middle of the ocean, lying on a plank, having reached that small island, seeking various kinds of fruit, having seen that boar sleeping, having gone quietly, having taken the tremendous jewel, having flown up into the sky by its power, having sat down in the fig tree, thought - "This boar, having become a sky-farer by the power of this tremendous jewel, dwells here, methinks; it is fitting for me, having first killed this boar, having eaten the meat, to go afterwards." He, having broken off a stick, struck it on its head.

The boar, having awoken, not seeing the jewel, trembling, ran about here and there; the man seated in the tree laughed. The boar, looking around, having seen him, having struck that tree with its head, died right there.

That man, having descended, having made a fire, having cooked its meat, having eaten, having flown up into the sky, while going over the summit of the Himalayas, having seen a hermitage, having descended at the hermitage of the eldest brother's hermit, having stayed for two or three days, performed all kinds of duties for the hermit, and saw the power of the adze-hatchet. He, having shown the power of the tremendous jewel to the hermit, thinking "It is fitting for me to obtain this," said "Venerable sir, having taken this jewel, give me the adze-hatchet." The hermit, wishing to travel through the sky, having taken it, gave him the adze-hatchet. He, having taken it, having gone a little way, having struck the adze-hatchet, said "Adze-hatchet, having cut off the hermit's head, bring me the tremendous jewel." It, having gone, having cut off the hermit's head, brought the tremendous jewel. He, having placed the adze-hatchet in a concealed place, having gone to the presence of the middle hermit, having stayed for a few days, having seen the power of the drum, having given the tremendous jewel, having taken the drum, having had his head too cut off by the former method itself, having approached the youngest, having seen the power of the pot of curds, having given the tremendous jewel, having taken the pot of curds, having had his head cut off by the former method itself, having taken the tremendous jewel and the adze-hatchet and the drum and the pot of curds, having flown up into the sky, having stood not far from Bārāṇasī, sent a letter by the hand of a certain man to the king of Bārāṇasī: "Either give me battle or the kingdom."

The king, having heard the message, went out thinking "I shall seize the thief." He struck one surface of the drum; a fourfold army surrounded him. Having known the king's inability to overpower, he released the pot of curds; a great river flowed forth. The great multitude, having sunk in the curds, was unable to come out. Having struck the adze-hatchet, he said "Bring the king's head." The adze-hatchet, having gone, having brought the king's head, laid it down at his feet. Not even one was able to raise a weapon. He, surrounded by a great force, having entered the city, having had the consecration performed, having become a king named Dadhivāhana, exercised kingship righteously and impartially.

One day, while he was playing with net-baskets in the great river, from the Kaṇṇamuṇḍa lake a certain ripe mango for the use of the gods, having come, stuck in the net; those lifting up the net, having seen it, gave it to the king. It was large, the size of a water-pot, round, and golden-coloured. The king, having asked the foresters "What fruit is this called?" having heard "A mango fruit," having eaten it, had its seed planted in his own park and had it watered with milk-water. The tree, having arisen, gave fruit in the third year. The honour towards the mango was great; they watered it with milk-water, they gave the five-finger scent-mark, they encircled it with strings of flower garlands, they lit lamps with scented oil, and its enclosure was of a cloth screen. The fruits were sweet and golden-coloured. King Dadhivāhana, when sending mango fruit to other kings, out of fear of a tree arising from the seed, having pierced the place where the sprout arises with a frog-thorn, sent them. For them, having eaten the mango, the planted seed did not succeed. They, asking "What indeed is the reason here?" came to know that reason.

Then a certain king, having summoned a park keeper, having asked "Will you be able to destroy the flavour of Dadhivāhana's mango fruits and make them bitter?" when it was said "Yes, Sire," having given a thousand saying "If so, go!" sent him forth. He, having gone to Bārāṇasī, having had it announced to the king "A park keeper has come," having been summoned by him, having entered, having paid homage to the king, when asked "You are a park keeper?" having said "Yes, Sire," described his own power. The king said "Go, be near our park keeper." Thenceforth the two persons looked after the park. The newly arrived park keeper, making out-of-season flowers bloom well, having out-of-season fruits gathered, made the park delightful. The king, having been pleased with him, having removed the former park keeper, gave the park to him alone. He, having known the state of the park having come into his own possession, having surrounded the mango tree, planted margosa trees and phaggava creepers; gradually the margosa trees grew, roots with roots and branches with branches were intermingled, bound and intertwined. Through that association with the disagreeable and unsweet, the mango tree, whose fruit had been so sweet, became bitter, with a flavour like margosa leaves; having known the bitter state of the mango fruits, the park keeper ran away.

Dadhivāhana, having gone to the park, eating a mango fruit, being unable to swallow the mango flavour that had entered his mouth, which was like margosa dregs, having retched, spat it out. At that time the Bodhisatta was his minister, an adviser on beneficial principles. The king, having addressed the Bodhisatta, asking "Wise one, there is nothing declined from the former care of this tree, yet even so its fruit has become bitter; what indeed is the reason?" spoke the first verse -

- 71.** "Endowed with beauty, fragrance, and flavour, this mango was in former times;
Receiving that very same honour, why is the mango now bitter-fruited?"

Then the Bodhisatta, explaining the reason for that, spoke the second verse -

- 72.** Surrounded by margosa trees, your mango tree, O bearer of curds;
Root conjoined with root, branch with branch they associate;
Through association with the disagreeable, therefore the mango has bitter fruit.

Therein, "surrounded by margosa trees" means surrounded by margosa trees (nimba trees). "Branch with branch they associate" means the branches of the margosa trees associate with the branches of the mango tree. "Through association with the disagreeable" means through living together with the unsweet margosa trees. "Therefore" means for that reason this mango tree has become one with bitter fruit, disagreeable fruit, bitter-tasting fruit.

The king, having heard his word, having had all the margosa trees and phaggava creepers cut down, having had the roots pulled up, having had the unsweet soil removed all around, having had sweet soil put in, had the mango tree tended with milk-water, sugar-water, and scented water. It, through association with the sweet, became sweet again. The king, having handed over the park to the original park keeper himself, having remained as long as life lasted, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time I myself was the wise minister."

The Commentary on the Dadhivāhana Birth Story is the sixth.

187. Commentary on the Catumattā Jātaka

"Having climbed up to the fork of a high tree" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain old monk. One day, it is said, while the two chief disciples were seated engaged in a discussion of asking and answering questions with each other, one old monk, having gone to their presence, having become a third and sat down, said "Venerable sirs, we too shall ask you questions, and you too ask us your uncertainties." The elders, having been disgusted with him, having risen, departed. The assembly that had been seated to hear the Teaching from the elders, when the gathering had broken up, having gone to the Teacher's presence, when it was said "Why have you come at the wrong time?" they reported that reason. The Teacher, having said "Not only now, monks, do Sāriputta and Moggallāna, having been disgusted with this, depart without speaking; in the past too they departed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a tree-spirit in a forest haunt. Then two young swans, having departed from Cittakūṭa mountain, having perched on that tree, having gone for their food resort, even when returning, having rested on that very same tree, would go to Cittakūṭa. As time went on and on, intimacy arose between them and the Bodhisatta. Going and coming, having exchanged friendly greetings with each other, having spoken a talk on the Teaching, they departed. Then one day, while they were sitting on the treetop conversing together with the Bodhisatta, a certain jackal, having stood beneath that tree, consulting together with those young swans, spoke the first verse -

73. "Having climbed up to the fork of a high tree, consult in a private place;
Having descended to a low place, consult, the king of beasts too will listen."

Therein, "having climbed up to the fork of a high tree" means having climbed up to a higher fork on this tree which is naturally high. "Consult" means consult, discuss. "Having descended to a low place" means having descended, having stood in a low place, consult. "The king of beasts too will listen" - he said this making himself the king of beasts. The young swans, having been disgusted, having risen, went to Cittakūṭa itself.

At the time when they had gone, the Bodhisatta spoke the second verse to the jackal -

74. "When the beautiful one with the beautiful one, the god with the god should consult;
What is there for the four-fold polished one, enter the hole, jackal."

Therein, "beautiful one" means one of beautiful colour. "With the beautiful one" means with the second young swan. "The god with the god" - he speaks of those very two as having made them gods. "For the four-fold polished one" - the literal meaning is: one polished, pure in these four respects, namely by body, by birth, by voice, and

by virtue. But censuring that very impure one with words of praise, he spoke thus; the intention here is: what is there for you here, one inferior in four respects, a jackal? "Enter the hole" - this the Bodhisatta said while putting him to flight, having shown a frightful object.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the jackal was the old man, the two young swans were Sāriputta and Moggallāna, but the tree-spirit was myself."

The Commentary on the Catumaṭṭha Birth Story is the seventh.

188. Commentary on the Sīhakoṭṭhu Jātaka

"With lion's fingers, with lion's claws" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Kokālika. One day, it is said, Kokālika, while others who were very learned were expounding the Teaching, wished to teach himself too - all should be expanded in the very manner stated above. Having heard that incident, the Teacher, having said "Not only now, monks, has Kokālika become well-known by his own sound; in the past too he was well-known," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a lion in the Himalayan region, as a consequence of living together with a certain female jackal, obtained a son. He was similar to his father in these aspects, namely by fingers, by claws, by mane, by colour, and by build, but similar to his mother in sound. Then one day, when the sky had rained and it had cleared, while the lions, having roared, were playing the lion's sport, he too, wishing to roar among them, roared a jackal's roar. Then, having heard his sound, the lions became silent. Having heard his sound, another son of the same birth as the Bodhisatta, asking "Dear father, this lion is equal to us in colour and so on, but his sound is different; who indeed is this one?" spoke the first verse -

75. "With lion's fingers and lion's claws, established on lion's feet;
That lion, in the lion community, alone roars differently."

Therein, "established on lion's feet" means established on lion's feet indeed. "Alone roars differently" means he alone, roaring with a jackal's sound unlike the remaining lions, roars differently.

Having heard that, the Bodhisatta, having said "Dear son, this is your brother, the son of the female jackal; in appearance he is similar to me, in voice he is similar to his mother," having addressed the jackal's son, exhorting him "Dear son, you, henceforth, dwelling here, dwell quietly; if you roar again, they will know your jackal nature," spoke the second verse -

76. "Do not roar, prince, dwell quietly in the forest;
By your voice they would know you, for your voice is not paternal."

Therein, "prince" means the son of the lion, the king of beasts. But having heard this exhortation, he did not dare to roar again.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the jackal was Kokālika, the son of the same birth was Rāhula, but the king of beasts was myself."

The Commentary on the Sīhakotthu Birth Story is the eighth.

189. Commentary on the Lion's Hide Jātaka

"This is not the roar of a lion" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Kokālika himself. He at this time wished to recite in melodic recital. The Teacher, having heard that news, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a farmer's family, having come of age, earned his living by farming. At that time a certain merchant went about engaging in trade with donkey loads. He, at each place he went, having lowered the bundle from the donkey's back, having wrapped the donkey in a lion's hide, let it loose in the rice and barley fields. The field guards, having seen it, with the perception "It is a lion," were unable to approach it. Then one day that merchant, having taken up residence at a certain village entrance, while having the morning meal cooked, thereupon having wrapped the donkey in a lion's hide, let it loose in a barley field. The field guards, with the perception "It is a lion," being unable to approach it, having gone home, reported. The entire village inhabitants, having taken weapons, blowing conch shells, beating drums, having gone near the field, shouted; the donkey, frightened by the fear of death, cried the cry of a donkey. Then, having known its donkey nature, the Bodhisatta spoke the first verse -

77. "This is not the roar of a lion, nor of a tiger, nor of a panther;
Wrapped in a lion's hide, the contemptible donkey roars."

Therein, "contemptible" means inferior. The villagers too, having known its donkey nature, having struck it breaking its bones, having taken the lion's hide, they went.

Then that merchant, having come, having seen that donkey which had reached a state of disaster, spoke the second verse -

78. "Even for a long time he might eat, the donkey, the green barley;
Wrapped in a lion's hide, by braying he ruined himself."

Therein, "taṃ" is merely a particle. The meaning is: this donkey, without making known its own donkey nature, wrapped in a lion's hide, might eat green barley for a long time. "By braying he ruined himself" means: but by braying the cry of a donkey, he indeed ruined himself; there is no fault of the lion's hide herein. While he was thus speaking, the donkey, lying down right there, died; the merchant too, having abandoned it, departed.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the merchant was Devadatta, the donkey was Kokālika, but the wise farmer was myself."

The Commentary on the Sīhacamma Birth Story is the ninth.

190. Commentary on the Jātaka on the Benefits of Morality

"See, of faith, of morality" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain faithful lay follower. It is said that that faithful, devoted noble disciple, one day, while going to Jeta's Grove, having gone in the evening to the bank of the river Aciravatī, when the boatmen had placed the boat on the bank and gone for the purpose of hearing the Teaching, not seeing a boat at the landing place, having taken up rapture with the Buddha as object, descended into the river; his feet did not sink in the water. He, going as if on the surface of the earth, when he had reached the middle, saw a wave. Then his rapture with the Buddha as object became weak, his feet began to sink; he, having again made firm the rapture with the Buddha as object, having gone over the surface of the water itself, having entered Jeta's Grove, having paid homage to the Teacher, sat down to one side. The Teacher, having exchanged friendly welcome with him, having asked "Lay follower, have you come along the road with little fatigue?" when it was said "Venerable sir, having taken up rapture with the Buddha as object, having gained a footing on the surface of the water, I have come as if treading upon the earth," having said "Indeed, lay follower, it is not only you who, having recollected the virtues of the Buddha, gained a footing; in the past too, lay followers, when a boat broke up in the middle of the ocean, recollecting the virtues of the Buddha, gained a footing," being requested by him, he brought up the past.

In the past, in the time of the Perfectly Enlightened One Kassapa, a stream-enterer noble disciple boarded a boat together with a certain barber householder. That barber's wife, saying "Noble sir, his welfare and suffering is your burden," placed the barber in the hands of that lay follower. Then that boat, on the seventh day, broke up in the middle of the ocean; those two persons too, lying on a plank, reached a certain small island. There that barber, having killed birds, having cooked them, while eating, gave some to the lay follower too. The lay follower, saying "Enough for me," did not eat. He thought - "In this place, apart from the Three Refuges, there is no other support for us." He recollected the virtues of the Three Jewels. Then, as he was recollecting, a king of serpents born on that small island, having made his own body into a great boat, created it; an ocean deity became the helmsman; the boat was filled with the seven treasures; the three masts were made of sapphire; the rigging was made of gold; the ropes were made of silver; the oars were made of gold.

The ocean deity, having stood on the boat, proclaimed "Are there any travellers bound for the Indian subcontinent?" The lay follower said "We shall go." "If so, come, board the boat." He, having boarded the boat, called the barber; the ocean deity - "It is obtainable for you only, not for him," she said. "For what reason?" "This one has no practice of the virtues of morality; that is the reason. For I brought the boat for you, not for him." "So be it, I give him the merit of the giving given by myself, of the morality observed, and of the meditation developed." The barber said "I give thanks, master." The deity, saying "Now I shall take him," having placed him too on board, having brought both persons out of the ocean, having gone by river to Bārāṇasī, having established wealth in the houses of both of them by her own power, having said "Bonding should indeed be made only with the wise. For if this barber had not had bonding with this lay follower, he would have perished right in the middle of the ocean" - speaking of the virtue of association with the wise, she spoke these verses -

79. "See this fruit of faith, of morality, and of generosity;
The serpent, in the form of a boat, carries the faithful lay follower.
80. "One should associate only with the virtuous, one should make intimacy with
the virtuous;
For by living together with the good, the barber attains well-being."

79-80. Therein, "see" means he addresses without specifying anyone in particular, "see." "By faith" means by mundane and supramundane faith. In the case of morality too, the same method applies. "Of generosity" means of the relinquishment of gifts as well as the relinquishment of mental defilements. "This fruit" means this fruit, virtue, benefit - this is the meaning. Or else, the meaning here should be seen thus: "See the fruit of generosity too; this serpent, in the form of a boat." "In the form of a boat" means in the shape of a boat. "The faithful" means one whose faith is established in the three jewels. "With the virtuous only" means with the wise only. "Samāsetha" means one should dwell together, one should reside together - this is the meaning. "Kubbetha" means one should do. "Santhava" means friendly intimacy. But intimacy of craving should not be made with anyone. "Nhāpita" means a barber householder. "Nahāpita" is also a reading.

Thus the ocean deity, having stood in the sky, having expounded the Teaching, having exhorted, having taken the king of serpents, went to his own mansion.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - At the conclusion of the truths, the lay follower became established in the fruition of once-returning. "At that time the stream-enterer lay follower attained final Nibbāna, the king of serpents was Sāriputta, but the ocean deity was myself."

The Commentary on the Sīlānisaṃsa Birth Story is the tenth.

The Asadisa Chapter is the fourth.

Its summary:

Asadisa and Saṅgāma, Vālodaka and Giridatta;
Nabhirati and Dadhivāha, Catumaṭṭha and Sīhakoṭṭha;
Sīhacamma and Sīlānisaṃsa.

5. The Chapter on Ruhaka

191. Commentary on the Ruhaka Jātaka

"Even Ruhaka, though cut" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. The story will become manifest in the Indriya Jātaka in the Book of Eights. The Teacher then, having said to that monk "This woman, monk, is a causer of harm to you; in the past too she, having shamed you in the midst of an assembly including the king, caused you to take on the manner of departing from the house," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the womb of his queen-consort, having come of age, by the elapse of his father, having been established in the kingdom, exercised kingship righteously. He had a chaplain named Ruhaka; his wife was a brahmin woman named Purāṇī. The king, having adorned a horse with horse-trappings, gave it to the brahmin. He, having mounted that horse, goes to attend upon the king. Then people standing here and there, having seen him sitting on the back of the adorned horse, going and coming, praised the horse itself, saying "Oh, the beauty of the horse! Oh, the horse looks splendid!" He, having come home, having ascended the mansion, addressed his wife - "Dear lady, our horse looks exceedingly splendid; people standing on both sides praise our horse itself." But that brahmin woman was somewhat shameless, of a wicked nature; therefore she spoke to him thus - "Sir, you do not know the reason for the horse's beauty; this horse looks splendid in dependence on its own decorated horse-trappings. If you too, wishing to look splendid like a horse, having put on the horse-trappings, having descended to the middle of the street, having gone stamping your feet like a horse, see the king; the king too will praise you, and people too will praise you likewise."

That brahmin, who was mad by nature, having heard her words, not knowing "She says this to me for such a reason," having perceived it as actual, did accordingly. Whoever saw him, they, making mockery, said "The teacher looks beautiful." But the king, having said "What, teacher, is your bile disturbed? Have you become mad?" and so on, put him to shame. At that time the brahmin, ashamed thinking "An inappropriate thing was done by me," having become angry with the brahmin woman, thinking "I have been put to shame by her in the midst of an assembly including the king; having beaten her, I shall drive her out," went home. The cunning brahmin woman, having known of his coming in anger, having gone out even before him through the small door, having gone to the king's abode, remained right there for four or five days. The king, having known that reason, having had the chaplain summoned, for the purpose of asking forgiveness, spoke the first verse: "Teacher, a woman by nature has faults indeed; it is fitting to forgive the brahmin woman" -

81. "Even Ruhaka, though cut, a bowstring is joined again;
Be joined with your former wife, do not come under the control of wrath."

Therein this is the meaning in brief - My dear Ruhaka, is it not that even a cut bowstring is again joined, connected? Just so you too be joined together with your former wife; do not come under the control of wrath.

Having heard that, Ruhaka spoke the second verse -

82. "When strips of bark exist, when makers exist;
I will make another bowstring, enough of the old one."

Its meaning is - Great king, when soft strips of bark for bow-making and human beings who are bowstring-makers exist, I will make another bowstring; enough of this cut old bowstring, there is no use of it to me. And having said thus, having driven her out, he brought another brahmin woman.

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 the brahmin woman was the former wife, Ruhaka was the dissatisfied monk, but the king of Bārāṇasī was myself."

The Commentary on the Ruhaka Birth Story is the first.

192. Commentary on the Sirikāḷakaṇṇi Jātaka

83-84. "A woman might be beautiful" - this Sirikāḷakaṇṇi Jātaka will become manifest in the Mahā-Ummagga Jātaka.

The Commentary on the Sirikāḷakaṇṇi Birth Story is the second.

193. Commentary on the Cūḷapaduma Jātaka

"This is indeed she, and I too am he, no other" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a dissatisfied monk. The story will become manifest in the Ummādaṇṭī Jātaka. Now that monk, when the Teacher said "Is it true, monk, that you are dissatisfied?" having said "True, Blessed One," when it was said "By what then were you made dissatisfied?" said "I, venerable sir, having seen an adorned and prepared woman, having become a follower of mental defilements, am dissatisfied." Then the Teacher, having said to him "Monk, a woman is indeed ungrateful, a betrayer of friends, full of deceit; even the wise of old, having given their own right knee's blood to drink, having given even the gift of life, did not win the heart of a woman," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta was born in the womb of his queen-consort, and on the name-giving day they gave him the name "Prince Paduma." After him there were six younger brothers. All seven persons, having gradually come of age, having taken up the household life, went about like companions of the king. Then one day the king, standing looking at the royal courtyard, having seen them coming to attend upon the king with a great retinue, having given rise to the suspicion "These might kill me and seize the kingdom too," having had them summoned - "Dear sons, you are not permitted to live in this city; having gone elsewhere, after my passing, come and take the kingdom belonging to the family," he said. They, having accepted their father's word, having wept and lamented, having gone to their own respective homes, having taken their wives, having departed from the city saying "Having gone wherever, we shall live," going along the road, having reached a certain wilderness, not obtaining food and drink, being unable to endure the hunger, thinking "If we remain alive, we shall obtain women," having killed the youngest one's wife, having made thirteen portions, they ate the flesh. The Bodhisatta, having set aside one of the portions received for himself and his wife, the two of them ate one. Thus in six days, having killed six women, they ate the flesh.

But the Bodhisatta, having set aside one each day after day, stored up six portions. On the seventh day, when it was said "Let us kill the Bodhisatta's wife," the Bodhisatta, having given those six portions to them, having said "For today eat these six portions; tomorrow we shall see," when they had eaten the flesh, at the time of

sleeping, having taken his wife, he fled. She, having gone a little way, said "I am not able to go, husband." Then the Bodhisatta, having taken her on his shoulders, departed from the wilderness at the time of the break of dawn. She, when the sun had risen, said "I am thirsty, husband." The Bodhisatta, having said "There is no water, dear lady," when she spoke again and again, having struck his right knee with a sword - "Dear lady, there is no drinking water, but sit down drinking this blood of my right knee," he said. She did so. They, gradually having reached the great Ganges, having drunk and bathed, having eaten various kinds of fruit, having rested in a comfortable place, having built a hermitage at a certain bend of the Ganges, made their dwelling there.

Then one day, upstream on the Ganges, having cut off the hands and feet and ears and nose of a thief who had offended against the king, having laid him in a certain trough, they set him adrift on the great Ganges. He, making a great cry of distress, reached that place. The Bodhisatta, having heard his pitiful sound of lamentation, thinking "Let not a being who has come to suffering perish while I am present," having gone to the bank of the Ganges, having rescued him, having brought him to the hermitage, treated his wounds with washing, anointing with astringent decoctions, and so on. But his wife, having said "He goes about having brought from the Ganges such an immoral cripple and looking after him," went about loathing that cripple and spitting. The Bodhisatta, when his wounds had healed, having left him at that very hermitage together with his wife, having brought various kinds of fruit from the forest, nourished both him and his wife. While they were thus dwelling, that woman, having become enamoured of that cripple, having engaged in misconduct with him, having become desirous of killing the Bodhisatta by some means, spoke thus - "Husband, while sitting on your shoulders and coming out of the wilderness, having looked at a certain mountain, I implored the noble deity born on the mountain 'If I shall obtain life in health together with my husband, I shall make an oblation to you'; she now frightens me; let us make the oblation for her." The Bodhisatta, not knowing that deceit, having accepted saying "Good!", having prepared the oblation, having had her carry the oblation vessel, ascended the mountain top. Then she said to him thus - "Husband, even among deities you yourself are the highest deity; first let me venerate you with forest flowers, circumambulate you, and pay homage; afterwards I shall make the oblation to the deity." She, having placed the Bodhisatta facing the precipice, having venerated him with forest flowers, having circumambulated him, as if wishing to pay homage, having stood behind his back, having struck him on the back, having cast him down the precipice, with a satisfied mind thinking "I have seen the back of my adversary," having descended from the mountain, went to the presence of the cripple.

The Bodhisatta too, falling from the mountain following the precipice, stuck in a thornless bush covered with leaves at the top of a fig tree, but it was not possible to descend to the lower mountain. He, having eaten fig fruits, sat among the branches. Then a certain king of iguanas of large body, having ascended from the foot of the lower mountain, eats fig fruits on that tree. He, having seen the Bodhisatta on that day, ran away; on the following day, having come, having eaten fruits on one side, departed. He, thus coming again and again, having come to trust with the Bodhisatta, having asked "For what reason have you come to this place?" when it was said "For such and such a reason," having said "Then do not fear," having caused the

Bodhisatta to lie on his own back, having brought him down, having come out from the forest, having placed him on the highway, having dismissed him saying "You go by this road," entered the forest itself. The Bodhisatta, having gone to a small village, dwelling right there, having heard of his father's death, having gone to Bārāṇasī, having been established in the kingdom belonging to the family, having become the king named Paduma, without disturbing the ten duties of a king, exercising kingship righteously, having had six alms-halls built at the four city gates, in the middle of the city, and at the door of his dwelling, distributing six hundred thousand daily, gave gifts.

That woman too indeed, having caused that cripple to sit on her shoulder, having come out from the forest, walking for almsfood on the path of humans, having collected rice gruel and meal, nourished that cripple. When people asked "Who is this of yours?" she said "I am this one's maternal uncle's daughter, this is my paternal aunt's son, they gave me to this very one; so I, having lifted up my own husband even though condemned, carrying him about, having gone about for almsfood, nourish him." People, thinking "This is a devoted wife," from then on gave more rice gruel and meal. But other people said thus - "Do not go about thus; King Paduma exercises kingship in Bārāṇasī; having stirred the entire Indian subcontinent, he gives gifts; he, having seen you, will be pleased; pleased, he will give you much wealth; having caused your husband to sit right here, go" - and having made it firm, they gave a cane basket. That woman of misconduct, having caused that cripple to sit in the cane basket, having lifted up the basket, having gone to Bārāṇasī, went about eating at the alms-halls. The Bodhisatta, mounted upon the back of a decorated excellent elephant, having gone to the place of giving, having given gifts with his own hand to eight or ten, goes back to the house. That woman of misconduct, having caused that cripple to sit in the basket, having lifted up the basket, stood on his path of going.

The king, having seen, asked "What is this?" "One devoted wife, Sire." Then, having had her summoned, having recognised her, having had the cripple taken out from the basket, he asked "Who is this of yours?" She said "He is my paternal aunt's son, Sire, a husband given by the family." People, not knowing the inside story, having said "Oh, what a devoted wife!" and so on, praised that woman of misconduct. Again the king asked "Is this cripple your husband given by the family?" She, not recognising the king, having become bold, spoke "Yes, Sire." Then the king said to her "Is this one the son of the king of Bārāṇasī? Are you not the wife of Prince Paduma, the daughter of such and such a king, the one named so-and-so, who, having drunk my knee-blood, enamoured of this cripple, threw me off a precipice? You now, having seized Death by the forehead, thinking of me 'He is dead,' have come to this place. Am I not living?" Having said this, having addressed the ministers, he said "Sirs, ministers, did I not, when asked by you, speak thus: 'My younger brothers, having killed six women, ate the flesh; but I, having kept my wife safe, having led her to the bank of the Ganges, dwelling in the hermitage, having rescued a certain condemned cripple, looked after him. That woman, enamoured of this one, threw me off the foot of a mountain. I obtained life through my own mind of friendliness.' She by whom I was thrown from the mountain is no other; this is that immoral woman; that condemned cripple too is no other; it is this very one" - having said this, he spoke these verses -

85. "This is indeed she, and I too am he, no other; this is indeed he, the one with cut off hand, no other;
She whom she called 'my young lord,' women are fit to be killed, there is no truth in women.
86. "And having struck this contemptible one with a pestle, the cruel wretch who frequents others' wives;
And of this wicked wife, while she is still living, cut off her ears and nose."

85-86. Therein, "she whom she called 'my young lord'" means she who said "This is my husband given by the family, young lord" - this is indeed he, not another. "Yamāhu, komārapatī" is also a reading. This indeed is written in the manuscripts; the meaning of that too is the same, but here an inversion of expression should be understood. For what was said by the king, that very thing has come here. "Women fit to be killed" means women are indeed fit to be killed, deserving to be slain. "There is no truth in women" means there is not a single intrinsic nature in these women. "And this contemptible one" and so on was said by way of ordering punishment for both of them. Therein, "contemptible" means inferior. "Having struck with a pestle" means having struck with a pestle, having beaten, having broken the bones, having crushed to bits. "Cruel" means harsh. "Wretch" means lifeless, like one dead, through the absence of virtues. In "and of this one, naṃ," here "naṃ" is merely a particle; the meaning is: and of this wicked wife, of misconduct, immoral, while she is still living, cut off her ears and nose.

The Bodhisatta, being unable to endure the wrath, even though he thus ordered punishment for them, did not have it carried out so. But having made his anger mild, having had the basket bound more tightly so that she was unable to remove it from her head, having had the cripple placed therein, he had them expelled from his own kingdom.

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 the six brothers were certain elders, the wife was Ciñcamāṇavikā, the cripple was Devadatta, the iguana-king was Ānanda, but the lotus-king was myself."

The Commentary on the Cūḷapaduma Birth Story is the third.

194. The Commentary on the Jewel-Thief Jātaka

"Surely there are no gods, they must be away" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta who was endeavouring for murder. At that time, however, the Teacher, having heard "Devadatta endeavours for murder," having said "Not only now, monks; in the past too Devadatta endeavoured for my murder indeed, but even though endeavouring, he was not able to kill me," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a householder's family in a small village not far from Bārāṇasī. Then, when he had come of age, they brought a daughter of good family from Bārāṇasī; she was gold-coloured, lovely, beautiful to behold, like a celestial nymph, like a flowering

creeper, like a graceful intoxicated kinnarī woman, and by the name Sujātā, a devoted wife, accomplished in morality and good conduct, dutiful. At all times her duty towards her husband, her duty towards her mother-in-law, and her duty towards her father-in-law were always performed; she was dear and agreeable to the Bodhisatta. Thus both of them, being joyful, of one mind, lived together in harmonious living.

Then one day Sujātā informed the Bodhisatta "I wish to see my mother and father." "Good, dear lady, prepare sufficient provisions for the journey." Having had various kinds of food cooked, having placed sweet-meats and so on in the small carriage, driving the small carriage, he was in front of the carriage, the other behind. They, having gone near the city, having unyoked the small carriage, having bathed, ate. Again the Bodhisatta, having harnessed the small carriage, sat in front; Sujātā, having changed her garments, having adorned herself, sat behind. At the time when the small carriage had entered the inner city, the king of Bārāṇasī, mounted upon the excellent back of an elephant, while circumambulating the city, came to that place. Sujātā, having descended, walked on foot behind the small carriage. The king, having seen her, with his eyes being drawn by her beauty, with his mind bound in love, commanded a certain minister - "Go and find out whether she has a husband or is without a husband." He, having gone, having found out that she had a husband, said "She has a husband, it is said, Sire; the man seated in the small carriage is her husband."

The king, being unable to dispel his enamoured mind, having become afflicted by defilements, having thought "Having had him killed by some means, I shall take the woman," having addressed one man, having given him the crest-jewel, sent him off saying "Go, my dear, pretending to go along the street, having put this crest-jewel into that man's small carriage, come back." He, having taken it saying "Very well," having gone, having placed it in the small carriage, having come back, reported "It has been placed, Sire." The king said "My crest-jewel is lost," and the people made a single uproar. The king said "Having shut all the doors, having cut off movement, search for the thief," the king's men did so, and the city was in a single commotion. The other man, having taken people, having gone to the presence of the Bodhisatta, saying "Sir, stop the small carriage; the king's crest-jewel is lost; I shall search the small carriage," while searching the small carriage, having taken the jewel placed by himself, having seized the Bodhisatta, crying "Jewel thief!" having beaten him with hands and feet, having bound his hands behind his back, having led him away, showed him to the king saying "This is the jewel thief." The king too commanded "Cut off his head."

Then the king's men, beating him with whips at each and every crossroad, led him out from the city through the southern gate. Sujātā too, having abandoned the small carriage, having raised her arms, lamenting, crying "Husband, in dependence on me you have come to this suffering," followed behind and behind. The king's men, saying "We shall cut off his head," made the Bodhisatta lie down on his back. Having seen that, Sujātā, having reflected on her own virtue of morality, having said such things as "There are surely not, methinks, in this world deities able to restrain evil, violent men who harass the virtuous," spoke the first verse -

87. "Surely there are no gods, they must be away, surely there are no world-

guardians here;

For those acting hastily, the unrestrained, surely there are none to restrain them."

Therein, "surely there are no gods" means surely there are no gods who look after the virtuous in this world and restrain the evil. "They must be away" means or when such duties have arisen, surely they are away, they go abroad. "Here, world-guardians" means even ascetics and brahmins regarded as guardians of the world in this world are surely not helpers of the virtuous. "For those acting hastily, the unrestrained" means of the immoral who act hastily, without investigating, doing violent and cruel deeds. "To restrain them" means those who restrain them saying "Do not do such a deed, it is not allowable to do this" do not exist - this is the meaning.

Thus, as she who was accomplished in morality was lamenting, the seat where Sakka, the king of gods, was sitting showed signs of heat. Sakka, reflecting "Who now wishes to dislodge me from the position of Sakka?" having known this matter, thinking "The king of Bārāṇasī is doing an excessively harsh deed, he wearies Sujātā who is accomplished in morality; it is now fitting for me to go," having descended from the heavenly world, by his own power, having brought down that evil king who was seated on the elephant's back from the elephant's back, having made him lie face up on the block of execution, having lifted up the Bodhisatta, having adorned him with all ornaments, having made him assume the appearance of a king, he caused him to sit on the elephant's back. The king's men, having raised the hatchet to cut off the head, cut off the king's head, and only at the time of cutting did they know his state of being the king. Sakka, the king of gods, with his body visible, having gone to the presence of the Bodhisatta, having performed the royal consecration of the Bodhisatta, had the position of queen-consort given to Sujātā. The ministers and the brahmins, householders and others, having seen Sakka, the king of gods, were filled with pleasure, thinking "The unrighteous king has been killed; now a righteous king given by Sakka has been obtained by us."

Sakka too, standing in the sky, exhorting them "This is your king given by Sakka; henceforth he will exercise kingship righteously. For if a king is unrighteous, the rain god rains at the wrong time, does not rain at the right time, and these three fears - the fear of famine, the fear of disease, and the fear of the sword - are ever present" - spoke the second verse -

88. "It rains for him at the wrong time, at the right time it does not rain for him;
And he passes away from the heavenly state, is he not thereby destroyed?"

Therein, "at the wrong time" means in the kingdom of the unrighteous king, at an inappropriate time, or at the time when the crops are ripe, or at the time of reaping, threshing and so on, the sky rains. "At the right time" means at the proper and fitting time, at the sowing time, at the time of young crops, and at the time of grain formation, it does not rain. "And he passes away from the heavenly state" means he passes away from the states reckoned as heaven, from the heavenly worlds - this is the meaning. For an unrighteous king passes away from the heavenly world by way of non-attainment; or even an unrighteous king exercising kingship in heaven passes away from there - this too is the meaning. "Is he not thereby destroyed" means is not that unrighteous king destroyed by that much. Or alternatively, the particle "nu" here

is a word of certainty; he is not certainly destroyed by just that much, but in the eight great hells and in the sixteen adjunct hells he will be tormented for a long time - this is the meaning here.

Thus Sakka, having given exhortation to the public, went to his own celestial abode. The Bodhisatta too, having exercised kingship righteously, filled the city of heaven.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time the unrighteous king was Devadatta, Sakka was Anuruddha, Sujātā was Rāhulamātā, but the king given by Sakka was myself."

The Commentary on the Mañicora Birth Story is the fourth.

195. Commentary on the Pabbatūpatthara Jātaka

"On the charming mountain slope" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the king of Kosala. It is said that one minister of the king of Kosala committed an offence in the inner palace. The king too, investigating thoroughly, having known it as true, thinking "I shall report to the Teacher," having gone to Jeta's Grove, having paid homage to the Teacher, asked "Venerable sir, one minister committed an offence in our inner palace; what is it fitting to do to him?" Then the Teacher, having asked him "Is that minister helpful to you, great king, and is that woman dear?" when it was said "Yes, venerable sir, he is exceedingly helpful, he supports the entire royal family, and that woman too is dear to me," having said "Great king, 'It is not possible to be treacherous towards one's own helpful servants and dear women' - in the past too kings, having heard the talk of the wise, were simply impartial," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a minister's family, having come of age, was his adviser on beneficial principles. Then one minister of that king committed an offence in the inner palace. The king, having known it as true, thinking "This minister too is very helpful to me, this woman too is dear to me, it is not possible to destroy both of these; having asked the wise minister a question, if it should be endured, I shall endure it; if not, I shall not endure it," having had the Bodhisatta summoned, having given him a seat, having said "Wise one, I shall ask a question," when it was said "Ask, great king, I shall answer," asking the question, spoke the first verse -

89. "On the charming mountain slope, a safe pond arose;
The jackal departed from it, knowing it was guarded by a lion."

Therein, "on the charming mountain slope" means at an open clearing spread out at the foot of the Himalaya mountain: this is the meaning. "A safe pond arose" means a safe, cool, sweet-watered pond came into being; but further, even a river covered with lotuses is indeed a pond. "Apāpāyī" means "apa" is a prefix; the meaning is "departed." "Knowing it was guarded by a lion" means that pond was for the use of a lion, guarded by a lion; that jackal too, while knowing "This is guarded by a lion," departed from it. What does one think about that - would a foolish jackal, without fearing the lion, drink from such a pond? This is the intention here.

The Bodhisatta, having known "Surely one councillor in his inner palace must be corrupted," spoke the second verse -

- 90.** If, great king, creatures with feet drink from the great river;
It does not thereby become a non-river, forgive if she is dear to you.

Therein, "creatures with feet" means not only jackals, but the remaining dogs, deer of the pasada kind, cats, wild animals and so on - all creatures with feet drink from that river which has obtained the name "pond" because of being covered with lotuses, if. "It does not thereby become a non-river" means for in a river, bipeds and quadrupeds, snakes and fish too, all who are thirsty drink water; it does not by that reason become called a non-river, nor a leftover river. Why? Because of being common to all. Just as a river, drunk by anyone whatsoever, is not corrupted, so too a woman, having transgressed her husband through the power of mental defilements, having gone to live together with another, does not thereby become a non-woman. Why? Because of the state of being common to all. Nor a leftover woman. Why? Because of the pure nature of ending with water. "Forgive if she is dear to you" means if that woman is dear to you, and that minister is very helpful, forgive both of them and remain with impartiality.

Thus the Great Being gave exhortation to the king. The king, having stood firm in his exhortation, having said "Do not do such an evil deed again," forgave both of them. Thenceforth they drew back from that. The king too, having performed meritorious deeds such as giving and so on, at the end of life filled the city of heaven. The king of Kosala too, having heard this proclamation of the Teaching, having forgiven both of them, became impartial.

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

The Commentary on the Pabbatūpatthara Birth Story is the fifth.

196. Commentary on the Valāhakassa Jātaka

"Those who will not follow the exhortation" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. For that monk, when asked by the Teacher "Is it true, monk, that you are dissatisfied?" having said "True," when it was said "For what reason?" said "Having seen an adorned woman, through the power of mental defilements." Then the Teacher said to him: "These are indeed women, monk; having enticed men with their own visible forms, sounds, odours, flavours, and tangible objects, and with feminine wiles and charms, having brought them under their own control, having known the state of having come under their control, in the sense of bringing about the destruction of morality and the destruction of wealth, they are called 'demonesses.' For in the past too, demonesses, having approached a caravan of men with feminine wiles, having enticed the merchants, having brought them under their own control, then having seen other men, having brought all of them to the destruction of life, having filled their mouths with blood flowing from both sides of their jaws, devoured them" - having said this, he brought up the past.

In the past, on the island of Tambapaṇṇi, there was a demon city named Sirīsavatthu; there demonesses dwelt. They, at the time of the arrival of merchants whose boats had broken, adorned and prepared, having had solid and soft food taken, surrounded by a group of female servants, carrying children on their hips, approach the merchants. In order for them to recognise "We have come to a human habitation," they show here and there people doing farming, cattle-keeping and so on, herds of cattle, dogs and such things; having gone to the presence of the merchants, they say "Drink this rice gruel, eat this food, eat this solid food." The merchants, not knowing, consume what was given by them. Then, at the time when they had eaten, consumed, drunk and rested, they make friendly welcome, asking "Where are you residents, from where have you come, where will you go, for what purpose have you come here?" When it was said "Having had our boats broken, we have come here," "Good, sirs, three years have passed since our husbands too, having boarded a boat, departed; they must be dead; you too are merchants indeed, we shall be your wives" - having said this, having enticed those merchants with feminine wiles, gestures, manners and charms, having led them to the demon city, if there are people previously seized, having bound them with divine chains, they throw them into the prison house; but when they do not obtain people from broken boats at their own dwelling place, they wander along the seashore thus - beyond to Kalyāṇī, on this side to Nāgadīpa. This is their nature.

Then one day five hundred merchants whose boats had broken landed near their city. They, having gone to their presence, having enticed them, having led them to the demon city, having bound the previously captured people with divine fetters, having thrown them into the torture house, the chief demoness took the chief merchant, the rest took the rest - thus those five hundred demonesses made those five hundred merchants their own husbands. Then that chief demoness, in the night-time, when the merchants had fallen asleep, having risen and gone, having killed the people in the torture house, having eaten the flesh, comes back; the rest too do the same thing. When the chief demoness had eaten human flesh and returned, her body is cold. The chief merchant, while examining her, having known her nature as a demoness, thinking "These must be five hundred demonesses; it is fitting for us to flee," on the following day, having gone right early for the purpose of washing his face, informed the remaining merchants - "These are demonesses, not human women; when other shipwrecked merchants come, having made them their husbands, they will devour us too. Come, let us flee from here." Among those five hundred, two hundred and fifty said "We shall not be able to abandon them; you go; we shall not flee." The chief merchant, having taken the two hundred and fifty who were obedient to his word, frightened of them, fled.

But at that time the Bodhisatta was reborn in the womb of a Valāhaka horse - all white, with a black head, with a mane like muñja grass, possessing supernormal power, able to travel through the sky. He, having flown up into the sky from the Himalayas, having gone to the island of Tambapaṇṇi, having eaten the wild-grown rice there in the Tambapaṇṇi lake and marsh, goes on his way. And thus going, he speaks a human utterance suffused with compassion three times: "Is there anyone wishing to go to the country?" They, having heard the Bodhisatta's word, having approached, having raised joined palms, said "Master, we wish to go to the country." "If so, mount upon my back." Some mounted; among them some seized the tail;

some, having raised joined palms, just stood there. The Bodhisatta, even those who at least stood with raised joined palms, all those two hundred and fifty merchants, having led them to the country by his own power, having established them in their own respective places, came back to his own dwelling place. Those demonesses too, when others came, having killed the two hundred and fifty people left behind there, devoured them.

The Teacher, having addressed the monks, said: "Monks, just as those merchants who came under the control of the demonesses reached the destruction of life, and the merchants obedient to the word of King Valāhaka were established in their own respective places, just so monks, nuns, male lay followers, and female lay followers who do not follow the exhortation of the Buddhas reach great suffering in the four realms of misery, in places of fivefold bondage, punishment, and torture, and so on. But those who follow the exhortation, having reached these states - the three accomplishments of family, the six sensual heavens, and the twenty Brahma worlds - having realised the Deathless, the great Nibbāna, experience great happiness." Having said this, having fully awakened, he spoke these verses -

91. "Those men who will not follow the exhortation, taught by the Buddha;
They will go to disaster, like merchants with the she-demons.
92. "Those men who will follow the exhortation, taught by the Buddha;
They will go safely to the far shore, like merchants with Valāha."

91-92. Therein, "those who will not follow" means those who will not do. "They will go to disaster" means they will reach great destruction. "Like merchants with the she-demons" means like merchants enticed by the she-demons. "They will go safely to the far shore" means they will attain Nibbāna without obstacle. "Like merchants with Valāha" means like merchants who, told by Valāha "Come," were obedient to his word. For just as they, having gone to the far shore of the ocean, went to their own respective places, so those who follow the exhortation of the Buddhas go to the far shore of the round of rebirths, to Nibbāna - thus he reached the pinnacle of the proclamation of the Teaching with the Deathless, the great Nibbāna.

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, and many others too attained the fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, and the fruition of arahantship. "At that time the merchants obedient to the word of King Valāhaka, two hundred and fifty, were the Buddha's assembly, but King Valāhaka was myself."

The Commentary on the Valāhakassa Birth Story is the sixth.

197. Commentary on the Friend and Foe Jātaka

"Having seen him, he does not smile at him" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk. A certain monk, thinking "My preceptor will not be angry when I have taken it," having taken on trust a piece of cloth placed by the preceptor, having made it into a bag for sandals, afterwards asked permission of the preceptor. Then the preceptor, having said to him "Why did you take it?" when

it was said "Through trust in you, thinking he will not be angry when I have taken it," having said "What trust is there between you and me?" angry, having stood up, struck him. That deed of his became well-known among the monks. Then one day the monks raised up a discussion in the Teaching hall - "Friends, such and such a young monk, it is said, having taken a piece of cloth on trust of his preceptor, made a bag for sandals. Then the preceptor, having said to him 'What trust is there between you and me?' angry, having stood up, struck him." 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, is this monk untrustworthy with his own co-resident pupil; in the past too he was untrustworthy indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in the Kāśi country, having come of age, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, having become the leader of the group, made his dwelling in the Himalayan region. In that group of sages, one hermit, not heeding the Bodhisatta's word, looked after a young elephant whose mother had died. Then it, having reached maturity, having killed him, entered the forest. Having performed the funeral rites for him, the group of sages, having surrounded the Bodhisatta - asked "Venerable sir, by what indeed, by what reason, is it possible to know the disposition of a friend or the disposition of an enemy?" The Bodhisatta, explaining "By this reason and by that reason," spoke these verses -

93. "Having seen him, he does not smile at him, nor does he gladly accept him;
And he does not give him his eyes, and he acts in opposition.

94. "These are the signs established in an enemy;
By which a wise person would know an enemy, having seen and having heard."

93-94. Therein, "having seen him, he does not smile at him" means whoever indeed is an enemy of whomever, he, having seen that person, does not smile, does not laugh, does not show a delighted appearance. "Nor does he gladly accept him" means even having heard his word, he does not gladly accept that person, does not give thanks saying "Good! Well spoken!" "And he does not give him his eyes" means he does not look at him face to face, eye to eye; he turns his eyes elsewhere. "And he acts in opposition" means he does not approve of his bodily action or verbal action; he takes a contrary position, an opposing position. "Reasons" means causes. "By which an enemy" means by which causes, having seen and having heard those causes, a wise person would know "this one is my enemy"; but by the opposite of those, the disposition of a friend should be known.

Thus the Bodhisatta, having explained the causes of the disposition of friend and enemy, having developed the divine abidings, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the hermit who nourished the elephant was the co-resident pupil, the elephant was the preceptor, the group of sages was the Buddha's assembly, but the leader of the group was myself."

198. Commentary on the Rādha Jātaka

"Having come from abroad, dear son" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. It is said that he, when asked by the Teacher "Is it true, monk, that you are dissatisfied?" having said "True, venerable sir," when it was said "For what reason?" said "Having seen a certain adorned woman, through the power of mental defilements." Then the Teacher, having said to him "A woman, monk, is not possible to guard; even in the past, having stationed doorkeepers, even those who guarded were not able to guard; what use is a woman to you? Even having been obtained, she is not possible to guard," brought up the past.

In the past, when Brahmādatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the womb of a parrot; his name was "Rādha," and his younger brother was named Poṭṭhapāda. Both of them, while still in the time of youth, a certain hunter, having taken them, gave them to a certain brahmin in Bārāṇasī; the brahmin, having placed them in the position of sons, looked after them. But the brahmin's wife was unguarded and immoral. He, going for the purpose of conducting business, having addressed the young parrots, said "Dear sons, I am going for the purpose of conducting business; whether at the proper time or at the improper time, you should observe your mother's conduct, and you should know whether or not another man comes" - having entrusted the brahmin woman to the young parrots, he went away. She, from the time of his departure, engaged in misconduct; both by night and by day, of those coming and going there was no measure.

Having seen that, Poṭṭhapāda asked Rādha - "The brahmin, having handed over this brahmin woman to us, has gone, and she commits evil deeds; shall I speak or not?" Rādha said "Do not speak." He, not having accepted his word, said "Mother, for what reason do you commit evil deeds?" She, having become desirous of killing him, as if being affectionate, having called him saying "Dear son, you are indeed my child; henceforth I shall not do it; come, dear son, come here," having seized him when he came, saying "You exhort me; you do not know your own measure," having twisted his neck, having killed him, threw him into the oven. The brahmin, having come and having rested, asking the Bodhisatta "Well, dear son Rādha, does your mother engage in misconduct or not?" spoke the first verse -

95. "Having come from abroad, dear son, having just now arrived not long ago;
I wonder, dear son, does your mother not associate with another?"

Its meaning is - I, dear Rādha, have come from abroad, and I have just now come, arrived not long ago; therefore, not knowing the news, I ask you - "Does your mother, dear son, not associate with another man?"

Rādha, informing him that "Dear father, the wise do not speak of what is factual or not factual that does not lead to liberation," spoke the second verse -

96. "But this is not well spoken, a word connected with truth;
One would lie like a Poṭṭhapāda, boiled in the embers."

Therein, "gira" means a word. For that, just as now it is "girā," so then it was called "gira"; that young parrot, not heeding the gender, spoke thus. But here the meaning is - Dear father, even a statement connected with truth, as it really is, connected with meaning, expressing intrinsic nature, if not leading to liberation, is not well spoken by a wise person. And one speaking truth not leading to liberation would lie like a Poṭṭhapāda, boiled in the embers; just as a Poṭṭhapāda lies charred in hot ashes, so one would lie. "Upakūdhito" is also a reading; the meaning is the same.

Thus the Bodhisatta, having expounded the Teaching to the brahmin, having asked permission of the brahmin saying "It is not possible for me either to live in this place," entered the forest itself.

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 Poṭṭhapāda was Ānanda, but Rādhā was myself."

The Commentary on the Rādhā Birth Story is the eighth.

199. Commentary on the Householder Jātaka

"Both do not please me" - this the Teacher spoke while dwelling at Jeta's Grove, referring to that same dissatisfied monk. And while speaking, having said "A woman, when unguarded, having done an evil deed, by whatever means deceives her husband indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a householder's family in the Kāśi country, having come of age, took up the household life. His wife was immoral and engaged in misconduct with the village headman. The Bodhisatta, having known that, went about keeping watch. At that time, however, during the rainy season, when the seeds had been removed, there was a famine, and the time for the crops to form grain had arrived. The entire village inhabitants, having come together saying "In two months from now, having harvested the crops, we shall give paddy," having taken one old ox from the village headman's hand, ate the meat.

Then one day the village headman, having watched for an opportunity, at the time when the Bodhisatta had gone out, entered the house. At the very moment when they were lying down happily, the Bodhisatta, having entered through the village entrance, set out towards the house. That woman, facing the village entrance, having seen him, standing at the threshold and looking, thinking "Who indeed is this?" having known "It is he himself," informed the village headman; the village headman trembled with fear. Then she said to him "Do not fear, there is one stratagem; ox meat has been eaten by us from your hand; you be as if settling the price of the meat; I, having climbed up to the store-room, standing at the store-room door, shall say 'There is no paddy.' You, standing in the middle of the house, should press again and again saying 'The children in our house are hungry, give me the price of the meat.'" Having said this, she climbed up to the store-room and sat at the store-room door. The other, standing in the middle of the house, says "Give the price of the meat." She, seated at the store-room door, said "There is no paddy in the store-room; when the crop is harvested I shall give it; go!"

The Bodhisatta, having entered the house, having seen their conduct, having known "This must be a stratagem devised by this wicked woman," having addressed the village headman, said "Village headman, we, eating the meat of your old ox, ate it saying 'In two months from now we shall give paddy'; you, without even half a month having passed, why have you had it demanded now? You have not come for this reason; you must have come for another reason. Your conduct does not please me. This one too, of misconduct, of bad character, knows the absence of paddy in the store-room; she now, having climbed up to the store-room, says 'There is no paddy'; you too say 'Give it.' The conduct of both of you does not please me." Making known this meaning, he spoke these verses -

97. "Both do not please me, both do not satisfy me;
That this one, having descended to the store-room, says "I did not see."
98. "That, that I say to you, village headman, in this wretched, short life;
Having made an agreement for two months, meat from an old bull, lean;
You accused me before the time had arrived, that too does not please me."

97-98. Therein, "that, that I say to you, village headman" means hey, village headman, for that reason I say that to you. "In this wretched, short life" means our life is indeed wretched, obstinate, coarse, miserable, and short, meagre, limited; while such a life of ours is going on. "Having made an agreement for two months, meat from an old bull, lean" means you, giving to us who take meat an old bull, lean, feeble, an old ox, having thus made an agreement, a limit, of two months, saying "The price is to be paid in two months." "You accused me before the time had arrived" means before that time had arrived, he accused right in between. "That too does not please me" means this one who is of bad character, immoral, while knowing the absence of paddy inside the store-room, having become as if not knowing, having descended to the store-room, standing at the store-room door, says "I did not see"; and that you accused at the wrong time; "that too" means both of these neither please me nor satisfy me.

Thus, while he was still speaking, having seized the village headman by the topknot, having dragged him, having thrown him down in the middle of the house, having abused him with such words as "Thinking 'I am the village headman,' you offend against another's guarded and protected goods," having beaten him, having made him weak, having seized him by the neck, having driven him out of the house, having also seized that wicked woman by the hair, having brought her down from the store-room, having thrashed her, he threatened her saying "If you do such a thing again, you will know about it." Thenceforth the village headman did not even dare to look at that house, and that wicked woman too was unable to commit adultery again even in thought.

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 the village headman was Devadatta, but the householder who performed the refutation was myself."

The Commentary on the Gahapati Birth Story is the ninth.

200. Commentary on the Sādhūsīla Jātaka

"Bodily weakness" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain brahmin. He, it is said, had four daughters. Four persons desired them; among them one was handsome, accomplished in body; one had come of age, elderly; one was accomplished in birth; one was virtuous. The brahmin thought - "To whom should the daughters be given by one who is settling them in marriage and establishing them? To one accomplished in beauty, or to one who has come of age, or to one among those accomplished in birth and those who are virtuous?" He, even though thinking, not knowing, thinking "The Perfectly Enlightened One will know this reason; having asked him, I shall give them to the suitable one among these," having had perfumes, garlands and so on taken, having gone to the monastery, having paid homage to the Teacher, having sat down to one side, having reported that matter from the beginning, asked "Venerable sir, among these four persons, to whom is it fitting to give them?" The Teacher, having said "In the past too the wise explained this question, but because of having gone through the brevity of existences, you are unable to observe it," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family, having come of age, having learnt a craft at Takkaśilā, having come back, was a world-famed teacher in Bārāṇasī. Then a certain brahmin had four daughters; just so four persons desired them. The brahmin, not knowing "To whom should they be given?" thinking "Having asked the teacher, I shall give them to the one deserving to receive them," having gone to his presence, asking him about that matter, spoke the first verse -

99. "Bodily beauty, seniority, good birth, good morality;
We ask you, brahmin, which of them should we choose?"

Therein, by "bodily beauty" and so on, he makes known the virtues existing in those four. For this is the intention here: Four persons desire my daughter; among them one has bodily beauty, the accomplishment of body, the state of being handsome, is found. One has seniority, the state of growth, the state of being elderly. One has good birth, the state of being well-born, the accomplishment of birth. "Sujacca" is also a reading. One has good morality, the state of beautiful morality, the accomplishment in morality. "We ask you, brahmin" means not knowing among them to which one by name she should be given, we ask you, the venerable brahmin himself. "Which of them should we choose" means among those four persons, which should we choose, which do we desire, to whom should we give those maidens - thus he asks.

Having heard that, the teacher, making known this meaning - "Even when accomplishment in beauty and so on are present, one gone wrong in morality is blameworthy; therefore that is not the measure; the state of being virtuous is pleasing to us" - spoke the second verse -

100. "There is benefit in the body, I pay homage to old age;
There is benefit in one well-born, morality pleases us."

Therein, "there is benefit in the body" means even in a body accomplished in beauty there is indeed benefit, distinction, growth; I do not say "there is not." "I pay homage to old age" means but I pay homage indeed to the state of old age. For the state of old age receives salutation and respect. "There is benefit in one well-born" means even in a well-born person there is growth; the achievement of birth too is indeed to be desired. "Morality pleases us" means but morality alone pleases us. For one who is virtuous, accomplished in good conduct, even though devoid of bodily beauty, is honourable and praiseworthy. The brahmin, having heard his word, gave his daughters to the virtuous one only.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - at the conclusion of the truths, the brahmin became established in the fruition of stream-entry. "At that time the brahmin was this very brahmin, but the world-famed teacher was myself."

The Commentary on the Sādhūsīla Birth Story is the tenth.

The Ruhaka Chapter is the fifth.

Its summary:

Ruhaka, Sirikāḷaka, Paduma, Maṇicoraka;
Pabbatūpatthara, Valāha, Mittāmita and Rādha;
Gahapati, Sādhūsīla.

6. The Chapter on Steadfast Inclination

201. Commentary on the Bandhanāgāra Jātaka

"The wise do not call that a strong bondage" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the prison. At that time, it is said, they brought many thieves who were housebreakers and highway robbers, and showed them to the king of Kosala. The king had them bound with bondage by fetters, bondage by ropes, and bondage by chains. About thirty country monks, having come wishing to see the Teacher, having seen and paid homage to him, on the following day, while walking for almsfood, having gone to the prison, having seen those thieves, having returned from their alms round, in the evening, having approached the Truth-finder, asked:

"Venerable sir, today while we were walking for almsfood, many thieves were seen in the prison bound with bondage by fetters and so on, experiencing great suffering; they are unable to cut those bonds and escape. Is there any other bondage that is more firm than those bonds?" The Teacher, having said "Monks, what are those bonds? But that bondage of mental defilements reckoned as craving for wealth, grain, sons, wives, and so on - that is a hundredfold, a thousandfold more firm than those bonds. But even such a great and difficult-to-cut bondage, the wise ones of old, having cut it, having entered the Himalayas, went forth," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a certain poor householder family; when he had come of age, his father died. He, having taken up employment, supported his mother; then his mother, even against his wishes, having established a daughter of a good family in the house, afterwards died. And an embryo was established in his wife's womb. He, not knowing

the established state of the embryo, said: "My dear, you earn your living by working; I shall go forth." She too said: "An embryo has been established in me; when I have given birth, having seen the child, you shall go forth." He, having accepted saying "Very well," at the time of her giving birth, asked permission: "My dear, you have given birth safely; now I shall go forth." Then she, having said "Wait at least until the time of the little son's departure from breast-feeding," conceived again.

He thought - "It is not possible to go having gained her acceptance; I shall flee without telling her and go forth." He, without telling her, having risen in the night-time, fled. Then the city guards seized him. He, having had himself released by them saying "I, sir, am called a supporter of my mother; release me," having dwelt in a certain place, having departed through the main gate itself, having entered the Himalayas, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, dwelt sporting in the play of meditative absorption. He, while dwelling there, uttering the inspired utterance: "Even such a difficult-to-cut bondage of children and wife, a bondage of mental defilements of mine, has been cut," spoke these verses -

101. "The wise do not call that a strong bondage, which is made of iron, of wood, or of grass;
The longing for jewelled earrings, for sons and wives, thoroughly infatuated.
102. "This the wise call a strong bondage, dragging down, loose, difficult to escape;
Having cut even this, the wise go forth, without longing, having abandoned sensual happiness."

101-102. Therein, "the wise" means those possessing energy; those who have despised evil are the wise. Or alternatively, "dhi" is called wisdom; endowed with that wisdom, they are the wise; Buddhas, Individually Enlightened Ones, disciples of the Buddha, and Bodhisattas - these are called the wise. In the passage beginning with "which is made of iron" and so on, that which is made of iron, produced from iron, reckoned as a chain; that which is made of wood, reckoned as a wooden fetter; and that rope-bond made by making a rope from pabbaja grass or from other materials such as bark and so on - because that made of iron and so on is able to be cut, the wise did not say, did not call it firm and strong. "Thoroughly infatuated" means having been filled with lust, infatuated; the meaning is infatuated with powerful lust. "With jewelled earrings" means with jewels and with earrings, or with earrings set with jewels.

"This is strong" means those who are thoroughly infatuated with jewelled earrings, their passion which is lust, and the longing which is craving for sons and wives - this bondage consisting of mental defilements, the wise have said is firm and strong. "Dragging down" means because it drags down, carries below, by pulling and casting into the four realms of misery, it is called "dragging down." "Loose" means it does not cut the skin, hide, and flesh at the place of binding, it does not draw out blood, it does not even make one aware of the state of being bound, and it allows one to perform work on land-routes, water-routes, and so on - thus it is loose. "Difficult to escape" means because the bondage of mental defilements, once arisen even a single time through the influence of craving and greed, is difficult to release, like a tortoise from the place where it has bitten - thus it is difficult to escape. "Having cut even this"

means having cut even this strong bondage of mental defilements with the sword of knowledge, like intoxicated large bull elephants having broken iron chains, like intoxicated large bull elephants having broken cages, and like young lions, the wise, loathing objective sensual pleasures and defilement sensual pleasures as if a dung-hill, having become without longing, having abandoned sensual happiness, go forth and depart; and having departed, having entered the Himalayas, having gone forth in the going forth of sages, they spend their time in the happiness of meditative absorption.

Thus the Bodhisatta, having uttered this inspired utterance, with his meditative absorption not fallen away, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka. At the conclusion of the truths, some became stream-enterers, some once-returners, some non-returners, some became Worthy Ones. "At that time the mother was Mahāmāyā, the father was the great King Suddhodana, the wife was Rāhulamātā, the son was Rāhula, but the man who, having abandoned his son and wife, having gone out, went forth was myself."

The Commentary on the Bandhanāgāra Birth Story is the first.

202. Commentary on the Keḷisīla Jātaka

"Swans, herons, and peacocks" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the Venerable Lakuṇḍakabhaddiya. It is said that that venerable one was well-known and recognised in the Buddha's Dispensation, with a sweet voice, a sweet speaker of the Teaching, one who had attained the analytical knowledges, a great one who had eliminated the mental corruptions, among the eighty great elders, inferior in size, a dwarf, like a novice, small, as if made for the purpose of sport. One day, when he had gone to the porch of Jeta's Grove having paid homage to the Truth-finder, about thirty monks from the countryside, entering Jeta's Grove thinking "We shall pay homage to the One of Ten Powers," having seen the elder at the monastery porch, with the perception "This is a novice," grabbing the elder by the lappet of his robe, grabbing his hands, grabbing his head, fondling his nose, having seized his ears and shaken them, having made restlessness of the hands, having put away their bowls and robes, having approached the Teacher, having paid homage, having sat down, when the Teacher had made a sweet friendly welcome, they asked - "Venerable sir, there is, it is said, one elder named Lakuṇḍakabhaddiya, a disciple of yours, a sweet speaker of the Teaching. Where is he now?" "But, monks, is it for the purpose of wishing to see him?" "Yes, venerable sir." "Monks, the one whom you saw at the gateway, grabbing him by the lappet of his robe and so on, having made restlessness of the hands, and came - that is he." "Venerable sir, why has a disciple of such a nature, whose aspiration was wished for, accomplished in resolution, been born of little influence?" The Teacher, having said "In dependence on evil deeds done by himself," being requested by them, brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was Sakka, the king of gods. At that time it was not possible to show Brahmadata an old, aged elephant or horse or ox; being of a playful disposition, having seen such a one, he would have it chased after; having seen even an old cart, he would have it

broken; having seen old women, having had them summoned, having had them struck on the belly, having had them knocked down, having had them raised up again, he would have them frightened; having seen old men, he would have them play games of rolling about on the ground and so on like acrobats; even when not seeing them, having heard "In such and such a house there is, it is said, an old person," having had them summoned, he would sport with them. People, being ashamed, sent their own mothers and fathers to foreign countries. The practice of looking after one's mother and the practice of looking after one's father were cut short. Even the king's servants were of a playful disposition just like him. Those dying again and again filled the four realms of misery; the assembly of gods declined.

Sakka, not seeing newly arrived young gods, reflecting "What indeed is the reason?" having known that reason, thinking "I shall tame him," having created the appearance of an old man, having loaded two pots of buttermilk onto an old small carriage, having yoked two decrepit oxen, on a certain festival day, when Brahmadata, having mounted a decorated elephant, was circumambulating the decorated city, clothed in rags, driving that small carriage, he went towards the king. The king, having seen the old small carriage, says "Remove that small carriage." The people said "Where, Sire? We do not see it." Sakka, by his own power, showed it to the king alone. Then, when many people had arrived at that place, driving it above the king, having broken one pot on the king's head, while turning back, he broke the second. Then buttermilk trickled from his head here and there; he was troubled, ashamed, and disgusted by that. Then, having known his state of being troubled, Sakka, having caused the small carriage to disappear, having created his own form as Sakka, with thunderbolt in hand, standing in the sky, said: "Evil, unrighteous king, will you not become old? Will ageing not strike your body? Being of a playful disposition, you do the deed of harassing the elders. In dependence on you alone, having done this deed, those dying again and again fill the realms of misery; people do not get to look after their mothers and fathers. If you do not desist from this deed, I shall split your head with the thunderbolt. Do not do this deed from now on!" Having thus threatened, having spoken of the virtues of mothers and fathers, having made known the benefit of the deed of paying respect to elders, having exhorted him, he went to his own place. The king, from that time onwards, did not even arouse a thought to do such a deed.

The Teacher, having brought up this past, having fully awakened, spoke these verses -

103. "Swans, herons, and peacocks, elephants, spotted deer, and deer;
All fear the lion, there is no equality in body.
104. "Just so among human beings, even if young, one who is wise;
He indeed is great there, not the fool with a large body."

103-104. Therein, "spotted deer, and deer" means deer reckoned as spotted deer; the meaning is also spotted deer and the remaining deer. "Pasadamigā" is also a reading; the meaning is spotted deer and deer. "There is no equality in body" means there is indeed no measure in body. If there were, elephants and spotted deer with large bodies would kill the lion, the lion would kill only swans and so on with small bodies, only the small ones would fear the lion, not the great ones. But since this is not so, therefore all of them fear the lion. "With a large body" means a fool, even

though of large body, is not called great; therefore, though Lakuṇḍakabhaddiyo is small in body, do not think him small in knowledge too - this is the meaning.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, among those monks some became stream-enterers, some once-returners, some non-returners, some became Worthy Ones. "At that time the king was Lakuṇḍakabhaddiyo; he, through that habit of sport, became a support for the sport of others; but Sakka was myself."

The Commentary on the Keṭisīla Birth Story is the second.

203. Commentary on the Khandha Jātaka

"I have friendliness with the Virūpakkhas" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk. It is said that while he was splitting firewood at the door of the sweat room, a snake, having come out from inside a rotten tree, bit him on the toe; he died right there. The fact of his death became well-known in the entire monastery. In the Teaching hall the monks raised up a discussion - "Friends, such and such a monk, it is said, while splitting firewood at the door of the sweat room, was bitten by a snake and died right there." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "If, monks, that monk had developed friendliness referring to the four royal families of serpents, a snake would not have bitten him. Even the hermits of old, when a Buddha had not arisen, having developed friendliness towards the four royal families of serpents, in dependence on those royal families of serpents, were freed from the danger of beings arising" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in the Kāśi country, having come of age, having abandoned sensual pleasures, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, having built a hermitage at a certain bend of the Ganges in the Himalayan region, playing the sport of meditative absorption, surrounded by a group of sages, he lived. At that time, on the bank of the Ganges, beings of the snake kind of many varieties were creating danger for the sages; for the most part the sages reached the destruction of life. The hermits reported that matter to the Bodhisatta. The Bodhisatta, having assembled all the hermits, having said "If you were to develop friendliness towards the four royal families of serpents, snakes would not bite you; therefore, from now on, develop friendliness towards the four royal families of serpents in this way," spoke this verse -

105. "I have friendliness with the Virūpakkhas, I have friendliness with the
Erāpathas;
I have friendliness with the Chabyāputtas, and I have friendliness with the
Kaṇhāgotamakas."

Therein, "I have friendliness with the Virūpakkhas" means my friendliness together with the families of the nāga king Virūpakkha. In the case of the Erāpathas and so on too, the same method applies. For these too are indeed families of nāga kings - the

family of the nāga king Erāpatha, the family of the nāga king Chabyāputta, and the family of the nāga king Kaṇhāgotamaka.

Having thus shown the four families of nāga kings, having said "If you are able to develop friendliness towards these, beings of the snake kind will not bite you nor harass you," he spoke the second verse -

"I have friendliness with the footless, I have friendliness with the two-footed;
I have friendliness with the four-footed, I have friendliness with the many-footed."

Therein, by the first term, having made it definite, the development of friendliness towards all footless beings, namely beings of the snake kind and fish, is shown; by the second term, towards human beings and those born with wings; by the third term, towards all quadrupeds such as elephants, horses, and so on; by the fourth term, towards scorpions, centipedes, caterpillars, insects, spiders, and so on.

Having thus shown the development of friendliness in its own form, now showing it by way of request, he spoke this verse -

"May the footless not harm me, may the two-footed not harm me;
May the four-footed not harm me, may the many-footed not harm me."

Therein, "may not me" means: among these footless ones and so on, may not even a single one harm me, may not harass me - thus making a request, you should develop friendliness. This is the meaning.

Now, showing the development of friendliness by way of the unrestricted, he spoke this verse -

"All beings, all living things, all creatures, all without exception;
May all see good fortune, may no evil come to anyone."

Therein, "beings" means those attached, strongly attached, stuck, fastened to the five aggregates in the round of rebirths by way of craving and wrong view; "living things" means by way of breathing, which is reckoned as the occurrence of in-breath and out-breath; "creatures" means by way of having come to be, having been developed, having arisen - thus the difference should be understood as merely a difference in expression. But without distinction, all these terms are inclusive of all beings only. "Entire" means whole. For this is indeed a synonymous expression for the word "all." "May all see good fortune" means may all these beings see good fortune, excellent things, good things only. "May no evil come to anyone" means may evil, inferior, suffering not come to any single being among these, may it not come, may it not arrive, may it not reach them; may all be free from enmity, free from affliction, happy, free from suffering.

Having thus said "Develop friendliness towards all beings by way of the unrestricted," again, in order to cause them to recollect the virtues of the Three Jewels -

106. "Immeasurable is the Buddha, immeasurable is the Dhamma;
Immeasurable is the Community," he said.

Therein, the Buddha jewel is immeasurable because of the absence of mental defilements that are makers of measure and because of the absence of measure of virtues. "The Dhamma" means the ninefold supramundane state. It is immeasurable because it is not possible to make a measure of it either. The Community too is immeasurable because of being endowed with that immeasurable Dhamma.

Thus the Bodhisatta, having said "Recollect the virtues of these three jewels," having shown the immeasurable quality of the virtues of the three jewels, in order to show the measurable beings -

"Measurable are the creeping things, snakes, scorpions, centipedes;
Spiders, house lizards, and mice," he said.

Therein, "creeping things" is the name for those of the snake and long-bodied kind. For they go creeping along, or they crawl on their heads - thus they are "creeping things." "Snakes" and so on is an illustration of those by their own nature. Therein, "uṇṇanābhi" means a spider. For from its navel a thread resembling wool comes out; therefore it is called "uṇṇanābhi." "Sarabū" means a house lizard.

Thus the Bodhisatta, having shown "Because there are within these states that are makers of measure such as lust and so on, therefore those creeping things and so on are measurable," having said "By the power of the immeasurable three jewels, may these measurable beings perform the act of protection night and day - thus recollect the virtues of the three jewels," in order to show what further should be done, spoke this verse -

"Protection has been made by me, safety has been made by me, may beings withdraw;
I pay homage to the Blessed One, homage to the seven Perfectly Enlightened Ones."

Therein, "protection has been made by me" means by me, recollecting the virtues of the Triple Gem, protection and guarding of oneself has been made. "Safety has been made by me" means safeguarding too of my own self has been made. "May beings withdraw" means may beings with harmful dispositions towards me withdraw, may they depart. "I pay homage to the Blessed One" means I, having thus made protection, pay homage to every Buddha, the Blessed One, of the past who has attained final Nibbāna. "Homage to the seven Perfectly Enlightened Ones" means but with distinction, I pay homage to the seven Perfectly Enlightened Ones who attained final Nibbāna in succession in the past.

Thus the Bodhisatta, having composed this protective discourse, gave it to the group of sages, saying "While paying homage too, recollect the seven Buddhas." But it should be understood that this protective discourse is stated here because from the beginning, by the two verses, friendliness was shown towards the four royal families of serpents, or because two developments of friendliness were shown by way of the definite and the indefinite; or another reason should be sought. Thenceforth the group of sages, standing firm in the Bodhisatta's exhortation, developed friendliness

and recollected the virtues of the Buddha. Thus, while they were recollecting the virtues of the Buddha, all beings of the snake kind withdrew. The Bodhisatta too, having developed the divine abidings, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the group of sages was the Buddha's assembly, but the leader of the group was myself."

The Commentary on the Khandha Birth Story is the third.

204. Commentary on the Vīraka Jātaka

"Have you, Vīraka, seen" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the imitation of the Fortunate One. For when the elders came, having taken Devadatta's following, the Teacher, having asked "Sāriputta, having seen you, what did Devadatta do?" when it was said "He displayed the imitation of the Fortunate One, venerable sir," having said "Not indeed, Sāriputta, has Devadatta met with destruction only now by imitating me; in the past too he met with destruction," being requested by the elder, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the Himalayan region in the realm of water crows, dwelt in dependence on a certain lake; his name was "Vīraka." At that time there was famine in the Kāśi country; people were unable either to give food to crows or to make oblations to demons and serpents. From the famine-stricken country, the crows for the most part entered the forest. Therein one crow dwelling in Bārāṇasī, named Saviṭṭhaka, having taken a she-crow, having gone to Vīraka's dwelling place, made his dwelling to one side in dependence on that lake. One day, while taking food at that lake, having seen Vīraka descend into the lake, eat fish, come back out, and dry his body, thinking "In dependence on this water crow it is possible to obtain many fish; I shall attend upon him," having approached him, when he said "What is it, my dear?" having said "I wish to attend upon you, master," having been accepted by him saying "Good," from then on he attended upon him. Vīraka too, from then on, having eaten just enough for his own sustenance, having pulled out fish, gave them to Saviṭṭhaka. He too, having eaten just enough for his own sustenance, gave the remainder to the she-crow.

Afterwards conceit arose in him - "This water crow too is black, I too am black; in eyes, beak, and feet too there is no difference between him and me. Henceforth I have no need of fish caught by him; I myself shall catch them." He, having approached Vīraka, having said "My dear, henceforth I myself shall descend into the lake and catch fish," even though being restrained by him saying "You, my dear, were not born in a family that catches fish by descending into water; do not be destroyed," not heeding his words, having descended into the lake, having entered the water, while emerging, having cut through the moss, was unable to come out; he got stuck in the midst of the moss, and only the tip of his beak was visible. He, without hope, met with the destruction of life right there in the water. Then his wife, not seeing his return, having gone to the presence of Vīraka for the purpose of knowing that news, asking "Master, Saviṭṭhaka cannot be seen; where indeed is he?" spoke the first verse

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107. "Have you, Vīraka, seen the sweet-voiced bird,
Similar to a peacock's neck, my husband Savit̥haka?"

Therein, "have you, Vīraka, seen" means: husband Vīraka, have you seen? "Sweet-voiced" means one who speaks sweetly. For she, through the influence of lust, imagines "my husband has a sweet voice," therefore she spoke thus. "Similar to a peacock's neck" means of the same colour as a peacock's neck.

Having heard that, Vīraka, having said "Yes, I know the place where your husband has gone," spoke the second verse -

108. "Of the bird that roams on water and land, constantly feeding on raw fish;
Imitating him, the crow, entangled in the moss, died."

Therein, "of the one that roams on water and land" means of one able to roam on water and on land. "Of the bird" means he speaks with reference to himself. "Imitating him" means imitating him. "Entangled in the moss, died" means having entered the water, being unable to cut through the moss and come out, enveloped by moss, he died right there in the water - look, his beak is visible. Having heard that, the she-crow, having lamented, went to Bārāṇasī itself.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the crow Savit̥haka was Devadatta, but the hero Vīraka was myself."

The Commentary on the Vīraka Birth Story is the fourth.

205. Commentary on the Gaṅgeyya Jātaka

"The Ganges fish shines": the Teacher, while dwelling at Jeta's Grove, spoke this referring to two young monks. It is said that they were sons of good family dwelling in Sāvatt̥hī who, having gone forth in the Dispensation, without devoting themselves to the meditation on foulness, having become praisers of beauty, went about fondling their appearance. They, one day, having a dispute arisen in dependence on appearance - "You are not beautiful, I am beautiful" - having seen a certain elderly elder seated not far away, thinking "He will know our state of being beautiful or not beautiful," having approached him, asked "Venerable sir, who among us is beautiful?" He said "Friends, I myself am more beautiful than you." The young monks, having scolded him saying "This old man, without answering what was asked by us, speaks what was not asked," departed. That conduct of theirs became well-known in the community of monks. Then one day they raised up a discussion in the Teaching hall - "Friends, such and such an elderly elder, it is said, put to shame those young monks attached to appearance." 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, are these two young monks praisers of beauty; formerly too these went about fondling their appearance indeed," he brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta was a tree-spirit on the bank of the Ganges. At that time, at the meeting place of the Ganges and the Yamunā, a Ganges fish and a Yamunā fish, two fish, disputing in dependence on appearance - "I am beautiful, you are not beautiful" - having seen a

tortoise lying down not far away on the bank of the Ganges, thinking "He will know our state of being beautiful or not beautiful," having approached him, asked "What indeed, my dear tortoise, does the Ganges fish shine, or the Yamunā fish?" The tortoise, making known this meaning - "The Ganges fish too shines, the Yamunā fish too shines, but I myself shine more exceedingly than you two" - spoke the first verse -

109. "The Ganges fish shines, and also the Yamuna fish shines;
This person is a quadruped, with proportions like a banyan tree;
And with a slightly extended neck, he outshines all."

Therein, "this quadruped" means a quadruped, this one. "Person" means he speaks with reference to himself. "Proportioned like a banyan tree" means proportioned like a well-grown banyan tree. "With a slightly extended neck" means with an extended neck like a chariot pole. "Outshines all" means the tortoise thus endowed with form outshines all; he says "I myself, having surpassed all of you, shine."

The fish, having become displeased with his talk, said "Hey! Wicked tortoise, without answering what was asked by us, you spoke something else entirely," and having said this, spoke the second verse -

110. "When asked, he did not declare that, when asked he declared something else;
A self-praising man, this one does not please us."

Therein, "self-praising" means a man who is habitually praising himself, one who exalts himself. "This one does not please us" means this evil tortoise does not please us, does not satisfy us - having thrown water over the tortoise, they went to their own place.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the two fish were two young monks, the tortoise was the old monk, but the tree-spirit born on the bank of the Ganges who was the eyewitness of this matter was myself."

The Commentary on the Gaṅgeyya Birth Story is the fifth.

206. Commentary on the Kuruṅga Deer Jātaka

"Come, the leather strap snare" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. For then the Teacher, having heard "Devadatta endeavours for murder," having said "Not only now, monks, does Devadatta endeavour for my murder; in the past too he endeavoured indeed," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having become a kuruṅga antelope, made his dwelling in a bush not far from a certain lake in the forest. Not far from that very lake, a woodpecker dwelt on a certain treetop, and in the lake a tortoise made his dwelling. Thus all three friends dwelt together in dear companionship with one another. Then a certain deer-hunter, roaming in the forest, having seen the Bodhisatta's footprint at the watering ford, having laid a leather strap snare resembling an iron chain, went away. The Bodhisatta, having come to drink water, was caught in the snare already in the first

watch of the night and cried the cry of the trapped. At that sound, the woodpecker from the treetop and the tortoise from the water, having come, consulted: "What indeed should be done?" Then the woodpecker, having addressed the tortoise, said: "My dear, you have teeth; you cut this snare; I, having gone, shall act in such a way that he does not come; thus, by the effort made by us two, our friend will obtain his life" - making known this meaning, he spoke the first verse -

111. "Come, cut the leather strap snare with your teeth, tortoise;
I shall act in such a way that the hunter will not come here."

Then the tortoise began to chew the leather strap, and the woodpecker, having gone to the hunter's dwelling village, sat down on a tree not far away. The hunter, at the very time towards the break of dawn, having taken his spear, went out. The bird, having known his state of going out, having uttered a cry, having flapped his wings, struck him in the face as he was going out through the front door. The hunter, having turned back saying "I have been struck by a wretched bird," having slept for a short while, again having taken his spear, got up. The bird, having known "This one first went out through the front door; now he will go out through the back door," having gone, sat down at the back of the house. The hunter too, thinking "When I went out through the front door, a wretched bird was seen; now I shall go out through the back door," went out through the back door; the bird, again having uttered a cry, having gone, struck him in the face. The hunter, having turned back saying "Again I have been struck by the wretched bird; now this one does not let me go out," having slept until the break of dawn, at the time of the break of dawn, having taken his spear, went out. The bird, having gone quickly, told the Bodhisatta "The hunter is coming."

At that moment, all the remaining straps had been chewed through by the tortoise, except for just one leather strip. But his teeth had reached the state of falling out, and blood was flowing from his mouth. The Bodhisatta, having seen the hunter's son coming with the speed of a thunderbolt having taken his spear, having cut that strip, entered the forest; the bird sat down on the treetop; but the tortoise, because of weakness, lay down right there. The hunter, having taken the tortoise, having put it into a bag, hung it on a stump. The Bodhisatta, having turned back and looking, having known the fact of the tortoise being taken, thinking "I shall give the gift of life to my friend," having become as if weak, showed himself to the hunter. He, thinking "This one will be weak; I shall kill him," having taken his spear, pursued him. The Bodhisatta, going neither too far nor too near, having led him away, entered the forest; having known the fact of having gone far, having dodged his step, having gone by another path with the speed of the wind, having lifted up the bag with his horn, having dropped it on the ground, having split it open, took out the tortoise. The woodpecker too descended from the tree. The Bodhisatta, giving exhortation to both, said "I obtained my life in dependence on you; what should be done by friends for a companion has been done for me. Now the hunter, having come, might seize you; therefore, my dear woodpecker, you, having taken your little ones, go elsewhere; you too, my dear tortoise, enter the water." They did so.

The Teacher, having fully awakened, spoke the second verse -

112. The tortoise entered the water, the antelope entered the forest;
The woodpecker led his young far away from the tree-top.

Therein, "led away" means he brought them; the meaning is he took them and went away.

The hunter too, having come to that place, not seeing anyone, having taken the cut bag, overcome with displeasure, went to his own house. Those three friends too, having broken off trust for life, went according to their actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the hunter was Devadatta, the woodpecker was Sāriputta, the tortoise was Moggallāna, but the antelope deer was myself."

The Commentary on the Kuruṅgamiga Birth Story is the sixth.

207. Commentary on the Assaka Jātaka

"By this King Assaka" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to the enticement by a former wife. For that monk, when asked by the Teacher "Is it true, monk, that you are dissatisfied?" having said "True," when it was said "By whom were you made dissatisfied?" said "By my former wife." Then the Teacher, having said to him "Not only now, monk, does that woman have affection for you; in the past too, in dependence on her, you reached great suffering," brought up the past.

In the past, in the Kāsi country, in the city of Pāṭali, a king named Assaka exercised kingship. His queen-consort named Uparī was dear, agreeable, lovely, beautiful to behold, pleasing, surpassing human beauty, not attaining divine beauty. She died. Due to her death, the king was overcome by sorrow, afflicted, unhappy. He, having had her body laid down in a trough, having had oil and mud placed in it, having had it placed under the bed, without food, weeping, lamenting, lay down. His mother and father, the remaining relatives, friends, ministers, brahmins, householders and others too, saying "Do not grieve, great king, impermanent are activities" and so on, were not able to convince him. While he was lamenting, seven days passed. At that time the Bodhisatta, having become a hermit who had obtained the five direct knowledges and the eight meditative attainments, dwelling in the Himalayan region, having increased the light, with the divine eye surveying the Indian subcontinent, having seen that king thus lamenting, thinking "I must be a support for this one," having flown up into the sky by the power of supernormal power, having descended in the king's park, sat down on the auspicious stone slab like a golden image.

Then a certain young brahmin, a resident of the city of Pāṭali, having gone to the park, having seen the Bodhisatta, having paid homage, sat down. The Bodhisatta, having exchanged friendly welcome with him, asked "What, young man, is the king righteous?" "Yes, venerable sir, the king is righteous, but his wife has died; he, having had her body placed in a trough, is lying down lamenting; today is the seventh day. Why do you not free the king from such suffering? Is it proper, when virtuous ones like you exist, for the king to experience such suffering?" "I indeed, young man, do not know the king; but if he were to come and ask me, I would tell him her place of rebirth and have her speak right in the king's presence." "If so, venerable sir, until I bring the king, sit right here." The young man, having obtained the Bodhisatta's acknowledgment, having gone to the king's presence, having reported that matter, said "It is fitting to go to the presence of that one with the divine eye."

The king, with a satisfied mind thinking "I shall be able to see Uparī, it seems," having mounted a chariot, having gone there, having paid homage to the Bodhisatta, seated to one side - asked "Is it true that you know the place of rebirth of the queen?" "Yes, great king." "Where was she reborn?" "She indeed, great king, intoxicated with beauty itself, due to negligence, not having done good deeds, was reborn in this very park in the realm of a dung beetle." "I do not believe it." "Then I shall show her to you and make her speak." "Good, make her speak." The Bodhisatta, by his own power, caused their coming, thinking "Let both of them come before the king, rolling a ball of cow dung." They came in just that way. The Bodhisatta, showing her, said "This, great king, is your Queen Uparī; having abandoned you, she goes behind and behind the dung beetle. Do you see?" "Venerable sir, I do not believe that 'The one named Uparī will be reborn in the realm of a dung beetle.'" "I shall make her speak, great king." "Make him speak, venerable sir."

The Bodhisatta, making her speak by his own power, said "Uparī." She said in human speech "What is it, venerable sir?" "What were you named in a past existence?" "Venerable sir, I was the chief queen of King Assaka, named Uparī." "But is King Assaka dear to you now, or the dung beetle?" "Venerable sir, he was my husband in a former birth; at that time I wandered in this park together with him, experiencing forms, sounds, odours, flavours and tangible objects. But now, from the time of reaching the brevity of existences, what is he to me? For I would now kill King Assaka and smear the feet of my husband, the dung beetle, with his throat-blood." Having said this, in the midst of the assembly, in human speech, she spoke these verses -

113. "This region was wandered by me with King Assaka;
Desiring with desire, together with my dear husband.

114. "By new pleasure and pain, the old is covered over;
Therefore, like the Assaka king, the worm is more dear to me."

113-114. Therein, "this region was wandered by me with King Assaka" means this delightful park region was formerly wandered by me together with King Assaka. "Desiring with desire" - "anu" is merely a particle; the meaning is "by me desiring him, together with him desiring me." "With the dear one" means with the dear one in that individual existence. "By new pleasure and pain, the old is covered over" - venerable sir, by new pleasure the old pleasure, and by new pain the old pain is covered over, is concealed; it explains that this is the nature of the world. "Therefore, like the Assaka king, the worm is more dear to me" - because the old is covered over by the new, therefore the worm is more dear to me than King Assaka a hundredfold, a thousandfold.

Having heard that, King Assaka, having become remorseful, standing right there, having had the corpse removed, having washed his head, having paid homage to the Bodhisatta, having entered the city, having made another queen-consort, exercised kingship righteously. The Bodhisatta too, having exhorted the king, having made him free from sorrow, went to the Himalayas itself.

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 Uparī was the former wife, King Assaka was the dissatisfied monk, the young man was Sāriputta, but the hermit was myself."

The Commentary on the Assaka Birth Story is the seventh.

208. The Commentary on the Crocodile Jātaka

"Enough for me with those mangoes" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Devadatta's endeavouring for murder. For then the Teacher, having heard "Devadatta endeavours for murder," having said "Not only now, monks, does Devadatta endeavour for my murder; in the past too he endeavoured indeed, but he was not able to cause even so much as a fright," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in the Himalayan region the Bodhisatta, having been born in the monkey realm of generation, having the strength of an elephant, endowed with power, of large body, having attained beauty, made his dwelling in a forest haunt at a bend of the Ganges. At that time one crocodile dwelt in the Ganges. Then his wife, having seen the Bodhisatta's body, having aroused a longing for the flesh of his heart, said to the crocodile - "I, master, wish to eat the flesh of the heart of this monkey-king." "Dear lady, we are aquatic creatures, he is a land creature; how indeed shall we be able to seize him?" "Seize him by whatever means; if I do not obtain it, I shall die." "If so, do not grieve; there is one stratagem; I shall make you eat the flesh of his heart" - having consoled the she-crocodile, at the time when the Bodhisatta, having drunk water in the Ganges, was sitting on the bank of the Ganges, having gone to his presence, he said thus - "Monkey-king, eating astringent fruits in this region, why do you roam about in just the same settled place? On the far side of the Ganges there is no end of sweet fruits such as mangoes, breadfruits and so on; why is it not fitting for you, having gone there, to eat various kinds of fruit?" "King of crocodiles, the Ganges has great waters and is wide; how shall I go there?" "If you wish, I shall carry you there, having placed you on my back." He, having believed, accepted saying "Very well." When it was said "If so, come, climb upon my back," he climbed upon it. The crocodile, having carried him a little way, caused him to sink in the water.

The Bodhisatta said "My dear, you are causing me to sink in the water; what indeed is this?" "I am not carrying you out of the goodness of good nature; but a longing for the flesh of your heart has arisen in my wife; I wish to make her eat your heart." "My dear, it was well done by you in telling me. For if our heart were in our belly, it would be crushed to bits for those of us who move about on the tips of branches." "But where then do you keep them?" The Bodhisatta, showing a fig tree not far away, covered with clusters of ripe fruit, said "Look, our hearts hang on this fig tree." "If you show me the heart, I shall not kill you." "If so, take me there; I shall show you it hanging on the tree." He, having taken him, went there. The Bodhisatta, having leapt up from his back, having sat down on the fig tree, said "My dear, foolish crocodile, you had the perception that 'The heart of these beings is on the top of a tree'; you

are a fool; I have deceived you; let your various kinds of fruit be yours indeed; but your body is great, yet you have no wisdom" - having said this, making known this meaning, he spoke these verses -

115. "Enough for me with those mangoes, rose-apples and jackfruits;
Which are across the ocean, better for me is the glamorous fig tree.

116. "Great indeed is your body, but wisdom is not equal to it;
Crocodile, you have been deceived by me, go now as you please."

115-116. Therein, "enough for me with those" means whichever ones were pointed out by you on the small island, with those it is enough for me. "Better for me is the glamorous fig tree" means for me this very glamorous fig tree is better. "Bondi" means the body. "Not equal to it" means but your wisdom is not equal to it, not befitting that body. "Go now as you please" means now go as you please; there is no means for you to seize the flesh of my heart - this is the meaning. The crocodile, like one defeated for a thousand, afflicted, unhappy, brooding, went to his own dwelling place.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the crocodile was Devadatta, the female crocodile was Ciñcamāṇavikā, but the monkey-king was myself."

The Commentary on the Susumāra Birth Story is the eighth.

209. Commentary on the Cock Jātaka

"I have seen trees in the forest" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a young monk who was a co-resident pupil of the Elder Sāriputta, the Generalissimo of the Teaching. He, it is said, was skilled in the work of guarding his own body. Out of fear that "There would be no happiness for my body," he did not use anything too cold or too hot; out of fear that "The body might become weary from cold and heat," he did not go outside; he did not eat overly moist rice and such things. That skilfulness of his in guarding the body became well-known in the midst of the Community. The monks raised up a discussion in the Teaching hall - "Friends, such and such a young monk, it is said, is skilled in the work of guarding the body." 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, is this young one skilled in the work of guarding the body; in the past too he was skilled indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a tree-spirit in a forest haunt. Then a certain bird-hunter, having taken a decoy cock and having seized a hair-cord and a stick, while catching cocks in the forest, began to catch a certain old cock that had fled and entered the forest. He, through skilfulness with the hair-snare, did not allow himself to be caught, and rising up again and again, hid himself. The hunter, having concealed himself with branches and leaves, again and again cast the stick and the snare. The cock, wishing to put him to shame, having uttered a human speech, spoke the first verse -

117. "I have seen trees in the forest, Sal trees and Beleric Myrobalans;

They do not move about thus, as you, tree, move about."

Its meaning is - My dear hunter, many Sal trees and Beleric Myrobalan trees grown in this forest have been previously seen by me; those trees, however, do not move about, do not pass over, do not wander here and there, as you move about, pass over, and wander here and there.

Having said thus, however, that cock, having fled, went elsewhere. At the time when he had fled and gone, the hunter spoke the second verse -

118. "This is an old cock, having broken through the cage he came;
Skilled in hair-snares, he departs while speaking."

Therein, "skilled in hair-snares" means skilled with snares made of hair, not allowing himself to be caught, he departs and speaks, and having spoken he fled - having said thus, the hunter, having roamed in the forest, having taken whatever he had obtained, went to his house itself.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the hunter was Devadatta, the cock skilled in guarding the body was the young monk, but the tree-spirit who was the eyewitness of that matter was myself."

The Commentary on the Kukkuṭa Birth Story is the ninth.

210. The Commentary on the Kandagalaka Jātaka

"Hey, what is the name of this tree" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to the imitation of the Fortunate One. For then the Teacher, having heard "Devadatta made an imitation of the Fortunate One," having said "Not only now, monks, has Devadatta met with destruction by imitating me; in the past too he met with it indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the Himalayan region in the realm of a woodpecker bird; his name was "Khadiravaniyo." He took food in the acacia forest itself; he had one friend named Kandagalaka, who took food in a forest of silk-cotton trees, pāli trees and bhadda trees. One day he went to the presence of Khadiravaniyo. Khadiravaniyo, thinking "My friend has come," having taken Kandagalaka, having entered the acacia forest, having struck the trunk of an acacia tree with his beak, having taken out insects from the tree, gave them to him. Kandagalaka, as each was given, ate them, cutting and cutting them like sweet cakes. Even as he was eating, conceit arose in him - "This one too was born in the realm of a woodpecker, and I too; what need have I of this food given by another? I myself shall take food in the acacia forest." He said to Khadiravaniyo - "My dear, do not you experience suffering; I myself shall take food in the acacia forest."

Then he said to him: "Well now, my dear, you were born in a family that takes food in a forest of silk-cotton trees, pāli trees, bhadda trees and such, which are without substance; acacia trees are hard with natural heartwood; do not let this please you." Kandagalaka, not heeding his words, saying "Am I then not born in the realm of a woodpecker?" having gone with speed, struck an acacia tree with his beak. At that

very moment his beak broke, his eyes reached the point of coming out, and his head split. He, being unable to establish himself on the trunk, having fallen to the ground, spoke the first verse -

119. "Hey, what is the name of this tree, with fine leaves, thorny;
Where by a single blow, the head was split."

Therein, "hey, what is the name of this tree" means: dear Khadiravaniyo, what is the name of this tree? "Ko nāma so" is also a reading. "Sinnapatto" means with fine leaves. "Where by a single blow" means on which tree, by just one blow. "The head was split" means the head was broken; and not only the head, but the beak too was broken. He, due to being overcome by pain, being unable to know the acacia tree as "What tree is this by name?" having become overcome by pain, wailed with this verse.

Having heard that word, Khadiravaniyo spoke the second verse -

120. "Indeed this one wandered pecking through the forests, among the coreless trees of timber and charcoal;
Then he reached the acacia tree with developed heartwood, where the Garuḷa split open his head."

Therein, "acāri vatāyaṃ" means he wandered indeed, this one. "Pecking through the forests" means pecking, piercing through the coreless forests of silk-cotton trees and pālibhaddaka trees. "Among the trees of timber and charcoal" means among the trees in the category of forest timber. "Coreless" means in the sapless ones such as pālibhaddaka trees, silk-cotton trees, and so on. "Then he reached the acacia tree with developed heartwood" means then, from the time of being a fledgling onwards, he reached the acacia tree with developed heartwood. "Where the Garuḷa split open his head" means "where he split open" means in which acacia tree he broke, he split open. "Garuḷa" means a bird. For this is a term of respect and deference for all birds.

Thus the Khadiravaniyo, having said this, said "My dear Kandagalaka, where you split open your head, that is called an acacia tree, a tree with heartwood." He met with the destruction of life right there.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Kandagalaka was Devadatta, but Khadiravaniyo was myself."

The Commentary on the Kandagalaka Birth Story is the tenth.

The Natamdaḷha Chapter is the sixth.

Its summary:

The Prison, the Habitually Playful, Khaṇḍa, Vīraka, the Ganges Fish;
The Antelope and the Horse, the Crocodile and the Cock;
Kandagalaka - these are the ten.

7. The Chapter on Grass-Clump

211. Commentary on the Somadatta Birth Story

"He made a contrivance" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Elder Lāḷudāyī. For he, being unable to produce even a single statement properly in the presence of two or three persons, being much given to timidity, thinking "I shall say something else," spoke something else entirely. The monks sat speaking of that experience of his in the Teaching hall. 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, is Lāḷudāyī much given to timidity; in the past too he was much given to timidity indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a certain brahmin family in the Kāśi country, having come of age, having learnt crafts at Takkaśilā, having come back home again, having known the destitute state of his mother and father, having asked permission of his mother and father, thinking "I shall establish the declined family as a millionaire's family," having gone to Bārāṇasī, he attended upon the king. He was dear and agreeable to the king. Then his father, who was earning his livelihood by ploughing with just two oxen, one ox died. He, having approached the Bodhisatta, said "Dear son, one ox has died, the agricultural work does not proceed; request one ox from the king." "Father, the king has been seen by me only recently; it is not proper to request an ox just now; you request him." "Dear son, you do not know my state of being much given to timidity; for I am unable to produce a speech properly in the presence of two or three persons. If I go to the presence of the king to request an ox, I shall give away even this one and come back." "Dear son, whatever happens, let it happen; it is not possible for me to request the king; but however, I shall make a contrivance for you." "If so, good, make a contrivance for me."

The Bodhisatta, having taken his father, having gone to a cemetery of bīraṇa grass bushes, having tied bundles of grass here and there, having designated them "This is the king, this is the viceroy, this is the general," having shown them to his father in order, taught him the verse, saying "Dear father, you, having gone to the presence of the king, having said 'Victory to you, great king,' having spoken this verse thus, you should request an ox" -

"Two oxen are mine, great king, with which we plough the field;
Among them one has died, Sire, give the second, O warrior."

The brahmin, having made this verse well-practised in one year, said to the Bodhisatta - "Dear son, Somadatta, the verse has become well-practised by me; now I am able to speak in the presence of anyone whatsoever; take me to the presence of the king." He, saying "Good, dear father," having had a suitable present taken, led his father to the presence of the king. The brahmin, having said "Victory to the great king," gave the present. The king said "This brahmin of yours, Somadatta, what is he to you?" "He is my father, great king." "For what purpose has he come?" At that moment the brahmin, reciting the verse for the purpose of requesting an ox -

"Two oxen are mine, great king, with which we plough the field;
Among them one has died, Sire, take the second, O warrior." -He said;

The king, having known the fact that the brahmin had spoken having missed the mark, having smiled, said "Somadatta, there are many oxen in your house, I think." "Those given by you will be many, great king." The king, being pleased with the Bodhisatta, having given the brahmin sixteen oxen, ornamental goods, a dwelling village, and a royal grant, dismissed the brahmin with great honour. The brahmin, having ascended a chariot yoked with all-white Sindh horses, went to the village with a great retinue. The Bodhisatta, having sat down in the chariot together with his father, while going, having said "Dear father, I trained you for a whole year, but at the time of conclusion you did not give the ox to the king," spoke the first verse -

- 121.** "He practised diligently, constantly heedful, for a year at the bīraṇa grass bush;
Having entered the assembly, he explained the perception, but the method does not protect one lacking wisdom."

Therein, "he practised diligently, constantly heedful, for a year at the bīraṇa grass bush" means: dear son, you, constantly heedful, practised diligently at the cemetery made of bīraṇa grass bushes. "Having entered the assembly, he explained the perception" means: and yet, having entered the assembly, he altered that perception, produced a change, reversed it - this is the meaning. "The method does not protect one lacking wisdom" means: the method, the conduct practised through diligent practice, does not protect, does not guard a person called one lacking wisdom.

Then, having heard his words, the brahmin spoke the second verse -

- 122.** "A beggar, dear son, Somadatta, undergoes two things;
Either loss or gain of wealth, for such is the nature of begging."

Therein, "for such is the nature of begging" means begging is indeed of such intrinsic nature.

The Teacher, having said "Not only now, monks, is Lāḷudāyī much given to timidity; in the past too he was much given to timidity indeed," having brought this proclamation of the Teaching, connected the Jātaka - "At that time the king was Ānanda, Somadatta's father was Lāḷudāyī, but Somadatta was myself."

The Commentary on the Somadatta Birth Story is the first.

212. Commentary on the Uccittābhaddha Jātaka

"The upper appearance is another" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. For that monk, when asked by the Teacher "Is it true, monk, that you are dissatisfied?" having said "True," when it was said "Who made you dissatisfied?" said "My former wife." Then the Teacher, having said to him "Monk, this woman is a causer of harm to you; in the past too she fed her paramour with leftovers," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a certain poor family of actors who earned their living by going about for almsfood, and having come of age, being ill-fated and ugly in appearance, earned his living by going about for almsfood. At that time in the Kāśi country, in a certain small village, a brahmin's wife was immoral, of bad character, and committed adultery.

Then one day, when the brahmin had gone outside on some business, her paramour, having watched for that moment, entered that house. She, having been unfaithful with him, saying "Wait a moment, you shall go only after eating," having prepared the meal, having served hot food complete with lentil curry and vegetables, having given it to him saying "You eat," herself stood at the door looking for the arrival of the brahmin. The Bodhisatta stood hoping for almsfood at the place where the brahmin woman's paramour was eating.

At that moment the brahmin came approaching towards the house. The brahmin woman, having seen him coming, having entered quickly, having put the paramour down into the store-room saying "Get up, the brahmin is coming," when the brahmin had entered and was seated, having brought a board, having given water for washing hands, having served hot food on top of the cold food left over from what the other had eaten, gave it to the brahmin. He, having lowered his hand into the food, having seen it hot on top and the food cold underneath, thought - "This must be leftover food, the remainder of what another has eaten." He, asking the brahmin woman, spoke the first verse -

123. "The upper appearance is one, and the lower appearance is another;
Brahmin woman, I ask you indeed, what is below and what is above?"

Therein, "appearance" means condition. For he, asking about the hotness of the upper and the coolness of the lower, said thus. "What is below and what is above" means with food that has been stored, the upper part should be cool and the lower part hot; but this is not like that, therefore I ask you - "For what reason is the upper food hot and the lower cold?"

The brahmin woman, out of fear that the deed done by herself would become manifest, even though the brahmin spoke again and again, just remained silent. At that moment this occurred to the acrobat's son - "It must be a paramour, an evil man who has been made to sit in the store-room, by this master of the house; the brahmin woman, however, out of fear that the deed done by herself would become well-known, does not say anything. Come, let me, having made known the deed done by her, tell the brahmin about the fact that the paramour has been made to sit in the porch." He, having related all that incident - from the time of the brahmin's departure from the house, the other's entering the house, the committing of adultery, the eating of the best food, the brahmin woman's standing at the door and looking along the road, and the other's having been lowered into the store-room - spoke the second verse -

124. "I am an actor, venerable sir, I have come here as a beggar;
For this one has descended into the store-room, this is he whom you seek."

Therein, "I am an actor, venerable sir" means: master, I am one born as an actor. "I have come here as a beggar" means: I have come to this place as a beggar seeking almsfood. "For this one has descended into the store-room" means: but this one, her paramour, while eating this meal, out of fear of you, has descended into the store-room. "This is he whom you seek" means: he whom you seek thinking "By whom must these leftovers have been eaten?" - this is he. Having seized him by the topknot, having taken him out of the store-room, having said "Arouse his mindfulness

so that he does not again do such evil," he departed. The brahmin, having disciplined both of them with threats and beatings so that they would not again do such evil, went according to his actions.

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 the brahmin woman was the former wife, the brahmin was the dissatisfied monk, but the actor's son was myself."

The Commentary on the Ucchiṭṭhabhatta Birth Story is the second.

213. Commentary on the Bharu Jātaka

"Having made a breach among the seers" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the king of Kosala. For the material gain and honour of the Blessed One and the community of monks was great. As he said -

"Now at that time the Blessed One was honoured, respected, revered, venerated, and esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick. The community of monks too was honoured, etc. requisites. But the heterodox wandering ascetics were not honoured, etc. requisites."

They, thus declined in material gain and honour, having made a secret assembly day and night, consulted: "From the time of the ascetic Gotama's arising, we have become ones whose material gain and honour have been destroyed; the ascetic Gotama has become one who has attained the highest gain and the highest fame; by what reason indeed is this success of his?" Therein some said thus - "The ascetic Gotama dwells in the highest place, the chief ground of the whole of Jambudīpa. Therefore his material gain and honour arises." The rest said: "There is this reason; let us too build a park for sectarians at the back of Jeta's Grove; thus we shall become obtainers of material gain." They all, having reached the conclusion "So it is," having consulted together: "Even if we build a monastery without informing the king, the monks will prevent it; there is no one indeed who, having received a bribe, does not yield; therefore, having given a bribe to the king, we shall take the monastery site," having requested their attendants, having given a hundred thousand to the king, said: "Great king, we shall build a park for sectarians at the back of Jeta's Grove; if the monks inform you 'We shall not allow it to be built,' no reply should be given to them." The king, out of greed for the bribe, accepted saying "Very well."

The sectarians, having won over the king, having summoned a carpenter, began the work; there was a great noise. The Teacher asked: "But who are these, Ānanda, making loud sounds and great sounds?" "The heterodox sectarians, venerable sir, are building a park for sectarians at the back of Jeta's Grove; that is the sound." Having said "Ānanda, this place is not suitable for a park for sectarians; the sectarians are desirous of loud sounds; it is not possible to dwell together with them," having convoked the community of monks, he said: "Go, monks, having informed the king, prevent the building of the park for sectarians." The community of monks, having gone, stood at the door of the king's dwelling. The king, even having heard of the Community's arrival, because of having taken the bribe, thinking "They must have come on account of the park for sectarians," had it announced: "The king is not at

home." The monks, having gone, reported to the Teacher. The Teacher, thinking "He does thus in dependence on the bribe," sent the two chief disciples. The king, having heard of their arrival too, had it announced in the same way. They too, having come, reported to the Teacher. The Teacher, having said "Now, Sāriputta, the king will not be able to sit at home; he will come out," on the following day, in the earlier period of the day, having dressed, taking his bowl and robes, together with five hundred monks, went to the door of the king's dwelling. The king, having heard, having descended from the mansion, having taken the bowl, having ushered the Teacher in, having given rice gruel and hard food to the Community headed by the Buddha, having paid homage to the Teacher, sat down to one side. The Teacher, beginning an indirect proclamation of the Teaching for the king, having said "Great king, ancient kings, having taken bribes, having caused the virtuous to quarrel with one another, having become non-masters of their own country, reached great destruction," being requested by him, brought up the past.

In the past, in the Bharu country, a king named Bharu exercised kingship. At that time the Bodhisatta, possessing the five direct knowledges, an obtainer of the eight attainments, having been a hermit and leader of the group, having dwelt for a long time in the Himalayan region, surrounded by five hundred hermits, having descended from the Himalayas for the purpose of partaking of salt and sour things, gradually having reached the city of Bharu, having walked for almsfood there, having gone out from the city, having sat down at the root of a banyan tree endowed with branches and boughs at the northern gate, having done the meal duty, he made his dwelling right there at the tree-root. Thus, while that group of sages was dwelling there, by the elapse of a fortnight, another leader of the group with a retinue of five hundred, having come, having walked for almsfood in the city, having gone out from the city, having sat down at the root of just such a banyan tree at the southern gate, having done the meal duty, he made his dwelling there at the tree-root. Thus both those groups of sages, having dwelt there as long as they liked, went to the Himalayas itself.

At the time when they had gone, the banyan tree at the southern gate had dried up. On the next occasion, when they were coming, those dwelling at the banyan tree at the southern gate, having come first of all, having known the dried-up state of their own banyan tree, having walked for almsfood, having gone out from the city, having gone to the banyan tree-root at the northern gate, having done the meal duty, they made their dwelling there. But the other sages, having come afterwards, having walked for almsfood in the city, having gone to their own tree-root itself, having done the meal duty, made their dwelling. They quarrelled with each other in dependence on the tree, saying "That is not your tree, it is our tree." The dispute was great. Some say "It is our place of dwelling first; you shall not obtain it." Some say "We have come here first of all on this occasion; you shall not obtain it." Thus they, quarrelling saying "We are the owners, we are the owners," went to the royal palace for the sake of the tree-root. The king made the group of sages that had dwelt there first the owners. The others, thinking "We shall not now have ourselves called defeated by these," having surveyed with the divine eye, having seen a body of a chariot that had been used by a universal monarch, having brought it, having given it as a bribe to the king, said "Great king, make us too the owners."

The king, having taken the bribe, made both the owners, saying "Let both groups dwell." The other sages, having taken out the chariot-wheels from that body of the chariot, having given them as a bribe, said "Great king, make us alone the owners." The king did so. The groups of sages, having become remorseful thinking "An inappropriate thing was done by us who, having abandoned both objective sensual pleasures and defilement sensual pleasures, having gone forth, were quarrelling for the sake of a tree-root and giving bribes," having fled with speed, went to the Himalayas itself. The deities dwelling in the entire Bharu country, having come together, having become angry with the king of Bharu thinking "An inappropriate thing was done by the king who caused the virtuous ones to quarrel," having overturned the Bharu country of three hundred yojanas into the sea, made it without a country. Thus, in dependence on one king of Bharu, even all the inhabitants of the country came to destruction.

The Teacher, having brought up this past, having fully awakened, spoke these verses -

125. "Having made a breach among the seers, the king of Bharu, thus have I heard;
Was destroyed together with his kingdoms, that king gone to ruin.

126. Therefore, the wise do not praise going by desire;
One should speak with an uncorrupted mind, a word connected with truth."

125-126. Therein, "having made a breach" means having made an opening by way of bias through desire. "The king of Bharu" means the king in the Bharu country. "Thus have I heard" means thus this was heard by me formerly. "Therefore, going by desire" means because the king of Bharu, having gone by going through desire, was destroyed together with his country, therefore the wise do not praise going by desire. "With an uncorrupted mind" means having become one whose mind is uncorrupted by mental defilements. "One should speak a word connected with truth" means one should speak only a word based upon intrinsic nature, based upon welfare, based upon reason. Those who there, protesting against the king of Bharu who was taking a bribe, saying "This is inappropriate," spoke a word connected with truth - the place where they stood, in the Coconut Island, even today a thousand small islands can be seen.

The Teacher, having brought this proclamation of the Teaching, having said "Great king, one should not be subject to the power of desire; it is not fitting to cause two groups of those gone forth to quarrel," connected the Jātaka - "I at that time was the chief seer." The king, having done the meal duty for the Truth-finder, at the time of his departure, having sent men, had the park of the sectarians demolished; the sectarians became without a footing.

The Commentary on the Bharu Birth Story is the third.

214. Commentary on the Puṇṇanadī Jātaka

"A full river" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the perfection of wisdom. For on one day, in the Teaching hall, the monks raised up a discussion referring to the wisdom of the Truth-finder - "Friends, the Perfectly Enlightened One is of great wisdom, of broad wisdom, of joyful wisdom, of swift

wisdom, of sharp wisdom, of profound wisdom, of penetrative wisdom, endowed with practical wisdom." 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 the Truth-finder was wise and skilled in means indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a chaplain's family, having come of age, having learnt all the crafts at Takkaśilā, by the elapse of his father, having obtained the position of chaplain, was the king of Bārāṇasī's adviser on beneficial principles. Afterwards, the king, having taken up the talk of those who caused dissension, angry with the Bodhisatta, saying "Do not dwell near me," banished the Bodhisatta from Bārāṇasī. The Bodhisatta, having taken his children and wife, made his dwelling in a certain Kāsika village. Afterwards, the king, having remembered his virtues, thinking "It is not proper for me to send someone to summon the teacher; but having composed a verse, having written a letter, having had crow's meat cooked, having wrapped the letter and the meat in white cloth, having sealed it with the royal signet ring, I shall send it. If he is wise, having read the letter, having known the nature of the crow's meat, he will come; if not, he will not come" - he wrote this verse on the letter beginning with "A full river" -

127. "By which they call a full river drinkable, by which they call grown barley concealing;
By which they call one gone far, he has come to you, come now, eat,
brahmin."

Therein, "by which they call a full river drinkable" means those speaking of rivers as "drinkable by a crow," by which they call a full river "drinkable by a crow"; for indeed a river that is not full is not called "drinkable by a crow." Even when, having stood on the riverbank, having stretched out its neck, it is possible for a crow to drink, then they call it "drinkable by a crow." "By which they call grown barley concealing" - "barley" is merely the heading of the teaching; but here all grown, risen, flourishing young crop is intended. For when it is able to conceal a crow that has entered within, then it conceals - thus "concealing." What does it conceal? A crow. Thus "concealing of a crow" is "crow-concealing" - those saying that, by the crow being the cause of the expression "concealing," they say "concealing." Therefore it was said "by which they call concealing." "By which they call one gone far" means a dear person gone far, dwelling away from home, whom, having come and having seen seated, if so-and-so comes, "Caw, crow!" or having heard one cawing, saying thus "As the crow caws, so-and-so will come" - by which they call upon, speak of, discuss, cite - this is the meaning. "He has come to you" means he has been brought to you. "Come now, eat, brahmin" means take it, brahmin, eat it, devour this crow's meat - this is the meaning.

Thus the king, having written this verse on a letter, sent it to the Bodhisatta. He, having read the letter, having known "The king wishes to see me," spoke the second verse -

128. "Since the king remembers me, even to send a crow;
Swans, herons, and peacocks, not remembering is indeed worse."

Therein, "since the king remembers me, even to send a crow" means when the king, having obtained crow's meat, remembers me to send even that. "Swans, herons, and peacocks" means when these swans and so on will have been brought to him, he will obtain swan's meat and so on individually; then why would he not remember me? - this is the meaning. In the commentary, however, the reading is "haṃsakoṇcamayūrāna." That is more beautiful; having obtained the meat of these swans and so on, why would he not remember me? He will certainly remember me - this is the meaning. "Not remembering is indeed worse" means having obtained whatever this or that, remembering is indeed beautiful; but in the world, not remembering is indeed worse, not remembering is indeed inferior and low, and that does not exist in our king. "The king remembers me, he awaits my coming; therefore I shall go" - having had a vehicle harnessed, having gone, he saw the king; the king, being pleased, established him in the very position of chaplain.

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

The Commentary on the Puṇṇanadī Birth Story is the fourth.

215. Commentary on the Tortoise Jātaka

"Indeed he killed himself" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Kokālika. The story will become evident in the Mahātakkāri Jātaka. At that time, however, the Teacher, having said "Not only now, monks, is Kokālika destroyed by speech; in the past too he was destroyed by speech indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a minister's family, having come of age, was his adviser on beneficial principles. That king, however, was one who speaks much; when he was speaking, there was simply no opportunity for the words of others. The Bodhisatta, wishing to prevent that much talking of his, went about considering a means. And at that time, in the Himalayan region, a tortoise lived in a certain lake; two young swans, wandering about for their food resort, became intimate with him. They, having become firm friends, one day said to the tortoise - "My dear tortoise, in the Himalayas, at the foot of the Cittakūṭa mountain, in a golden cave is our dwelling place, a delightful region; will you go together with us?" "How shall I go?" "We shall take you and go, if you are able to guard your mouth; you will not say anything to anyone." "I shall guard it; take hold of me and go." They, having said "Very well," having caused the tortoise to bite on a stick, themselves having bitten both its ends, plunged into the sky. Village boys, having seen him being carried thus by the swans, said "Two swans are carrying a tortoise by a stick."

The tortoise, wishing to say "If my friends are taking me, what is it to you, you wicked servants?" at the time when, due to the swift speed of the swans, they had arrived above the king's residence in the city of Bārāṇasī, released the stick from the place where he had bitten, and falling in the open courtyard of the sky, became two halves; there was a single uproar: "A tortoise, having fallen from the sky, has split in two." The king, having taken the Bodhisatta, surrounded by a company of ministers, having gone to that place, having seen the tortoise, asked the Bodhisatta - "Wise one, how did this one fall?" The Bodhisatta, having thought "For a long time I have been

waiting, wishing to advise the king, going about considering a means; by this tortoise, trust must have been made with the swans; by them, having caused this one to bite on a stick, thinking 'We shall take him to the Himalayas,' they must have plunged into the sky; then by this one, having heard someone's words, through unguarded mouth, wishing to say something, the stick must have been released; thus, having fallen from the sky, he must have met with the destruction of life" - having said "Yes, great king, those who are very talkative, whose words are without limit, reach just such suffering indeed" - spoke these verses -

129. "Indeed the tortoise killed himself, uttering a word;
While the stick was well-grasped, by his own speech he killed himself.

130. "Having seen this too, O foremost in energy among men, one should utter
wholesome speech, not excessively;
Do you see, through much talking, the tortoise gone to disaster."

129-130. Therein, "killed indeed" means destroyed indeed. "Uttering" means while uttering. "While the stick was well-grasped" means the stick that was well gripped by biting firmly with the mouth. "By his own speech he killed himself" means through excessive talkativeness, uttering speech at an inappropriate time, having given up the place where he was biting, by that own speech of his he killed, destroyed himself. Thus this one reached the destruction of life, not otherwise. "Having seen this too" means having seen this reason too. "O foremost in energy among men" means O foremost among men by energy, O excellent king of supreme energy. "One should utter wholesome speech, not excessively" means a wise person should release, should utter only wholesome speech connected with truth and so on; that too should be beneficial and timely; not excessively; one should not speak speech that exceeds the proper time and is without limit. "Do you see" means do you not see directly? "Through much talking" means through much speaking. "The tortoise gone to disaster" means this tortoise reached the destruction of life.

The king, having known "He speaks with reference to me," said "You spoke with reference to us, wise one." The Bodhisatta, having made it manifest, spoke thus: "Great king, whether it be you or another, whoever speaks exceeding the proper measure reaches such disaster." The king, from that time onwards, having refrained, became one of moderate speech.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the tortoise was Kokālika, the two young swans were the two great elders, the king was Ānanda, but the wise minister was myself."

The Commentary on the Tortoise Jātaka, the fifth.

216. Commentary on the Fish Jātaka

"This fire does not torment me" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. For the Teacher asked that monk: "Is it true, monk, that you are dissatisfied?" When it was said "It is true, venerable sir," being asked "By whom were you made dissatisfied?" he said "By my former wife." Then the Teacher, having said to him "This woman, monk, is a causer of harm

to you; in the past too, in dependence on her, having been pierced with a stake, having been cooked on embers, having reached the state of being fit to be eaten, in dependence on a wise person you obtained your life," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his chaplain. Then one day, fishermen, having pulled out a fish caught in a net, having placed it on the surface of hot sand, saying "Let us cook it on embers and eat it," whittled a stake. The fish, lamenting about the she-fish, spoke these verses -

131. "This fire does not torment me, nor the stake well-sharpened;
But that the she-fish imagines me gone to another for delight.
132. "That fire of lust burns me, and my mind torments me;
O fishermen, release me, masters, one pursuing sensual pleasures is not
destroyed anywhere."

131-132. Therein, "this fire does not torment me" means this fire does not torment me, does not generate heat, does not cause grief - this is the meaning. "Nor the stake" means this stake too, well-sharpened, does not torment me, does not give rise to sorrow in me. "But that she imagines me" means but that the she-fish thus imagines me "he has gone to another she-fish for the delight of the five types of sensual pleasure" - that very thing torments me, causes me grief. "That burns me" means but whatever this fire of lust, that burns me, sets me ablaze. "And my mind torments me" means my consciousness associated with lust itself and torments me, wearies me, vexes me. "O fishermen" - he addresses the fishermen. For they are called "fishermen" (jālino) because of the existence of a net (jāla). "Release me, masters" means he requests "release me, masters." "One pursuing sensual pleasures is not destroyed anywhere" means a being established in sensual pleasures, being led by sensual pleasure, is not destroyed anywhere. For indeed those of your kind are not suitable to kill him - thus he laments. Or "in sensual pleasures" is a locative used in the sense of a cause; he laments thus: one who is pursuing a she-fish because of sensual pleasure is nowhere destroyed by those of your kind. At that moment the Bodhisatta, having gone to the riverbank, having heard the sound of lamentation of that fish, having approached the fishermen, released that fish.

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 the she-fish was the former wife, the fish was the dissatisfied monk, but the chaplain was myself."

The Commentary on the Maccha Jātaka, the sixth.

217. The Commentary on the Seggu Jātaka

"The whole world" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain green-grocer lay follower. The story has been explained in detail in the Book of Ones. Here too the Teacher asked him: "What, lay follower, have you come after a long time?" The green-grocer lay follower said: "My daughter, venerable sir, always had a cheerful face; having investigated her, I gave her to a certain young man of good family; there, because of the duties to be done, she did not obtain the opportunity to come to see you." Then the Teacher, having said to him "Indeed, lay

follower, she is not moral only now; in the past too she was moral; and you do not investigate this only now; in the past too you investigated indeed," being requested by him, brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was a tree deity. At that time this very green-grocer lay follower, thinking "I shall investigate my daughter," having led her to the forest, as if desiring her under the power of mental defilements, seized her by the hand. Then he addressed her, who was lamenting, with the first verse -

133. "The whole world was delighted, unskilled in vile conduct, Seggu;
Maiden, what is this nature of yours today, that you, taken by the hand in the forest wilds, cry out?"

Therein, "the whole world was delighted" means: mother, the entire world of beings became delighted by this sexual intercourse. "Unskilled in vile conduct, Seggu" - "Seggu" is her name. Therefore, but you, mother, Seggu, are unskilled in vile conduct; you are inexperienced in this vile conduct, this outcast conduct - this is what is meant. "Maiden, what is this nature of yours today" means: mother, maiden, what indeed is this nature of yours today? "That you, taken by the hand in the forest wilds, cry out" - you, taken by the hand by me in this forest wilds by way of intimacy, cry out and do not accept; what is this nature of yours, are you indeed still a maiden? - thus he asks.

Having heard that, the maiden, having said "Yes, father, I am indeed a maiden; I do not know sexual intercourse at all," lamenting, spoke the second verse -

134. "He who would be a shelter for one touched by suffering, my father, commits treachery in the forest;
To whom shall I cry out in the midst of the forest, he who was my protector commits violence."

That has already been spoken of below. Thus that green-grocer at that time, having investigated his daughter, having led her home, having given her to a young man of good family, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the green-grocer lay follower became established in the fruition of stream-entry. "At that time the daughter was the daughter herself, the father was the father himself, but the tree-spirit who was the eyewitness of that matter was myself."

The Commentary on the Seggu Birth Story is the seventh.

218. Commentary on the Kūṭavāṇija Jātaka

"This fraudulence of the fraudulent one" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain dishonest trader. For a dishonest trader and a wise trader, two merchants dwelling in Sāvattthī, having become friends, having filled five hundred carts with goods, wandering from the east to the west, having engaged in trade, having obtained much material gain, returned to Sāvattthī. The wise merchant said to the dishonest trader - "My dear, let us divide the goods." The dishonest trader,

having thought "This one, wearied for a long time by uncomfortable sleeping and bad food, having eaten food of various finest flavours at his own house, will die of indigestion; then all this merchandise will be mine alone," wastes time saying "The constellation is not agreeable, the day is not agreeable, I shall know tomorrow, I shall know the following day." Then the wise merchant, having pressed him, having had the goods distributed, having taken garlands of scent, having gone to the Teacher's presence, having venerated the Teacher, having paid homage, sat down to one side. The Teacher, having asked "When did you come?" when he had said "It is about a fortnight since I came, venerable sir," being asked "Then why, having made such delay, have you come to attend upon the Buddha?" he reported that incident. The Teacher, having said "Indeed, lay follower, not only now; in the past too this one was a dishonest trader," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a minister's family, having come of age, was his minister of judgment. At that time a village-dweller and a city-dweller, two merchants, were friends. The village-dweller deposited five hundred ploughshares in the keeping of the city-dweller. He, having sold those ploughshares, having taken the price, having strewn mice-dung in the place where the ploughshares had been deposited, placed it there. At a later time the village-dweller, having come, said "Give me my ploughshares." The dishonest trader showed the mice-dung, saying "Your ploughshares have been eaten by mice." The other, saying "Let them be eaten; when they have been eaten by mice, what can be done?" while going to take his son for the purpose of bathing, having said at the house of a certain friend "Do not allow this one to go anywhere," having caused him to sit down in the inner room, having bathed himself, went to the house of the dishonest trader. He said "Where is my son?" "My dear, having placed your son on the bank, while I was submerged in the water, one hawk, having come, having seized your son with its claws, flew up into the sky; even though I struck my hands and cried aloud and strove, I was unable to release him." "You speak a lie; there is indeed no one called hawks able to seize boys and go." "My dear, let it be; even though it is inappropriate, what can I do? Your son was carried away by a hawk indeed." He, having threatened him, went out saying "Hey, wicked thief, killer of men, now I shall go to the judgment and have you dragged there." He, saying "You are doing what is pleasing to me," went together with him to the law-courts.

The dishonest trader said to the Bodhisatta - "This one, master, having taken my son, went to bathe; when it was said 'Where is my son?' he said 'He was carried off by a hawk.' Judge my case." The Bodhisatta asked the other, saying "Speak the truth." He said - "Yes, master, I went having taken him; the fact of his being struck by a hawk is true indeed, master." "But do hawks in the world carry off boys?" "Master, I too ask you - "Hawks are unable to seize boys and go through the sky, but do mice eat iron ploughshares?" "What is this about?" "Master, five hundred ploughshares were deposited by me at this one's house; he, having said 'Your ploughshares have been eaten by mice,' shows the dung saying 'This is the excrement of the mice that ate your ploughshares.' Master, if mice eat ploughshares, hawks too will carry off boys. If they do not eat them, the hawk too will not carry him off. But this one says 'Your ploughshares have been eaten by mice.' Determine whether they were eaten or not

eaten, and judge my case." The Bodhisatta, having known "This must have been thought by this one: 'Having made a counter-fraudulence against the fraudulent one, I shall win,'" having said "Well thought out by you," spoke these verses -

135. "This fraudulence of the fraudulent one is well thought out, a counter-trick cast back against the trickster;
If mice would eat the ploughshare, why would hawks not carry off the boy?
136. "For a fraudster there are counter-fraudsters, and there is also fraud for the fraudulent one;
Give the ploughshare to the one whose ploughshare is lost, O you whose son is lost, lest the one whose ploughshare is lost take your son."

135-136. Therein, "of the fraudulent one" means of the fraudulent one who, by the nature of being fraudulent, deceitful, thinks "Having devised one strategy, it is fitting to consume another's property." "This fraudulence is well thought out" means this counter-fraudulence has been well thought out by you who are thinking it. "A counter-trick cast back against the trickster" means against the fraudulent person, a counter-trick has been well cast back by you; having made a counterpart, it has been made just like what was cast - this is the meaning. "If mice would eat the ploughshare" means if mice would eat the ploughshare. "Why would hawks not carry off the boy" means when mice are eating the ploughshares, for what reason would hawks not carry off the boy?

"For a fraudster there are counter-fraudsters" means you think "I alone, the man who had the ploughshares eaten by mice, am a fraudster," but for such a fraudster there are many fraudsters in this world. "Fraudsters of a fraudster" - this is the name for counter-fraudsters of a fraudster; it means that there are indeed counter-fraudsters of a fraudster. "And there is also fraud for the fraudulent one" means for the fraudulent one, for the deceitful, cheating person, through fraud another fraud-doer, a cheating man, indeed exists. "Give the ploughshare to the one whose ploughshare is lost, O you whose son is lost" means hey, you man whose son is lost, give the ploughshare to this one whose ploughshare is lost. "Lest the one whose ploughshare is lost take your son" means if you do not give him the ploughshare, he will carry off your son; let this one not carry that away from you; give him the ploughshare. "I give it, master, if he gives me my son." "I give them, master, if he gives me my ploughshares." Thus the one whose son was lost, having received back his son, and the one whose ploughshare was lost, having received back his ploughshare, both went according to their actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the dishonest trader is the dishonest trader even now, the wise trader is the wise trader itself, but the minister of judgment was myself."

The Commentary on the Kūṭavāṇija Birth Story, the eighth.

219. Commentary on the Garahita Jātaka

"Unwrought gold is mine, gold is mine" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was dissatisfied through discontent. For this one had no individually grasped object of meditation; but they brought him, who

was dwelling a dwelling of discontent, to the Teacher's presence. He, when asked by the Teacher "Is it true, monk, that you are dissatisfied?" having said "True," when it was said "For what reason?" said "Through the power of mental defilements." Then the Teacher, having said to him "This, monk, mental defilement by name was blamed even by animals in the past; you, having gone forth in such a Dispensation, why are you dissatisfied through the power of mental defilement blamed even by animals?" brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a monkey's realm in the Himalayan region. A certain forester, having seized him and brought him, gave him to the king. He, dwelling for a long time in the king's palace, was dutiful, and for the most part came to know the conduct prevailing in the human world. The king, having been pleased with his duty, having had the forester summoned, commanded "Release this monkey at the very place where it was captured." He did so. The troop of monkeys, having known the state of the Bodhisatta's having come, having assembled on a great rock surface for the purpose of seeing him, having exchanged pleasant talk with the Bodhisatta, said "My dear, where have you dwelt for so long a time?" "In the king's abode in Bārāṇasī." "Then how were you freed?" "The king, having made me a pet monkey, being pleased with my duty, released me."

Then those monkeys said to him "You will know the conduct prevailing in the human world; tell us too for now; we are willing to hear." "Do not ask me about the conduct of human beings." "Tell us, we are willing to hear." The Bodhisatta too, having said "Human beings, whether of the warrior caste or brahmins, say 'Mine, mine'; having come into existence, they do not know impermanence in the sense of non-existence. Listen now to the account of those blindly foolish ones," spoke these verses -

137. "Unwrought gold is mine, gold is mine," this is the talk night and day;
Of imprudent human beings, not seeing the noble teaching.

138. "Two householders in each house, one there without a beard;
With hanging breasts, with braided hair, and also with marked ears;
Bought with much wealth, he prods the people, they say."

137-138. Therein, "unwrought gold is mine, gold is mine" - this is merely the heading of the Teaching; but by this pair of terms, showing all the tenfold jewels, early crops and late crops, fields and sites, and all two-footed and four-footed animals, he said "this is mine, this is mine." "This is the talk night and day" means this is the talk of human beings constantly, by night and by day. But they do not know anything else, whether "the five aggregates are impermanent" or "having come to be, they cease to be"; just so they go about lamenting. "Of the imprudent" means of those with little wisdom. "Not seeing the noble teaching" means this is indeed the talk of those not seeing the Teaching of the noble ones, the Buddha and so on, or the noble, faultless, ninefold supramundane teaching. But there is no other talk of theirs about "impermanence or suffering."

"Householders" means those who have become masters in the house. "One there" means among those two house-owners, by "one" he speaks with reference to a woman. Therein, "with braided hair" means one whose braid has been made; the

meaning is a tress of hair arranged in various ways. "And also with marked ears" means then that very one with pierced ears, with perforated ears - he said with reference to the state of having hanging ears. "Bought with much wealth" means and this one, without a beard, with hanging breasts, with braided hair, with marked ears, was bought by giving much wealth to the parents, adorned, decorated, placed upon a vehicle, and brought to the house with a great retinue. "He prods the people, they say" means that householder, from the time of arrival, prods the people in that house, consisting of slaves, labourers, and so on, with verbal daggers saying "Hey, wicked male slave, wicked female slave, you are not doing this!" and having become as if the master, administers the great multitude. Thus, for now, he reproached the human world as "exceedingly inappropriate in the human world."

Having heard that, all the monkeys, saying "Do not speak, do not speak, we have heard what is not fit to be heard," firmly closed their ears with both hands. "In this place we have heard this inappropriate thing" - having reproached that place too, they went elsewhere. That flat rock, it is said, became known as the reproached flat rock.

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 troop of monkeys was the Buddha's assembly, but the monkey-king was myself."

The Commentary on the Garahita Birth Story is the ninth.

220. Commentary on the Dhammadhaja Jātaka

"You appear to be one living happily" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to Devadatta's endeavouring for murder. For then the Teacher, having said "Not only now, monks; in the past too Devadatta endeavoured for my murder indeed, but he was not able to cause even so much as a fright," brought up the past.

In the past, in Bārāṇasī, a king named Yasapāṇi exercised kingship; his general was named Kāḷaka. At that time the Bodhisatta was that very one's chaplain, by name Dhammadhaja; and the king's barber who adorned the head was named Chattapāṇi. The king exercised kingship righteously, but his general, while making judgments, ate bribes, being a backbiter; having taken bribes, he made non-owners into owners. Then one day, a man defeated at the judgment, having raised his arms, crying, having come out from the judgment, having seen the Bodhisatta going to the royal audience, having fallen at his feet, told the Bodhisatta of his own state of defeat: "When those like you, master, are instructing the king in what is beneficial and what is right, the general Kāḷaka, having taken bribes, makes non-owners into owners." The Bodhisatta, having aroused compassion, saying "Come, my good man, I shall judge your case," having taken him, went to the law-courts. The great multitude gathered together; the Bodhisatta, having re-judged that case, made the one with an owner back to be the one with an owner.

The great multitude gave applause; that sound was great. The king, having heard that, asked "What is this sound?" "Sire, a case badly judged by the wise Dhammadhaja has been well judged; that is the sound of applause." The king,

pleased, having had the Bodhisatta summoned, asked "A case, it seems, has been judged by you, teacher?" When it was said "Yes, great king, I judged a case badly judged by Kāḷaka," having said "From now on, you yourselves judge cases; there will be comfort to my ears and progress for the world," having entreated even him who was unwilling, saying "Sit at the judgment out of compassion for beings," he had him accept. Thenceforth the Bodhisatta sits at the judgment; he makes the one with an owner back to be the one with an owner.

Kāḷaka, thenceforth, not receiving a bribe, having fallen away from material gain, having bound resentment towards the Bodhisatta, turned the king against the Bodhisatta, saying "Great king, the wise Dhammadhaja aspires to your kingdom." The king, not believing, having refused saying "Do not speak thus," again by him "If you do not believe me, at the time of his coming, look through the window. Then by him you will see the fact of the whole city having been brought under his own hand" - when this was said, the king, having seen his assembly of case-makers, having broken with the perception "This is his very assembly," asked "What shall we do, general?" "Sire, it is fitting to kill him." "Not seeing a gross fault, how shall we kill him?" "There is one stratagem." "What stratagem?" "Having imposed an unbearable task upon him, being unable to do it, we shall kill him on that fault." "But what is the unbearable task?" "Great king, a park, planted on good ground and being tended, gives fruit in three or four years. You, having summoned him, say 'Tomorrow we shall sport in the park; build me a park,' he will not be able to build it. Then we shall kill him on that fault."

The king, having addressed the Bodhisatta, said "Wise one, we have sported for a long time in the old park; now we wish to sport in a new park; tomorrow we shall sport; build us a park. If you are not able to build it, your life is forfeit." The Bodhisatta, having known "The king must have been turned against me by Kāḷaka not receiving a bribe," having said "If I am able, I shall know, great king," having gone home, having eaten excellent food, reflecting, lay down on the bed; Sakka's dwelling showed signs of heat. Sakka, reflecting, having known the Bodhisatta's mind, having come swiftly, having entered the royal bedchamber, having stood in the sky, asked "What are you thinking, wise one?" "Who are you?" "I am Sakka." "The king told me 'Build a park'; I am thinking about that." "Wise one, do not worry; I shall build for you a park like the Nandana grove and the Cittalatā grove. In which place shall I build it?" "Build it at such and such a place." Sakka, having built it, went to the city of the gods itself.

On the following day, the Bodhisatta, having seen the park with his own eyes, having gone, reported to the king - "Your park is completed, great king; enjoy yourself." The king, having gone, having seen the park fenced by a wall eighteen cubits high of the colour of red arsenic, furnished with gate-towers, adorned with various trees laden with the weight of flowers and fruits, asked Kāḷaka - "The wise one has done our bidding; now what shall we do?" "Great king, one who is able to build a park in one night, is he not able to seize the kingdom?" "Now what shall we do?" "Let us make him do yet another unbearable task." "What task is it?" "Let us have him build a pond made of the seven precious things." The king, saying "Good," having addressed the Bodhisatta, said "Teacher, the park has been built by you; but build a pond made of the seven precious things befitting it. If you are not able to build it, your life is forfeit."

The Bodhisatta said "Very well, great king; if I am able, I shall build it." Then Sakka built for him a pond endowed with beauty, with a hundred landing places, with a thousand bends, covered with lotuses of five colours, like the Nandana pond.

On the following day, the Bodhisatta, having made that too evident, informed the king - "The pond has been created, Sire." The king, having seen that too, asked Kāḷaka "What shall we do now?" "Command him to create a house befitting the park, Sire." The king, having addressed the Bodhisatta, said "Now, teacher, create a house made entirely of ivory befitting this park and pond. If you do not create it, your life is forfeit." Then Sakka created the house too for him. The Bodhisatta, on the following day, having made that too evident, informed the king. The king, having seen that too, asked Kāḷaka "What shall we do now?" "Command him to create a gem befitting the house, great king," he said. The king, having addressed the Bodhisatta, said "Wise one, create a gem befitting this ivory house. We shall go about by the light of the gem. If you are not able to create it, your life is forfeit." Then Sakka created the gem too for him.

The Bodhisatta, on the following day, having made that evident, informed the king. The king, having seen that too, asked Kāḷaka "What shall we do now?" "Great king, the brahmin Dhammadhaja has, methinks, a deity who gives whatever is wished for. Now command him to do that which even a deity is not able to create. Even a deity is not able to create a human being endowed with four factors. Therefore tell him 'Create for me a park keeper endowed with four factors.'" The king, having addressed the Bodhisatta, said "Teacher, by you our park, pond, ivory mansion, and a gem treasure for the purpose of providing light for it have been created. Now create for me a park guardian, a park keeper endowed with four factors. If you do not create it, your life is forfeit." The Bodhisatta, having said "Let it be, if I can obtain it I shall know," having gone home, having eaten excellent food, having lain down, having awoken towards the break of dawn, seated on his sleeping couch, thought - "Sakka, the king of gods, created whatever he himself was able to create, but a park keeper endowed with four factors is not possible to create. This being so, rather than death at the hands of others, a helpless death in the forest is more excellent." He, without informing anyone, having descended from the mansion, having departed from the city through the main gate itself, having entered the forest, sat down at the foot of a certain tree, reflecting upon the Teaching of the virtuous.

Sakka, having known that reason, having become like a forester, having approached the Bodhisatta, asking this matter "Brahmin, you are delicate, like one who has never before seen hardship; having entered this forest, what are you doing sitting here?" spoke the first verse -

139. "You seem to have lived in happiness, having come from the country to the forest;
Yet alone at the foot of a tree, you brood like a miserable wretch."

Therein, "you seem to have lived in happiness" means you are like one who has lived in happiness, as if delicately nurtured and reared in comfort. "From the country" means from a place crowded with people. "Having come to the forest" means having

entered the forest, a waterless place. "At the foot of a tree" means near a tree. "You brood like a miserable wretch" means like a miserable wretch, sitting alone, you brood, you ponder - he asked "What indeed is this you are thinking about?"

Having heard that, the Bodhisatta spoke the second verse -

140. "You seem to have lived in happiness, having come from the country to the forest;
Yet alone at the foot of a tree, I brood like a miserable wretch;
Recollecting the Teaching of the virtuous."

Therein, "recollecting the Teaching of the virtuous" means: my dear, this is true, I seem to have lived in happiness and have come from the country to the forest, and I, alone, having sat down at this tree-root, brood like a miserable wretch. But as to what you say "What indeed are you thinking about?" - I declare to you "The Teaching of the virtuous." For I am seated here recollecting the Teaching of the virtuous. "The Teaching of the virtuous" means the Teaching of the virtuous, the good persons, the wise ones among the Buddhas, the Individually Enlightened Ones, and the disciples of the Buddha. Material gain, loss, fame, disgrace, blame, praise, happiness, and suffering - this indeed is the eightfold worldly adversity. But the virtuous, afflicted by this, do not waver and do not tremble; this here is the Teaching of the virtuous reckoned as non-wavering - he explains "I am seated recollecting this."

Then Sakka said to him: "This being so, brahmin, why are you seated in this place?" "The king has a park keeper endowed with four factors brought; I am not able to obtain such a one. So I, having thought 'What use is death at another's hand to me? Having entered the forest, I shall die a helpless death,' having come here, am seated." "Brahmin, I am Sakka, the king of gods. By me your parks and so on were created. It is not possible to create a park keeper endowed with four factors. Your king's barber who adorns the head, named Chattapāṇi, he is endowed with four factors. When there is need for a park keeper endowed with four factors, tell him to make this barber the park keeper." Thus Sakka, having given exhortation to the Bodhisatta, having consoled him saying "Do not fear," went to the city of the gods itself.

The Bodhisatta, having gone home, having eaten his morning meal, having gone to the king's gate, having seen Chattapāṇi right there, having taken him by the hand, having asked "You, it seems, my dear Chattapāṇi, are endowed with four factors?" - when it was said "Who told you of my state of being endowed with four factors?" - having said "Sakka, the king of gods," when asked "For what reason did he tell?" he told everything saying "For such and such a reason." He said: "Yes, I am endowed with four factors." Then the Bodhisatta, having taken him by the hand, having gone to the presence of the king, said: "This, great king, is Chattapāṇi, endowed with four factors. When there is need for a park keeper endowed with four factors, make this one the park keeper." Then the king asked him: "You, it seems, are endowed with four factors?" "Yes, great king." "With which four factors are you endowed?"

"I am not envious, Sire; I am one who does not drink intoxicants;
I am without affection, Sire; I have determined upon non-wrath."

"For me indeed, great king, there is no envy whatsoever; intoxicants have never been

drunk by me; towards others, neither affection nor wrath has ever existed in me. I am endowed with these four factors."

Then the king said to him: "My dear Chattapāṇi, you say 'I am not envious.'""Yes, Sire, I am not envious." "Having seen what basis did you become not envious?" Saying "Listen, Sire," relating the reason for his being not envious, he spoke this verse -

"On account of a woman, O king, I had the chaplain imprisoned;
He informed me of what is beneficial; therefore I am not envious."

Its meaning is - I, Sire, formerly in this very city of Bārāṇasī, having been just such a king, on account of a woman had the chaplain bound.

"The unbound are bound there, where fools speak out;
Even the bound are freed there, where the wise speak out."

For according to the method that has come in this Jātaka, at one time this Chattapāṇi, having been a king, having become corrupted together with sixty-four footmen, set at variance by the queen who wished to destroy the Bodhisatta who was not fulfilling her wish, had him bound. At that time the Bodhisatta, having been bound and brought, having laid the blame upon the queen as it really was, himself freed, having released all those footmen too who had been caused to be bound by the king, exhorted: "Forgive the offence of these and of the queen, great king." All this should be understood in detail according to the very method stated below. With reference to that he said -

"On account of a woman, O king, I had the chaplain imprisoned;
He informed me of what is beneficial; therefore I am not envious."

At that time, however, I thought - "I, having abandoned sixteen thousand women, even treating this one alone with kindness under the power of defilement, was not able to satisfy her. Being angry with women who are thus so hard to satisfy is like being angry with a worn garment when it becomes soiled, saying 'Why do you become soiled?' It is like being angry with eaten food when it turns to excrement, saying 'Why do you turn to this nature?' 'From now on, until I attain arahantship, may envy not arise in me in dependence on defilement'" - thus I determined. Thenceforth I became not envious. With reference to this - "Therefore I am not envious" - he said.

Then the king asked him: "My dear Chattapāṇi, having seen what object have you become one who abstains from intoxicants?" He, explaining that reason, spoke this verse -

"Intoxicated, I, great king, had my son's flesh eaten;
Stricken by sorrow on account of that, I gave up the drinking of intoxicants."

I, great king, formerly, having been such a king of Bārāṇasī, was not able to carry on without intoxicants, nor was I able to eat even a meal without meat. In the city on Observance days there is a non-killing order; the cook, having taken meat on just the thirteenth of the fortnight, stored it; dogs ate that which was badly placed. The cook, not having obtained meat on the Observance day, having cooked food of various

excellent flavours for the king, being unable to take it up to the mansion and offer it, having approached the queen, said: "Queen, today meat has not been obtained by me; I am not able to offer a meal without meat; what shall I do?" "Dear, my son is dear and agreeable to the king; having seen my son, the king, kissing and embracing him, does not even know of his own existence. I shall adorn my son and have him seated on the king's thigh; at the time when the king is playing with the son, you should bring the meal." She, having said thus, having adorned her own son with ornaments and decorations, had him seated on the king's thigh. At the time when the king was playing with the son, the cook offered the meal. The king, intoxicated with liquor, not seeing meat on the plate, having asked "Where is the meat?" when it was said "Today, Sire, being an Observance day, due to the non-killing order, meat was not obtained," having said "Meat is hard to obtain for me?" having wrung the neck of his dear son seated on his thigh, having brought about the destruction of his life, having thrown him in front of the cook, said "Prepare it quickly and bring it." The cook did so; the king ate the meal with his son's flesh. Out of fear of the king, not even one was able to cry or weep or speak.

The king, having eaten, having gone to sleep on the back of his bed, having awoken towards the break of dawn, free from intoxication, said "Bring my son to me." At that time the queen, weeping, fell at his feet. When it was said "What is it, dear lady?" she said: "Sire, yesterday, having killed your son, you ate a meal with your son's flesh." The king, having wept and lamented with sorrow for his son, having seen the fault in drinking liquor, thinking "This suffering of mine has arisen in dependence on the drinking of liquor," determined: "From now on, until I attain arahantship, I shall not drink such destructive liquor" - having taken dust, having wiped his mouth, he determined. Thenceforth I did not drink intoxicants. With reference to this meaning - "Intoxicated, I, great king" - he spoke this verse.

Then the king asked him "But, my dear Chattapāṇi, having seen what object have you become free from affection?" He, explaining that reason, spoke this verse -

"Kitavāsa was my name, O king, my son was of individual enlightenment;
Having broken the bowl, he fell away; free from affection on account of that."

Great king, formerly I was a king named Kitavāsa in Bārāṇasī itself. A son was born to me. Experts in interpreting signs, having seen him, said "Great king, this prince will die without obtaining drinking water." His name was "Duṭṭhakumāra." He, having attained discretion, exercised viceroyalty; the king went about keeping the prince either in front or behind; and out of fear of death from not obtaining drinking water, he had ponds built at the four gates and within the city here and there, and having had pavilions built at crossroads and other places, he had drinking-water vessels placed there. One day, decorated and prepared, while going to the park right early, he saw an Individually Enlightened One on the road. The great multitude too, having seen the Individually Enlightened One, saluted him, praised him, and raised their joined palms to him.

The prince thought - "Those going together with one such as me salute this shaveling, praise him, and raise their joined palms to him." He, angered, having descended from the elephant's back, having approached the Individually Enlightened One, having said "Have you obtained food, ascetic?" when it was said "Yes, prince," having taken the

bowl from his hand, having thrown it to the ground, having crushed it together with the food, by a kick he smashed it to bits. The Individually Enlightened One, thinking "Ruined indeed is this being," looked at his face. The prince said "I, ascetic, am the son of King Kitavāsa, Duṭṭhakumāra by name; you, angry with me, opening your eyes and looking, what will you do?"

The Individually Enlightened One, being without food, having risen up into the sky, went to the Nandana-root cave in the northern Himalayas itself. For the prince too, at that very moment, the evil deed ripened. He, saying "I am burning, I am burning!", with bodily burning arisen, fell down right there. Right there, however much drinking water there was, that much drinking water was all cut off, the canals dried up; right there, having met with the destruction of life, he was reborn in Avīci. The king, having heard that incident, overpowered by sorrow for his son, thought - "This sorrow of mine arose from the object of affection; if affection had not existed in me, sorrow would not have arisen; from now on, may affection not arise in me towards any object whatsoever, whether conscious or unconscious" - thus he determined; thenceforth there was no affection. With reference to that, he spoke the verse "Kitavāsa was my name."

Therein, "my son was of individual enlightenment." "Having broken the bowl, he fell away" means my son, having broken the bowl of the Individually Enlightened One, fell away - this is the meaning. "Free from affection on account of that" means on account of the object of affection that arose then, I became free from affection - this is the meaning.

Then the king asked him "But, my dear, having seen what object have you become free from wrath?" He, explaining that reason, spoke this verse -

"Having been Araka, I developed a mind of friendliness for seven years;
For seven cosmic cycles in the Brahma world; therefore I am without wrath."

Its meaning is - I, great king, having been a hermit named Araka, having developed a mind of friendliness for seven years, dwelt in the Brahma world for seven cosmic cycles of universe-contraction and expansion; therefore I, through having habitually practised and been accustomed to the development of friendliness for a long time, became one without wrath.

Thus, when Chattapāṇi had spoken about his own four factors, the king gave a gesture-signal to the assembly. At that very moment the ministers and the brahmins, householders and others, having risen up, saying "Hey, bribe-eater, wicked thief, you, not having received a bribe, having insulted the wise one, have become one wishing to kill him," having seized the general Kāḷaka by the hands and feet, having brought him down from the king's abode, having split his head with the very stones and clubs seized, having brought about the destruction of his life, having seized him by the feet, dragging him, threw him at the rubbish heap. Thenceforth the king, exercising kingship righteously, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the general Kāḷaka was Devadatta, the barber Chattapāṇi was Sāriputta, Sakka was Anuruddha, but Dhammadhaja was myself."

Its summary:

Somadatta and Leftover, Kuru, Puṇṇa, River too;
Tortoise, Fish, Seggu, and Dishonest Trader, Censure;
Dhammadhaja - these are ten.

8. The Chapter on the Ochre Robe

221. Commentary on the Kāsāva Jātaka

"One not free from corruption, the ochre robe" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Devadatta. The story, however, originated at Rājagaha. On one occasion the General of the Teaching was dwelling in the Bamboo Grove together with five hundred monks. Devadatta too, surrounded by an immoral assembly befitting himself, was dwelling at Gayāsīsa. At that time the residents of Rājagaha, having collected a voluntary contribution, prepared a gift. Then a certain merchant who had come for the purpose of trade, having given up this cloth, saying "Make me too a partner," gave a very costly scented ochre robe. The citizens carried on a great gift; everything collected by the voluntary contribution was concluded with coins alone. That cloth was surplus. The public, having assembled, said "This scented ochre cloth is surplus. To whom shall we give it - to the Elder Sāriputta, or to Devadatta?" - they consulted.

There some said "To the Elder Sāriputta." Others said "The Elder Sāriputta, having dwelt for a few days, will depart as he pleases; but the Elder Devadatta constantly dwells in dependence on our city itself; on auspicious and inauspicious occasions this one himself is our support; we shall give it to Devadatta." Even when putting it to a majority vote, those who said "We shall give it to Devadatta" were more numerous; then they gave it to Devadatta. Devadatta, having had its fringes cut off, having had a waist-band sewn, having had it dyed, having made it the colour of a golden slab, wore it. At that time about thirty monks, having departed from Rājagaha, having gone to Sāvattihī, having paid homage to the Teacher, having been received with friendly welcome, having reported that incident, informed him saying "Thus, venerable sir, he wore the banner of the worthy unsuitable for himself." The Teacher, having said "Not only now, monks, does Devadatta put on the banner of the worthy unsuitable for himself; in the past too he put it on indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in an elephant species in the Himalayan region, having come of age, having a retinue of about eighty thousand elephants, having become a leader of the herd, dwelt in a forest haunt. Then a certain poor man, dwelling in Bārāṇasī, having seen ivory-workers on the ivory-workers' street making ivory bangles and so on, asked "If you obtained elephant tusks, would you take them?" They said "Yes, we would take them." He, having taken a weapon, wearing an ochre robe, having assumed the guise of an Individually Enlightened One, having fastened a head-covering, having stood on the elephants' path, having killed an elephant with the weapon, having taken the tusks, earned his livelihood by selling them in Bārāṇasī. He,

at a later time, began to kill the very last elephant of the Bodhisatta's retinue elephants. As the elephants were declining daily among the elephants, they informed the Bodhisatta "For what reason indeed are the elephants declining?"

The Bodhisatta, examining, thinking "One man stands at the end of the elephant path having taken the guise of an Individually Enlightened One; could it be that he is killing them? I shall investigate," one day, having put the elephants in front, himself remained behind. He, having seen the Bodhisatta, having taken his weapon, sprang forward. The Bodhisatta, having turned back and stood, thinking "I shall dash him on the ground and kill him," having stretched out his trunk, having seen the ochre robes put on by him, thinking "It is fitting for me to show respect to this banner of the worthy," having withdrawn his trunk, spoke these verses, saying "Hey man, is not this banner of the worthy unsuitable for you? Why do you put it on?" -

141. "Whoever, not free from corruption, will put on the ochre robe;
Devoid of self-control and truth, he does not deserve the ochre robe.

142. "But whoever has left behind corruption, well concentrated in morality;
Endowed with self-control and truth, he indeed deserves the ochre robe."

141-142. Therein, "not free from corruption": corruption is called lust, hate, delusion, contempt, insolence, envy, stinginess, deceit, fraudulence, obstinacy, impetuosity, conceit, arrogance, vanity, negligence, all unwholesome mental states, all misconducts, all action leading to existence, one and a half thousand mental defilements - this is called corruption. That which is not abandoned for a person, not dismissed from his continuity, not departed - he is called not free from corruption. "The ochre robe" means dyed with astringent dye, which has become the banner of the worthy. "Whoever will put on the robe" means whoever, being of such a nature, will put on such a robe - that is, he wears it as a lower garment and puts it on as an upper robe. "Devoid of self-control and truth" means devoid of, kept away from, self-control reckoned as sense-faculty control and ultimate truth reckoned as Nibbāna. Or the instrumental expression is used in the sense of separation; the meaning is devoid from this self-control and truth. And here "truth" applies to both verbal truth and the four truths as well. "He does not deserve the ochre robe" means that person, because of not being free from corruption, does not deserve the ochre robe which is the banner of the worthy; it is unsuitable for him.

"But whoever has left behind corruption" means whatever person would be one who has left behind corruption because of having vomited out the aforesaid corruption. "Well concentrated in morality" means rightly established in path-morality and fruition-morality, established in them as if brought and placed there. This is a designation for one who is endowed with those moralities. "Endowed with" means possessed of. "With self-control and truth" means with self-control and with truth in the way above explained. "He indeed deserves the ochre robe" means such a person deserves this ochre robe which is the banner of the worthy.

Thus the Bodhisatta, having told this reason to that man, having threatened him saying "From now on do not come here; if you come, your life is forfeit," chased him away.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka

- "At that time the elephant-killing man was Devadatta, but the leader of the herd was myself."

The Commentary on the Kāsāva Birth Story is the first.

222. Commentary on the Cūḷanandiya Jātaka

"This was the teacher's word at that time" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. For one day the monks raised up a discussion in the Teaching hall - "Friends, the one named Devadatta is hard, harsh, and violent; he employed assassins against the Perfectly Enlightened One, hurled a stone, employed Nālāgiri; he has not even a measure of patience, friendliness, and compassion towards the Truth-finder." 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 Devadatta was hard, harsh, and merciless indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a monkey named Mahānandiya in the Himalayan region, and his youngest brother was named Cūḷanandiya. Both of them, with a retinue of eighty thousand monkeys, looking after their blind mother in the Himalayan region, made their dwelling. They, having placed their mother in a sleeping thicket, having entered the forest, sent sweet fruits of various kinds to their mother. The monkeys who brought them did not give them to her; she, oppressed by hunger, with only bones and skin remaining, became emaciated. Then the Bodhisatta said to him - "We, mother, send you sweet fruits of various kinds; why do you wither?" "Dear son, I do not receive them." The Bodhisatta thought - "While I am looking after the herd, my mother will perish; having abandoned the herd, I shall look after my mother alone." He, having summoned Cūḷanandiya, said "Dear son, you look after the herd; I shall look after our mother." He too said to him "Brother, I have no business with looking after the herd; I too shall look after our mother alone." Thus both of them, being of one desire, having abandoned the herd, having taken their mother, having descended from the Himalayas, having made their dwelling in a banyan tree in the borderland, looked after their mother.

Then a certain young brahmin dwelling in Bārāṇasī, having learnt all the crafts in the presence of a world-renowned teacher at Takkasilā, asked permission from the teacher, saying "I shall go." The teacher, having known by the power of the science of bodily marks his nature of being hard, harsh and violent, having exhorted him saying "Dear son, you are hard, harsh and violent; for those of such nature, it does not always succeed in the same way; you will reach great destruction and great suffering; do not be hard; do not do a deed that is a cause for later remorse," dismissed him. He, having paid homage to the teacher, having gone to Bārāṇasī, having taken up the household life, being unable to earn a livelihood by other crafts, thinking "I shall live in dependence on the tip of a bow; having done the work of a hunter, I shall earn my livelihood," having departed from Bārāṇasī, dwelling in a borderland village, armed with bow and quiver, having entered the forest, having killed various deer, earned his livelihood by the sale of meat. One day, not having obtained anything in the forest,

while coming back, having seen a banyan tree standing at the edge of a clearing, thinking "Perhaps there might be something here," he set out towards the banyan tree.

At that moment, both those brothers, having caused their mother to eat fruits, having placed her in front, seated among the branches, having seen him coming, thinking "What will he do to our mother?" hid among the branches. That violent man too, having come to the tree-root, having seen that mother of theirs, weak from old age and blind, thought - "What is the use of my going empty-handed? I shall shoot this female monkey, take her and go." He took up his bow for the purpose of shooting her. Having seen that, the Bodhisatta, having said "Dear Cūḷanandiyā, this man wishes to shoot my mother; I shall give her the gift of life; after my passing, you should look after our mother," having come out from among the branches, having said "My dear man, do not shoot my mother; she is blind, weak from old age; I give her the gift of life; without killing her, kill me," having obtained his promise, sat down at a place near the arrow. He, merciless, having shot the Bodhisatta and felled him, armed his bow again to shoot his mother too. Having seen that, Cūḷanandiyā, thinking "This one wishes to shoot my mother; even for one day indeed my mother living is one who has obtained life; I shall give her the gift of life," having come out from among the branches, having said "My dear man, do not shoot my mother; I give her the gift of life; having shot me, having taken us two brothers, give the gift of life to our mother," having obtained his promise, sat down at a place near the arrow. He, having shot him too and felled him, thinking "This female monkey will be for the children at home," having shot their mother too and felled her, having taken all three on a carrying pole, set out towards his house.

Then a thunderbolt fell on the house of that evil man and burnt his wife and two children together with the house itself; only the ridge-pole pillar remained. Then a certain man, having seen him right at the village entrance, informed him of that incident. He, overpowered by sorrow for his children and wife, having thrown away the meat-carrying pole and the bow at that very place, having abandoned his cloth, naked, having raised his arms, lamenting, having gone, entered the house. Then that pillar, having broken, having fallen on his head, split his head; the earth gave an opening; flames rose up from Avīci. He, being swallowed by the earth, having remembered the teacher's exhortation, lamenting, spoke this pair of verses, saying "Having seen indeed this very situation, the brahmin Pārāsariya gave me his exhortation" -

143. "This is that teacher's word, which Pārāsariya spoke;
Do not do evil, which done, afterwards torments you.

144. "Whatever a person does, that he sees in himself;
The doer of good reaps good, the doer of evil reaps evil;
Whatever kind of seed one sows, that kind of fruit one reaps."

143-144. Its meaning is - that which the brahmin Pārāsariya spoke - "Do not do evil, which done, afterwards torments you yourself" - this is that teacher's word. Whatever actions a person does through the doors of body, speech and mind, receiving the result of those, he sees those very same in himself. The doer of good actions experiences good fruit, and the doer of evil experiences evil, inferior, low, undesirable

fruit. For even in the world, whatever kind of seed one sows, that kind of fruit one reaps; one reaps, takes, experiences fruit conforming to the seed, befitting the seed. Thus he, lamenting, having entered the earth, was reborn in the great hell of Avīci.

The Teacher, having said "Not only now, monks, is Devadatta hard, harsh, and merciless; in the past too he was indeed so," having brought this proclamation of the Teaching, connected the Jātaka - "At that time the cruel man was Devadatta, the world-famed teacher was Sāriputta, Cūḷanandiya was Ānanda, the mother was Mahāpajāpati Gotamī, but Mahānandiya was myself."

The Commentary on the Cūḷanandiya Birth Story is the second.

223. Commentary on the Puṭabhatta Jātaka

"One should bow to one who bows, associate with one who associates" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain householder. It is said that a certain householder dwelling in the city of Sāvattthī conducted a business transaction with a certain country householder. He, having taken his wife, went to the presence of that debtor. The debtor, saying "I am unable to pay," gave nothing; the other, having become angry, departed without even eating a meal. Then, having seen him on the road hungry inside, travellers on the journey gave him a parcel of food, saying "Give some to your wife too and eat." He, having taken that, not wishing to give to her, having sent her ahead saying "Dear lady, this is a place where thieves stand; you go in front," having eaten all the food, having shown the empty container, said "Dear lady, they gave only an empty container without food." She, having known that he alone had eaten it, became overcome by displeasure. Both of them, going by the back of the Jeta's Grove monastery, thinking "Let us drink some water," entered Jeta's Grove.

The Teacher too, looking out for their very arrival, like a hunter who has taken a path and stands waiting, sat down in the shade of the perfumed chamber. They, having seen the Teacher, having approached and paid homage, sat down. The Teacher, having exchanged friendly welcome with them, asked "Well, lay follower, is this husband of yours one who desires your welfare, one with affection?" "Venerable sir, I am affectionate towards him, but he is without affection towards me. Let other days stand aside; today itself, on the road, having obtained a parcel of boiled rice, without giving to me, he ate by himself alone." "Lay follower, even constantly you are one desiring his welfare, affectionate towards him, but he is without affection. But when, in dependence on a wise person, he comes to know your virtues, then he will hand over to you all authority." Having said this, being requested by her, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a minister's family, having come of age, was his adviser on beneficial principles. Then the king, suspecting his own son, thinking "This one might even plot against me," banished him. He, having taken his wife, having departed from the city, made his dwelling in a certain Kāsika village. He, at a later time, having heard of his father's death, thinking "I shall take the kingdom belonging to the family," while returning to Bārāṇasī, on the road, having obtained a parcel of food with the words "Give some to your wife too and eat," without giving to her, he ate it

himself. She, thinking "How hard indeed is this man!" became overcome by displeasure. He, having taken the kingdom in Bārāṇasī, having established her in the position of queen-consort, thinking "This much alone is enough for her," neither showed any other honour or respect, nor even asked her "How do you sustain yourself?"

The Bodhisatta thought - "This queen is very helpful to the king and affectionate, but the king does not regard her as anything at all; I shall cause honour and respect to be shown to her" - having approached her, having paid his respects, having stood to one side, when she said "What is it, dear son?" he said "How shall we raise the matter? We, queen, attend upon you; is it not fitting to give even a piece of cloth or a morsel of food to elderly parents?" "Dear son, I myself do not obtain anything at all; what shall I give to you? Did I not give when there was a time of obtaining? But now the king does not give me anything at all. Let alone any other gift; coming to take the kingdom, on the road, having obtained a parcel of food, without giving me even a mere meal, he ate it by himself alone." "But could you, mother, speak thus in the presence of the king?" "I shall be able, dear son." "Then today itself, while I am standing in the presence of the king, when I ask, speak thus; today itself I shall make your virtues known" - having said thus, the Bodhisatta, having gone earlier, stood in the presence of the king. She too, having gone, stood near the king.

Then the Bodhisatta said to her "Mother, you are exceedingly hard-hearted; is it not fitting to give even a piece of cloth or even a mere morsel of food to your parents?" "Dear son, I myself do not obtain anything from the king's presence; what shall I give to you?" "Have you not obtained the position of queen-consort?" "Dear son, when there is no honour whatsoever, what will the position of queen-consort do? Now what will your king give to me? He, on the road, having obtained a parcel of food, without giving anything from it, ate it by himself alone." The Bodhisatta asked "Is that really so, great king?" The king consented. The Bodhisatta, having known his consent, said "If so, mother, from the time of the king's displeasure, what is the use of your dwelling here? For in the world, association with the unpleasant is suffering; when you dwell here, there will be only the suffering of association with the unpleasant for the king. These beings associate with those who associate with them; having known the state of non-association, one should go elsewhere; great is the world community" - having said this, he spoke these verses -

145. "One should bow to one who bows, associate with one who associates, one should do the function for one who reciprocates the function;
One should not do good for one who does not wish one's welfare, one should not associate with one who does not associate.
146. "One should abandon the one who abandons, one should not create craving, one should not associate with one whose mind has departed;
A bird, having known a tree to be without fruit, should look for another, for the world is vast."

145-146. Therein, "one should bow to one who bows, associate with one who associates" means whoever bows to oneself, one should bow back to that very person. And whoever associates, one should associate with that very person. "One should do the function for one who reciprocates the function" means for one who

reciprocates one's own arisen function, one should reciprocate his arisen function too. "One should abandon the one who abandons, one should not create craving" means one should indeed abandon the one who abandons oneself; one should not create craving, which is a term for desire, towards that person. "With one whose mind has departed" means with one whose mind has gone away, with one whose mind is deranged. "One should not associate" means one should not come together with such a person. "A bird, a tree" means just as a bird, even though a tree formerly bore fruit, when the fruit is exhausted, having known "this one is without fruit," having abandoned it, looks for and seeks another, so one should look for another. For this world is vast, and then you will find one person with affection.

Having heard that, the king of Bārāṇasī gave all authority to the queen. Thenceforth, in unity, being joyful, they dwelt.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the husband and wife became established in the fruition of stream-entry. "At that time the husband and wife were these two husband and wife, but the wise minister was myself."

The Commentary on the Puṭabhadda Birth Story is the third.

224. Commentary on the Kumbhila Jātaka

"For whom these four qualities" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta.

147. "For whom these four qualities exist, monkey-king, just as for you; Truth, the Teaching, steadfastness, generosity - he overcomes the foe.

148. "One in whom these are not found, the supremely excellent virtues; Truth, the Teaching, steadfastness, generosity - he does not overcome the foe."

Therein, "the supremely excellent virtues" means one in whom these four supremely excellent virtues are not found in the sense of a heap and in the sense of a mass, he is not able to overcome the adversary. The remainder here is all in the very same method as stated below in the Crocodile Jātaka, together with the connection.

The Commentary on the Kumbhila Birth Story is the fourth.

225. Commentary on the Khantivaṇṇa Jātaka

"There is a man of mine, O king" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the king of Kosala. It is said that one minister of his, who was very helpful, committed an offence in the inner palace. The king, even though knowing "He is one who helps me," having endured it, reported to the Teacher. The Teacher, having said "Kings of old too, great king, endured just so," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, one minister committed an offence in his inner palace, and a servant of the minister too committed an offence in his house. He, being unable to endure his offence, taking

him, having gone to the presence of the king, asking "Sire, I have one attendant who performs all duties; he committed an offence in my house; what is it fitting to do to him?" spoke the first verse -

149. "There is a man of mine, O king, appointed in all duties;
If he has one offence, what do you think about that?"

Therein, "if he has one offence" means and that man has one offence. "What do you think about that" means therein, regarding that man's offence, you think "what should be done"; as your mind arises, impose a punishment upon him conforming with that - thus it explains.

Having heard that, the king spoke the second verse -

150. "There is also for us a man, such as this one exists here;
Rare is one accomplished in qualities, patience pleases us."

Its meaning is - even for us kings, being a hundred, such a very helpful man who offends in the house exists, and he indeed is found here, even now he is found right here; we, even being kings, endure with reference to his great helpfulness; but for you, even being in the forest, the burden of endurance has arisen. For indeed a man accomplished in qualities, possessed of all portions of virtues, is rare; for that reason, the patience of endurance alone pleases us in such matters.

The minister, having known the fact that it was spoken by the king with reference to himself, from then on did not dare to commit an offence in the inner palace; and that servant of his too, having known the fact that it was reported to the king, from then on did not dare to do that deed.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time I myself was the king of Bārāṇasī." That minister too, having known the fact that it was spoken by the king to the Teacher, from then on was unable to do that deed.

The Commentary on the Khantivaṇṇa Birth Story is the fifth.

226. Commentary on the Kosiya Jātaka

"Going forth at the right time is good" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to the king of Kosala. The king of Kosala departed at the wrong time for the purpose of pacifying the borderlands. The story is in the very same method as stated below.

The Teacher, however, having brought up the past, said - "Great king, in the past the king of Bārāṇasī, having departed at the wrong time, set up camp in the park. At that time a certain owl bird, having entered a bamboo thicket, hid itself. An army of crows, having come, surrounded it thinking 'We shall seize it just as it comes out.' He, without waiting for the setting of the sun, having departed at the wrong time itself, began to flee. Then the crows, having surrounded him, pecking with their beaks, brought him to ruin. The king, having addressed the Bodhisatta, asked "Why indeed, wise one, are these crows bringing the owl to ruin?" The Bodhisatta, making known

this meaning - "At the wrong time, great king, those departing from their own dwelling place obtain just such suffering; therefore it is not proper to depart from one's own dwelling place at the wrong time" - spoke this pair of verses -

151. "Going forth at the right time is good, going forth at the wrong time is not good;
For having gone forth at the wrong time, even one alone, many people;
He illuminates no benefit, like an army of crows upon an owl.
152. "The wise one, knowing method and arrangement, following the weaknesses of others;
Having brought all enemies under control, like an owl, one would be happy."

151-152. Therein, "going forth at the right time is good" means, great king, going forth - namely departure or exertion - at the proper and fitting time is good. "Going forth at the wrong time is not good" means but at the wrong time, going forth - namely departure or exertion - from one's own dwelling place to go elsewhere is not good. In the four terms beginning with "for at the wrong time," the third should be connected with the first, and the fourth with the second, and thus the meaning should be understood. For any man, having departed or exerted himself from his own dwelling place at the wrong time, illuminates no benefit whatsoever, is unable to produce even a trifle of growth for himself; rather, even though alone, many people - many indeed are those hostile people - having surrounded this one departing or exerting himself at the wrong time, alone, bring him to great destruction. Herein this is the simile - "Like an army of crows upon an owl" - just as this army of crows, pecking with their beaks this owl that goes forth and exerts itself at the wrong time, bring it to great destruction, so therefore, beginning with animals, no one should go forth from one's own dwelling place at the wrong time, nor should one exert oneself.

In the second verse, "the wise one" means the wise person. "Method" means the tradition established by the wise men of old. "Arrangement" means a portion or an organising. "Following the weaknesses" means following and knowing the weaknesses. "All enemies" means all enemies. "Having brought under control" means having brought under one's own control. "Like an owl" means like another wise owl, different from this foolish owl. This is what is meant - Whatever wise person knows the arrangement reckoned as a portion of the method reckoned as the tradition established by the wise men of old - "at this time one should go forth and exert oneself, at this time one should not go forth and should not exert oneself" - or the arrangement, the organising, the undertaking of that method, he, the knower of method and arrangement, having known the weakness of others, his own adversaries, just as a wise owl, having gone forth and exerted himself at his own time reckoned as night, cutting off the heads of crows sleeping here and there, having brought all those enemies under control, would be happy, so too the wise one, having gone forth and exerted himself at the right time, having brought his own adversaries under control, would be happy and free from suffering. The king, having heard the Bodhisatta's word, turned back.

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

227. Commentary on the Gūthapāṇa Jātaka

"A hero meeting with a hero" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk. At that time, it is said, at a distance of three and a half yojanas from Jeta's Grove there was a market town village; there were many ticket meals and fortnightly meals there. There one question-asking favourite dwelt. He, having asked the young monks and novices who had come for the purpose of ticket meals and fortnightly meals the question "Who eats, who drinks, who consumes?" and when they were unable to answer, put them to shame. They, out of fear of him, did not go to that village for the purpose of ticket meals and fortnightly meals. Then one day a certain monk, having gone to the ticket hall, having asked "Venerable sir, is there a ticket meal or a fortnightly meal in such and such a village?" when it was said "There is, friend, but there one favourite asks questions, and when they are unable to answer, he reviles and abuses them; out of fear of him no one is able to go," he said "Venerable sir, arrange meals for me there; I, having tamed him, having rendered him free from agitation, from then on shall make him flee upon seeing you." The monks, having accepted saying "Good," arranged meals for him there.

He, having gone there, put on his robe at the village entrance. Having seen him, the favourite, like a fierce ram, having approached with speed, said "Tell me a question, ascetic." "Lay follower, let me first walk in the village, take rice gruel, and come to the hall with sitting accommodation." Even when he had taken rice gruel and come to the hall with sitting accommodation, he said to him in the same way. That monk too, having said to him "First let me drink the rice gruel, first let me sweep the hall with sitting accommodation, first let me bring the ticket meal," having brought the ticket meal, having made him take that very bowl, having said "Come, I shall tell you the question," having led him outside the village, having gathered up his robe, having placed it on his shoulder, having taken the bowl from his hand, stood there. There too he said to him "Ascetic, tell me a question." Then, saying to him "I shall tell you the question," having felled him with a single blow, having beaten him as if crushing his bones, having put excrement in his mouth, having threatened him saying "From now on, when I learn that any monk who has come to this village is asked a question, I shall know," he departed. From then on, upon seeing monks, he fled. At a later time, that conduct of that monk became well-known in the community of monks. Then one day the monks raised up a discussion in the Teaching hall - "Friends, such and such a monk, it is said, having put excrement in the favourite's mouth, has gone." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does that monk assail him with excrement; in the past too he assailed him indeed," he brought up the past.

In the past, the residents of Aṅga and Magadha, going to each other's country, one day, having stayed in dependence on a certain lake in the boundary between the two countries, having drunk liquor, having eaten fish and meat, right early having yoked their vehicles, departed. At the time when they had gone, a certain dung-eating insect, having come attracted by the odour of dung, having seen the liquor discarded at their drinking place, having drunk it out of thirst, having become intoxicated,

climbed up a heap of dung; the wet dung, when he had climbed upon it, sank down a little. He cried out "The earth is not able to bear me!" At that very moment a certain intoxicated noble elephant, having reached that spot, having smelled the odour of dung, being disgusted, went back. He, having seen that, having become one with the perception "This one flees out of fear of me," thinking "It is fitting to fight together with this one," challenging him, spoke the first verse -

153. "A hero meeting with a hero, with one valiant, a striker;
Come, noble one, turn back, why do you run away frightened?
Let the Aṅgas and Magadhans see my valour and yours."

Its meaning is - you, a hero, having met together with me, a hero, why do you go without having fought, with one valiant by the heroism of energy, a striker by the ability to give blows? Surely at least one single combat should be given. Therefore come, noble one, turn back; having become frightened by the fear of death by just this much alone, why do you run away frightened? Let these dwelling having made this boundary as an intermediary see; let the Aṅgas and Magadhans see my valour and yours, the prowess of both of us.

That elephant, having given ear, having heard his word, having turned back, having gone to his presence, reproving him, spoke the second verse -

154. "I will not strike you with feet, nor with teeth, nor with trunk;
I will strike you with dung, let the rotten be killed by the rotten."

Its meaning is - I will not strike you with feet and so on, but I will strike you with dung befitting you.

And having said thus, saying "Let the rotten dung-insect be killed by the rotten," having dropped a great lump of dung on his head, having released urine, having brought him to the destruction of life right there, trumpeting, he entered the forest itself.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the dung-insect was Koṇḍa, the elephant was that monk, but the deity dwelling in that jungle thicket who had seen that matter in person was myself."

The Commentary on the Gūthapāṇa Birth Story is the seventh.

228. Commentary on the Kāmanīta Jātaka

"Three mountains" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a brahmin named Kāmanīta. The story of the present and the past will become manifest in the Kāma Jātaka in the Book of Twelves. But of those two princes, the elder, having come, was king in Bārāṇasī, the younger was viceroy. Among those, the king was unsatisfied with sensual pleasures as objects and sensual pleasures as defilements, and was greedy of wealth. At that time the Bodhisatta, having been Sakka, the king of gods, surveying the Indian subcontinent, having known the unsatisfied state of that king regarding both kinds of sensual pleasures, thinking "I shall rebuke this king and make him ashamed," having come in the appearance of a young brahmin, saw the king, and when the king said "For what purpose have you come, young man?" he said "I, great king, see three cities, secure, with plenty of

food, abundant in elephants, horses, chariots, and infantry, filled with unwrought gold, gold, and ornaments, and it is possible to take them with just a small force; I have come to take them and give them to you." When it was said "When shall we go, young man?" - "Tomorrow, great king." "If so, go; you should come right early." "Good, great king, prepare the army with speed," having said this, Sakka went to his own place.

The king, on the following day, having had the drum circulated, having had the army prepared, having had the ministers summoned, said: "Yesterday a young brahmin said 'I will take the kingdom in these three cities - Uttarapañcāla, Indapatta, and Kekaka - and give it to you.' Taking that young man, we shall seize the kingdom in the three cities; summon him with speed." "Where, Sire, was lodging arranged for him?" "A lodging house was not arranged by me for him." "But were lodging expenses given?" "That too was not given." Then "Where shall we find him?" "Look in the city streets." They, looking but not seeing him, said "We do not see him, great king." For the king, not seeing the young man, great sorrow arose, thinking "I have fallen away from such great sovereignty." His heart-base became hot, the base-blood became agitated, bloody diarrhoea arose; the physicians were unable to treat him.

Then, after the lapse of three or four days, Sakka, reflecting, having known that illness of his, thinking "Shall I treat him?" having come in the appearance of a brahmin, having stood at the door, had it announced "A physician-brahmin has come for the purpose of treating you." The king, having heard that, said "Very great royal physicians were unable to treat me; having given him expenses, send him away." Sakka, having heard that, said "I have indeed no need of lodging expenses, nor shall I take a physician's fee; I shall treat him; let the king see me again." The king, having heard that, said "If so, let him come." Sakka, having entered, having made the king victorious, stood to one side. The king said "You will treat me?" "Yes, Sire." "If so, treat me." "Good, great king, tell me the characteristic of the illness; by what cause has it arisen; in dependence on what was eaten or drunk, or was it something seen or heard?" "Dear sir, my illness has arisen in dependence on something heard." "What was heard by you?" "Dear sir, a young man, having come, said to me 'I will take the kingdom in three cities and give it to you.' I did not arrange for him either a place of residence or lodging expenses. He, having become angry with me, will have gone to the presence of another king. Then, for me thinking 'I have fallen away from such great sovereignty,' this illness arose. If you are able to treat the illness arisen in me in dependence on a mind of sensual desire, treat it" - making known this meaning, he spoke the first verse -

155. "I desire three mountains and the land between them, the Pañcālas, the Kurus, and the Kekakas;
Beyond that, brahmin, I desire; give me medical treatment, brahmin, for one led by desire."

Therein, "tayo giri" means "tayo girī"; or this itself is the reading. Just as in "of the mountain Sudassana, this shines forth as the door," here the city of the gods Sudassana, because of being difficult to grasp and difficult to move, is called "the mountain Sudassana," so too here three cities are intended by "three mountains." Therefore the meaning here is - I desire three cities and the land between them, the

threefold country. "The Pañcālas, the Kurus, and the Kekakas" - these are the names of those countries. Among them, "Pañcālā" means the Northern Pañcālas; there the city was named Kapila. "Kuruyo" means the Kuru country; there the city was named Indapatta. "Kekake ca" is an accusative expression used in the reflexive sense; by that it indicates the Kekaka country. There the royal capital of Kekaka itself was the city. "Beyond that" means that I, having obtained from here the kingdom of Bārāṇasī, desire the threefold kingdom beyond that. "Give me medical treatment, brahmin, for one led by desire" means led, destroyed, and struck down by these sensual pleasures as objects and sensual pleasures as defilements - if you are able, give me medical treatment, brahmin.

Then Sakka said to him: "Great king, you are incurable by root-medicines and the like. You are to be treated only with the medicine of knowledge," and having said this, spoke the second verse -

156. Some treat one bitten by a black snake, the wise treat one possessed by a nonhuman spirit;
No one treats one led by sensual pleasures, for what medical treatment is there for one who has fallen from virtue?

Therein, "some treat one bitten by a black snake" means certain physicians treat one bitten by a terribly venomous black snake with spells and medicines. "The wise treat one possessed by a nonhuman spirit" means other wise exorcists treat one possessed by, overpowered by, and seized by nonhuman spirits such as ghosts, demons, and so on, with oblations, protective chanting, medicines, fumigation, and so on. "No one treats one led by sensual pleasures" means but for a person led by sensual pleasures, one subject to sensual pleasures, apart from the wise, no one else performs medical treatment; even one attempting to do so is not able. Why? "For what medical treatment is there for one who has fallen from virtue" means for a person who has fallen from virtue, who has descended, who has transgressed the boundary of wholesome mental states, who is established in unwholesome mental states, what medical treatment indeed is there by means of spells, medicines, and so on? It is not possible to treat with medicines.

Thus the Great Being, having shown this reason, further said thus - "Great king, if you were to obtain those three kingdoms, while exercising kingship in these four cities, would you put on four suits of clothes all at once, or eat from four golden bowls, or sleep on four beds? Great king, it is not proper to be one subject to craving, for this craving is indeed the root of failure. That craving, as it grows, whoever increases it, hurls that person into the eight great hells, the sixteen adjunct hells, and the remaining realms of misery of various kinds." Thus the Great Being, having frightened the king with the fear of hell and so on, expounded the Teaching. The king too, having heard his Teaching, having become free from sorrow, at that very moment attained freedom from affliction. Sakka too, having given him exhortation and having established him in the precepts, went to the heavenly world itself. He too, thenceforth, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time the king was the brahmin led by sensual pleasures, but Sakka was myself."

The Commentary on the Kāmanīta Birth Story is the eighth.

229. Commentary on the Palāyita Jātaka

"With elephant-clouds supreme" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the wandering ascetic who fled. It is said that he, having wandered throughout the entire Indian subcontinent for the purpose of debate, not having obtained any opponent, having gone gradually to Sāvattihī, asked the people "Is there indeed anyone able to engage in debate with me?" The people said "The Omniscient One, the foremost of two-footed beings, Mahāgotama, the lord of the Teaching, the crusher of others' doctrines, is able to engage in debate even with a thousand of such as you; there is no opposing doctrine arisen even in the entire Indian subcontinent that is able to surpass that Blessed One. For just as ocean waves reaching the shore, all doctrines, reaching his feet, are crushed to bits" - thus they spoke of the virtues of the Buddha. The wandering ascetic, having asked "But where is he at present?" and having heard "At Jeta's Grove," thinking "Now I shall refute him," surrounded by a great multitude, while going to Jeta's Grove, having seen the gateway of Jeta's Grove built by Prince Jeta having spent nine crores of wealth, having asked "Is this the dwelling mansion of the ascetic Gotama?" and having heard "This is the gateway," having said "The gateway alone is of such a form; what will the dwelling house be like?" when it was said "The perfumed chamber is immeasurable," thinking "Who would engage in debate with such an ascetic?" he fled from that very place. The people, having become noisy, having entered Jeta's Grove, when asked by the Teacher "Why have you come at the wrong time?" told him that occurrence. The Teacher, having said "Indeed, lay followers, not only now; in the past too this one, having seen the gateway of my dwelling place, fled indeed," being requested by them, brought up the past.

In the past, in the Gandhāra country, in Takkaṣilā, the Bodhisatta exercised kingship; in Bārāṇasī, Brahmadatta. He, thinking "I shall seize Takkaṣilā," having gone with a great army, having stood not far from the city, planning them saying "In this manner send forth the elephants, in this manner the horses, in this manner the chariots, in this manner the infantry; thus having charged, strike with weapons; thus like dense rain clouds, rain a shower of arrows" - spoke this pair of verses -

157. With elephant-clouds supreme and garlands of finest horses, with chariots
wave-born and showers of arrows;
With sword-hilt grasping, wheeling, striking firm blows, Takkaṣilā was
surrounded all around.
158. "Run forth and run up, with various cries speaking;
Let there arise today a tumultuous sound, like the lightning of a thundering
rain-cloud."

157-158. Therein, "with elephant-clouds supreme" means with clouds of supreme elephants, trumpeting the cry of herons, meaning with rain-clouds of intoxicated excellent elephants. "With garlands of finest horses" means with garlands of supreme horses, meaning with cavalry units of clans of rain-clouds of excellent Sindh horses. "With chariots wave-born" means with chariot-waves that had arisen, like the waters of the ocean with the force of arisen waves, meaning with chariot units. "With showers of arrows" means with those very chariot units raining a shower of arrows like a dense rain-cloud. "With sword-hilt grasping, wheeling, striking firm blows" means with sword-hilt graspers who were wheeling firm strikers, meaning with infantry warriors who, having turned and revolved here and there, strike firmly, having grasped jewelled sword-hilts and staffs. "Takkasilā was surrounded all around" means just as this Takkasilā is surrounded, quickly do so. This is the meaning.

"Run forth and run up" means run with speed and run up. "With various cries speaking" means together with excellent elephants, be variously resounding; the meaning is make various battle-cries with shouts, roars, and music. "Let there arise today a tumultuous sound" means let there arise today a tumultuous, great sound resembling the sound of a thunderbolt. "Like the lightning of a thundering rain-cloud" means just as streaks of lightning issue forth from the mouth of a thundering rain-cloud and move about, so moving about, having surrounded the city, seize the kingdom - thus he says.

Thus that king, having roared, having marshalled the army, having gone near the city gate, having seen the gateway, having asked "Is this the king's dwelling house?" when it was said "This is the city gateway," having said "The city gateway alone is of such a form; what will the king's dwelling be like?" having heard "Like the Vejayanta palace," thinking "We shall not be able to fight together with a king so endowed with glory," having seen just the gateway, having turned back, having fled, he went to Bārāṇasī itself.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the king of Bārāṇasī was the wandering ascetic who fled, but the king of Takkasilā was myself."

The Commentary on the Palāyita Birth Story is the ninth.

230. The Commentary on the Second Palāyita Jātaka

"A flag unlimited" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain wandering ascetic who fled. But in this story, that wandering ascetic entered Jeta's Grove. At that moment, the Teacher, surrounded by the great multitude, seated on the decorated Teaching-seat, on the red arsenic slab, roaring a lion's roar like a young lion, expounds the Teaching. The wandering ascetic, having seen the form of the One of Ten Powers comparable to the body of Brahmā, the face resplendent like the full moon, and the forehead like a golden slab, thinking "Who would be able to defeat such a highest of men?" having turned back, having entered into the midst of the assembly, fled. The great multitude, having followed him, having turned back, reported that incident to the Teacher. The Teacher, having said "Not only now did that wandering ascetic, having seen my golden-coloured face, flee; in the past too he fled indeed," brought up the past.

In the past, the Bodhisatta exercised kingship in Bārāṇasī; in Takkaṣilā there was a certain king of Gandhāra. He, thinking "I shall seize Bārāṇasī," having come with a fourfold army, having surrounded the city, standing at the city gate, having looked at his own soldiers and vehicles, thinking "Who would be able to defeat so many soldiers and vehicles?" having praised his own army, spoke the first verse -

159. "With flags unlimited, with forces boundless, difficult to overcome by crows like the ocean;
Like a mountain difficult to overcome by the wind, I am today difficult to overcome by one such as you."

Therein, "with flags unlimited" means this, for now, my flags hoisted on the chariots, having set aside the peacock-tail canopies, are indeed unlimited, many, numbering in many hundreds. "With forces boundless" means my soldiers and vehicles too - "so many elephants, so many horses, so many chariots, so many infantry" - are devoid of any limit of counting, boundless. "Difficult to overcome" means it is not possible for enemies to endure or overcome. Like what? "By crows like the ocean" means just as the ocean is difficult to overcome by many crows, whether by way of obstructing its force or by way of crossing over it, so too it is difficult to overcome. "Like a mountain difficult to overcome by the wind" means moreover, this army of mine, just as a mountain is difficult to overcome by the wind because of being unshakeable, so too it is difficult to overcome by another army. "I am today difficult to overcome by one such as you" means I, endowed with this power, am today difficult to overcome by one such as you - he speaks with reference to the Bodhisatta standing on the watchtower.

Then he, having shown his own face resplendent like the full moon, having threatened saying "Fool, do not babble; now I shall destroy your soldiers and vehicles like an intoxicated elephant a reed thicket," spoke the second verse -

160. Do not babble foolishly, for he is not such; you are burning, for you do not obtain one who can obstruct;
You approach one like a solitary elephant, who will crush you with his foot like a reed.

Therein, "do not babble foolishly" means do not babble about one's own foolishness. "For he is not such" means for he would not be such; or this itself is the reading. "Such" means one thinking in such a way as "My soldiers and vehicles are boundless" who would be able to seize the kingdom - such a one indeed would not be, does not exist - this is the meaning. "You are burning" means you, fool, are merely burning with the fever of lust, hate, delusion, and conceit. "For you do not obtain one who can obstruct" means but having overcome and conquered by force one like me, you do not yet obtain one who can obstruct; today I shall put you to flight by the very road you came. "You approach" means you go up to. "Like a solitary elephant" means like a solitary intoxicated noble bull elephant. "Who will crush you with his foot like a reed" means whoever, just as an intoxicated noble bull elephant crushes and pulverises a reed with its foot, will thus crush you - that one you approach - he said with reference to himself.

Having heard the words of him thus threatening, the king of Gandhāra, looking up, having seen the great forehead resembling a golden slab, frightened of being seized, having turned back and fleeing, went to his own city.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the king of Gandhāra was the wandering ascetic who fled, but the king of Bārāṇasī was myself."

The Commentary on the Second Palāyita Birth Story is the tenth.

The Kāsāva Chapter is the eighth.

Its summary:

The Ochre Robe, Cūḷanandiya, the Parcel of Boiled Rice, and the Crocodile;
The Praise of Patience, and Kosiya, the Dung-Insect, the One Led by Desire;
And also the pair of the Fled Ones.

9. The Chapter on Sandals

231. Commentary on the Sandal Jātaka

"Just as bought" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Devadatta. For in the Teaching hall, the monks raised up a discussion - "Friends, Devadatta, having rejected the teacher, having become an opponent and enemy of the Truth-finder, reached great destruction." 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, did Devadatta, having rejected the teacher, having become my opponent, reach great destruction; in the past too he reached it indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a family of elephant trainers, having come of age, attained accomplishment in the craft of elephant training. Then a certain young man from a Kāsi village, having come, learnt the craft in his presence. Bodhisattas, when teaching a craft, do not keep a closed fist of a teacher; they train without remainder according to the procedure of their own knowledge. Therefore that young man, having learnt without remainder the Bodhisatta's knowledge and craft, said to the Bodhisatta - "Teacher, I shall attend upon the king." The Bodhisatta, having said "Good, dear son," having gone, informed the king - "Great king, my pupil wishes to attend upon you." "Good, let him attend." "Then please determine his wages." "Your pupil will not receive equal to you; when you receive a hundred, he will receive fifty; when you receive two, he will receive one." He, having gone home, informed his pupil of that matter. The pupil said "I, teacher, know the craft equally with you. If I receive equal wages, I shall attend. If not, I shall not attend." The Bodhisatta informed the king of that matter. The king said "If he is of equal ability to you, being able to show the craft equally with you, he will receive equal." The Bodhisatta, having informed him of that matter, when he said "Good, I shall show it," informed the king. The king said "If so, show the craft tomorrow." "Good, we shall show it; have the drum

circulated in the city." The king had the drum circulated: "Tomorrow, it is said, the teacher and the pupil will both show the craft of elephant training; let those wishing to see assemble in the royal courtyard and watch."

The teacher, thinking "My pupil does not know skilfulness in means," having taken one elephant, in just one night trained it in the reverse. He trained it to retreat when told "Go," to go when told "Retreat," to lie down when told "Stand," to stand when told "Lie down," to put down when told "Take," to take when told "Put down," and on the following day, having mounted that elephant, went to the royal courtyard. The pupil too mounted one agreeable elephant. The great multitude gathered together. Both displayed their craft equally. Again the Bodhisatta made his elephant act in reverse: when told "Go," it retreated; when told "Retreat," it ran forward; when told "Stand," it lay down; when told "Lie down," it stood; when told "Take," it put down; when told "Put down," it took. The great multitude, having struck him with clods of earth, sticks and so on, saying "Hey, wicked pupil, you engage in rivalry with your teacher, you do not know your own measure; you had the perception thus 'I know equally as the teacher,'" brought him to the destruction of life right there.

The Bodhisatta, having descended from the elephant, having approached the king, having said "Great king, a craft indeed is learnt for one's own happiness, but for a certain one the craft that has been learnt, like badly-made sandals, brings only destruction," spoke this pair of verses -

161. "Just as sandals bought by a man, for the sake of happiness, would bring suffering;
Scorched by heat and pressed by the ground, they gnaw at the very feet of that man.
162. "Just so whoever is of low birth, ignoble, having taken true knowledge and learning from a teacher;
He eats that very one there with that learning; the ignoble one is called like a bad sandal."

161-162. Therein, "udabbahe" means "would bring about." "Scorched by heat and pressed by the ground" means scorched by heat and pressed by the sole of the foot. "Of that very one" means of that very one by whom those badly made sandals were bought for the sake of happiness and fastened on the feet. "They gnaw" means making wounds, they gnaw at the feet.

"Of low birth" means of bad birth, not a son of good family. "Ignoble" means a bad person devoid of shame and moral fear. "Having taken true knowledge and learning from a teacher" - here, "tammāko" is said where "tammo" should be said, meaning one who thinks this and that; the meaning is one who practises and turns over this and that craft; this is the name of the teacher. Therefore "tammākā"; but the shortening has been made for the ease of verse composition. "True knowledge" means whatever among the eighteen subjects of study. "Learning" means whatever learning of the scriptures. "Ādiyā" means having taken. "He eats that very one there with learning" - "that very one" means oneself only. "He" means whoever, being of low birth, ignoble, takes up true knowledge and learning from a teacher, he. "There with learning he eats" means in his presence, with learning, he eats himself only - this

is the meaning. In the commentary, however, "by that very means he there with learning eats" is also a reading. Of that too, the meaning is the same: he, by that, there with learning, eats himself only. "The ignoble one is called like a bad sandal" - thus the ignoble one is called like a bad sandal, like a badly made sandal. For just as badly made sandals gnaw at a man, so this one, gnawing with learning, gnaws at himself by himself. Or alternatively, "one who is bad for the foot" means "pānadu"; this is the name for one whose foot has been gnawed by sandals, one tormented by sandals. Therefore, whoever eats himself with learning, he, because of being eaten by that learning, is called "ignoble," like a bad sandal, is called similar to a foot tormented by sandals - this is the meaning here. The king, pleased, gave great fame to the Bodhisatta.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the pupil was Devadatta, but the teacher was myself."

The Commentary on the Upāhāna Birth Story is the first.

232. Commentary on the Vīṇāthūṇa Jātaka

"This matter was thought of by one" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain girl. It is said that she was a certain millionaire's daughter in Sāvattthī who, having seen the honour being made to the bull king in her own house, asked her nurse - "Mother, who indeed is this one who receives such honour?" "The bull king by name, dear." Again, one day she, standing on the mansion, looking at the street, having seen a certain hunchback, thought - "Among cattle, the chief one has a hump on its back; among the chief of humans too there must be the same; this one will be a bull among men among humans; it is fitting for me to become his wife." She, having sent a female slave, having informed him "The millionaire's daughter wishes to go together with you; please go to such and such a place and wait," having taken her valuable goods, having descended from the mansion in the guise of an unknown person, ran away together with him. At a later time that deed became well-known in the city and in the community of monks. In the Teaching hall the monks raised up a discussion - "Friends, such and such a millionaire's daughter has run away together with a hunchback." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," the Teacher, having said "Not only now, monks, does she desire a hunchback; in the past too she desired one indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a millionaire's family in a certain market town village, having come of age, living the household life, prospering with sons and daughters, having asked for the daughter of the millionaire of Bārāṇasī in marriage for his own son, fixed the day. The millionaire's daughter, having seen the honour and respect shown to a leading bull in her own house, having asked the nurse "Who is this one named?" having heard "A leading bull," having seen a certain hunchback going along the side street, thinking "This one will be a bull among men," having taken her valuable goods, ran away with him. The Bodhisatta too, thinking "I shall bring the millionaire's daughter home," going to Bārāṇasī with a great retinue, proceeded along that very road. Both of them went along the road the whole night. Then, for the hunchback who had been exposed to the cold the whole night, at the break of dawn, wind became

agitated in his body, and great painful feelings arose. He, having turned aside from the road, having become overcome by pain, lay down curled up like the neck of a lute, and the millionaire's daughter sat at his feet. The Bodhisatta, having seen the millionaire's daughter seated at the feet of the hunchback, having recognised her, having approached, conversing with the millionaire's daughter, spoke the first verse -

163. "This purpose thought out alone, the fool is no guide;
Indeed, dear lady, you should not go together with this hunchbacked dwarf."

Therein, "this purpose thought out alone" means: mother, the purpose which you, having thought out, ran away together with this hunchback - this will have been thought out by you as a solitary woman alone. "The fool is no guide" means: this hunchback is a fool; through the state of lacking wisdom, even though old, he is just like a fool; he is no guide due to the inability to go when there is no other person taking him and going. "Indeed, dear lady, you should not go together with this hunchbacked dwarf" means: indeed with this hunchback, who is a dwarf due to his dwarfishness, dear lady, you who are born in a great family, lovely, beautiful to behold, should not go together with, should not go along with.

Then, having heard that word of his, the millionaire's daughter spoke the second verse -

164. "Thinking him a bull among men, I desired the hunchback;
He now lies curled up, like a sacrificial post with broken strings."

Its meaning is - "I, noble sir, having seen a bull, thinking 'The chief among cattle has a hump on its back; this one too has that; this one too must be a bull among men' - thus I, deeming the hunchback a bull among men, desired him. He now lies curled up just as a neck of a lute with its sound-box whose strings have been cut."

The Bodhisatta, having known that she had gone out in the guise of an unknown person, having bathed her, having adorned her, having placed her on a chariot, went to the house itself.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time this very one was the millionaire's daughter, but the millionaire of Bārāṇasī was myself."

The Commentary on the Vīṇāthūṇa Birth Story is the second.

233. Commentary on the Vikaṇṇaka Jātaka

"Surely go wherever you wish" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. For he, having been brought to the Teaching hall, when asked by the Teacher "Is it true, monk, that you are dissatisfied?" having said "True," when it was said "Why are you dissatisfied?" said "On account of the types of sensual pleasure." Then the Teacher, having said to him "These types of sensual pleasure, monk, are like barbed arrow darts; once gaining a foothold in the heart, they lead to death indeed, like a crocodile pierced by a barbed arrow," brought up the past.

In the past, the Bodhisatta, exercising kingship righteously in Bārāṇasī, one day, having gone to the park, reached the bank of the pond. Those skilled in dancing and singing performed dances and songs; in the pond, fish and turtles, having assembled together out of eagerness for the sound of singing, went along together with the king. The king, having seen a shoal of fish the size of a palm-tree trunk, asked the ministers: "Why indeed are these fish going along together with me?" The ministers said: "These, sire, are attending upon you." The king, being pleased that "These, it is said, are attending upon me," established a regular meal for them. He had rice-grain gruel cooked daily. At mealtime some fish came, some did not come, and the food was wasted. They reported that matter to the king. The king said: "Henceforth, having beaten a drum at the time of feeding, when the fish have assembled at the signal of the drum, give them the food." Thenceforth the food-steward, having had the drum beaten, gave food to the assembled fish. They too, having assembled at the signal of the drum, ate.

While they were thus assembled and eating, one crocodile, having come, ate the fish. The food-steward informed the king. The king, having heard that, said: "At the time when the crocodile is eating the fish, having pierced it with a barbed arrow, seize it." He, having said "Very well," having gone, having stood on a boat, struck the crocodile that had come to eat the fish with a barbed arrow; it entered into its belly. He, having become overcome by pain, having taken it, fled. The food-steward, having known his state of being pierced, addressing him, spoke the first verse -

165. "Surely go wherever you wish, you have been pierced in a vital spot by the barbed arrow;
You are destroyed by the well-played food, greedy while pursuing the fish."

Therein, "surely" means definitively. "Go wherever you wish" means go to whichever place you wish. "In a vital spot" means in a vital spot of the body. "By the barbed arrow" means by a barbed dart. "You are destroyed by the well-played food, greedy while pursuing the fish" means you, having become greedy when food was being given with the perception of drum music being played, pursuing the fish for the purpose of eating, are destroyed by that food accompanied by music; even at the place you have gone, there is no life for you - this is the meaning. He, having gone to his own dwelling place, reached the destruction of life.

The Teacher, having shown this reason, having fully awakened, spoke the second verse -

166. "Thus too, falling upon worldly gains, one who follows the control of the mind is vexed;
He is destroyed in the midst of relatives and friends, like a crocodile following fish."

Therein, "worldly gains" means the five types of sensual pleasure. For the world takes them as desirable, pleasant, and agreeable; therefore they are called "worldly gains." "Falling upon" means the person who falls upon those worldly gains, who follows the control of the mind under the power of mental defilements, is vexed and wearied. "He is destroyed" means such a person, in the midst of relatives and friends, like a

crocodile following fish that has been pierced by a barbed arrow, having taken the five types of sensual pleasure as agreeable, is destroyed, is wearied, and indeed reaches great destruction.

Thus 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 the crocodile was Devadatta, the fish were the Buddha's assembly, but the king of Bārāṇasī was myself."

The Commentary on the Vikaṇṇaka Birth Story is the third.

234. Commentary on the Asitābhū Jātaka

"You yourself now have done" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain girl. It is said that in Sāvattthī, in a certain supporting family of the two chief disciples, there was a girl, lovely, having attained splendour; she, having come of age, went to a family of equal birth. Her husband, not regarding her in anything, under the control of the mind, roamed elsewhere. She, not counting his disrespect towards herself, having invited the two chief disciples, having given a gift, while hearing the Teaching, became established in the fruition of stream-entry. She, from that time onwards, spending her time with the happiness of the path and fruit, having thought "My husband too does not want me; I have no business with the household life; I shall go forth," having told her mother and father, having gone forth, attained arahantship. That deed of hers became well-known among the monks. Then one day the monks raised up a discussion in the Teaching hall - "Friend, the daughter of such and such a family, a seeker of welfare, having known the state of disliking of her husband, having heard the Teaching of the chief disciples, having become established in the fruition of stream-entry, again having asked permission of her mother and father, having gone forth, attained arahantship. Thus a seeker of welfare, friend, was that girl." 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, is this daughter of a good family a seeker of welfare; in the past too she was a seeker of welfare indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, made his dwelling in the Himalayan region. At that time the king of Bārāṇasī, having seen the achievement of a retinue of his own son, Prince Brahmadatta, with suspicion arisen, banished his son from the country. He, having taken his own queen named Asitābhū, having entered the Himalayas, eating fish, meat, fruits and wild fruits, made his residence in a hermitage. He, having seen a certain kinnarī woman, with his mind bound in love, thinking "I shall make her my wife," not counting Asitābhū, went close behind her. She, having seen him following the kinnarī woman, thinking "This one, not counting me, follows the kinnarī woman; what use is he to me?" having become one with a dispassionate mind, having approached the Bodhisatta, having paid homage, having had him explain the preliminary work on a circular meditation object, while gazing at the circular meditation object, having produced the direct knowledges and the meditative attainments, having paid homage to the Bodhisatta, having come, stood at the door

of her own hermitage. Brahmadata too, having wandered about following the kinnarī woman, not even seeing the path she had gone, having become without hope, came facing the hermitage itself. Asitābhū, having seen him coming, having risen up into the sky, standing on the surface of the sky of jewel colour, having said "Master's son, in dependence on you, this happiness of meditative absorption has been obtained by me," spoke this verse -

167. "You yourself have now done this, that sensual pleasure has departed from you;
That is now incapable of reunion, like ivory cut by a saw."

Therein, "you yourself have now done this" means: master's son, having abandoned me and following the kinnarī woman, you yourself have now done this. "That sensual pleasure has departed from you" means: that which was my sensual pleasure towards you has departed, abandoned through suppression-abandoning; because of its having been abandoned, she explains, I have attained this distinction. "That is now incapable of reunion" means: but that sensual pleasure has now become incapable of reunion; it is not possible to reunite. "Like ivory cut by a saw" means: "khara" is called a saw; "renuka" is called ivory. Just as ivory cut by a saw is incapable of reunion and does not cling together again in the former manner, so there is no longer any joining of my mind together with you - having said this, having flown up while he was watching, she went elsewhere.

He, at the time of her departure, lamenting, spoke the second verse -

168. Through excessive greed and through the intoxication of excessive greed;
Thus one diminishes from welfare, just as I from Asitābhuyā.

Therein, "through excessive greed" means excessive greed is called the boundless craving reckoned as desire here and there; excessive greed is called greed that occurs having gone beyond. "And through the intoxication of excessive greed" means because of producing the intoxication of a man, the intoxication of excessive greed is born. This is what is meant - A person who is excessively greedy by the power of excessive greed, through excessive greed and through the intoxication of excessive greed, just as I was fallen away from the king's daughter Asitābhuyā, thus one diminishes from welfare.

Thus he, having lamented with this verse, having dwelt alone in the forest, upon the passing of his father, having gone, took the kingdom.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the prince and the king's daughter were these two persons, but the hermit was myself."

The Commentary on the Asitābhū Birth Story is the fourth.

235. Commentary on the Vacchanakha Jātaka

"Pleasant are houses, Vacchanakha" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Roja the Malla. He, it is said, was a lay friend of the Venerable Ānanda. He one day sent a message to the Elder for the purpose of coming; the Elder, having asked permission of the Teacher, went. He, having fed the Elder with food of

various excellent flavours, seated to one side, having exchanged friendly welcome with the Elder, inviting the Elder with lay enjoyments and the five types of sensual pleasure, said "Venerable Ānanda, in my house there are abundant animate and inanimate treasures; having divided this in the middle, I give it to you; come, let us both dwell in the house." The Elder, having spoken of the danger in the types of sensual pleasure to him, having risen from his seat, having gone to the monastery, when asked by the Teacher "Have you seen, Ānanda, Roja?" having said "Yes, venerable sir," when it was said "What did he say to you?" said "Venerable sir, Roja invited me with the household life; then I spoke to him of the danger in the household life and in the types of sensual pleasure." The Teacher, having said "Indeed, Ānanda, Roja the Malla does not invite one gone forth with the household life only now; in the past too he invited indeed," being requested by him, brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in a certain market town village, having come of age, having gone forth in the going forth of sages, having dwelt for a long time in the Himalayan region, for the purpose of partaking of salt and sour things, having reached Bārāṇasī, having dwelt in the royal garden, on the following day entered Bārāṇasī. Then the millionaire of Bārāṇasī, having gained confidence in his good conduct and dwelling, having led him to his house, having fed him, having obtained his acknowledgment for the purpose of dwelling in the park, looking after him, made him dwell in the park. They had mutual affection arisen towards each other.

Then one day the millionaire of Bārāṇasī, through the power of love and trust towards the Bodhisatta, thought thus - "Going forth is indeed suffering; having caused my friend, the wandering ascetic Vacchanakha, to leave the Order, having divided all the wealth in the middle and having given it to him, we two shall live together in harmonious living." He, one day, at the end of the meal, having made a sweet friendly welcome with him, having said "Venerable Vacchanakha, going forth is indeed suffering; pleasant is the household life; come, let us both live together in unity, enjoying sensual pleasures," spoke the first verse -

169. "Pleasant are houses, Vacchanakha, with gold and with food;
Where having eaten and drunk, you would sleep without worry."

Therein, "with gold" means accomplished with the seven jewels. "With food" means with abundant solid and soft food. "Where having eaten and drunk" means in which houses with gold and food, having consumed various foods of the finest flavours and having drunk various beverages. "You would sleep without worry" means in which, on the surface of decorated royal beds, having become without worry, you would sleep - those are called houses that are exceedingly pleasant.

Then, having heard that, the Bodhisatta, having said "Great millionaire, you, through ignorance, being greedy for sensual pleasure, have spoken of the virtue of the household life and of the fault of the going forth; I shall speak to you of the fault of the household life, listen now," spoke the second verse -

170. "There is no house for one not striving, no house for one not speaking falsely;
There is no house for one not taking up the rod, not harming others;

Thus full of faults and difficult to endure, who would proceed to household life?"

Therein, "there is no house for one not striving" means for one who is not striving, not making effort, by constantly engaging in farming, cattle-keeping and so on, there is no house; the meaning is that the household life does not become established. "No house for one not speaking falsely" means even for one not speaking falsehood for the sake of fields, sites, unwrought gold, gold and so on, there is no house. "There is no house for one not taking up the rod, not harming others" - "not taking up the rod" means for one who has not grasped the rod, who has laid down the rod, not harming others, there is no house. But whoever, having taken up the rod, deals with others - slaves, workers and so on - in each and every offence, in accordance with the offence, by means of killing, imprisonment, cutting, beating and so on, for him alone the household life becomes established. This is the meaning. "Thus full of faults and difficult to endure, who would proceed to household life?" - now that being so, when there is non-performance of striving and so on, when there are faults through this and that cause of decline, and when even so it must be constantly done, it is difficult to endure, difficult to satisfy; or even for one constantly doing it, the household life is indeed difficult to endure, difficult to fulfil - who would proceed thinking "I, having become free from anxiety, shall dwell in it"?

Thus the Great Being, having spoken of the fault of the household life, went to the park itself.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the millionaire of Bārāṇasī was Roja the Malla, but the wandering ascetic Vacchanakha was myself."

The Commentary on the Vacchanakha Jātaka is the fifth.

236. Commentary on the Baka Jātaka

"Good indeed is this bird" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain deceitful monk. For the Teacher, having had him brought and having seen him displayed, having said "Not only now, monks; in the past too this one was deceitful indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a fish in a certain lake in the Himalayan region, dwelt with a great retinue. Then a certain heron, thinking "I shall devour the fish," having lowered his head at a place near the lake, having spread his wings, stood looking at the fish very slowly, waiting for their negligence. At that moment, the Bodhisatta, surrounded by a company of fish, taking food, reached that place. The company of fish, having seen that heron, spoke the first verse -

171. "Good indeed is this bird, a twice-born one resembling a white water lily;
With calmed wings, he meditates slowly, little by little."

Therein, "he meditates slowly, little by little" means having become as if a weakling, as if not knowing anything, he meditates alone.

Then the Bodhisatta, having looked at him, spoke the second verse -

172. "You do not cognise his morality, you praise without knowing;
The bird does not protect us, therefore the winged one does not stir."

Therein, "without knowing" means not having known. "The bird does not protect us" means this bird does not guard us, does not watch over us, but considers "Which of these shall I make into a mouthful?" "Therefore the winged one does not stir" means therefore this bird does not stir, does not move. When this was said, the company of fish, having agitated the water, chased the heron away.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the heron was the deceitful monk, but the king of fish was myself."

The Commentary on the Baka Birth Story is the sixth.

237. Commentary on the Sāketa Jātaka

"What indeed, Blessed One, is the cause" - this the Teacher, while dwelling near Sāketa, spoke referring to the brahmin of Sāketa. But herein the story, both past and present, has already been told below in the Book of Ones. But at the time when the Truth-finder had gone to the monastery, the monks, asking "Venerable sir, how does this thing called affection become established?" spoke the first verse -

173. "What indeed, Blessed One, is the cause, regarding certain persons here;
The heart is exceedingly extinguished, and the mind also becomes clear."

Its meaning is - what indeed is the cause, by which regarding certain persons here, at the very moment of seeing, the heart is exceedingly extinguished, becomes cool as if sprinkled with a thousand pots of well-scented cold water, while regarding some it is not extinguished. Regarding some, at the very moment of seeing, the mind becomes clear, becomes soft, clings through the influence of affection, while regarding some it does not cling.

Then the Teacher, showing the cause of affection to them, spoke the second verse -

174. "By former living together, or by present welfare;
Thus that love arises, like a waterlily in water."

Its meaning is - Monks, this love arises by two reasons: having been a mother or father or son or daughter or brother or sister or husband or wife or companion or friend in a former existence, whoever has formerly lived together with whomever in one place, for him, by this former living together, that affection, following even into another existence, does not abandon him. Or by present welfare done in this individual existence, thus that love arises; by these two reasons love arises. Like what? "Like a waterlily in water." The shortening of the word "vā" was made. And this is stated in the sense of conjunction; therefore, just as a waterlily and the remaining water-born flowers, arising in water, arise in dependence on two causes - water and mud - so too by these two causes love arises; thus the meaning here should be understood.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the brahmin and the brahmin woman were these two persons, but the son was myself."

238. Commentary on the Ekapada Jātaka

"Come now, one term, dear son" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain householder. It is said that the householder was a dweller in Sāvattihī; then one day his son, seated on his lap, asked the question called the door of welfare. He, thinking "This is a question within the domain of a Buddha; no other will be able to explain it," having taken his son, having gone to Jeta's Grove, having paid homage to the Teacher, said "Venerable sir, this boy of mine, seated on my thigh, asked the question called the door of welfare. I, not knowing it, have come here. Please explain, venerable sir, this question." The Teacher, having said "Indeed, lay follower, this boy is not a seeker of welfare only now; in the past too, having been a seeker of welfare, he asked this question of the wise; the wise of old also explained it to him; but due to the brevity of existences, he did not observe it," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a millionaire's family, having come of age, upon his father's passing, obtained the position of millionaire. Then his son, a young boy, having sat down on his thigh, asking "Dear father, tell me one term connected to many meanings, one reason," spoke the first verse -

175. "Come now, dear son, tell one term that is connected to many meanings;
Tell something comprehensive, by which we may accomplish our purpose."

Therein, "iṅha" is an indeclinable particle used in the sense of entreaty or in the sense of urging. "One term" means one reason-term, or one phrasing-term connected with a reason. "Connected to many meanings" means based upon many meaning-terms and reason-terms. "Tell something comprehensive" means tell something, one term that is comprehensive of many terms; or this itself is the reading. "By which we may accomplish our purpose" means by which one term based upon many meanings we may accomplish our own growth - tell me that, he asked.

Then his father, explaining, spoke the second verse -

176. "You should see one term, dear son, connected to many meanings;
And that is joined with morality, produced through patience;
It is able to make friends happy, and for the suffering of enemies."

Therein, "dakkheyyekapada" means "dakkheyyaṃ ekapadaṃ" (skill is one term). "Skill" means energy associated with knowledge, of one who is clever and wholesome in producing material gain. "Connected to many meanings" means energy of the aforementioned kind, based upon many meaning-terms. Which ones? Morality and so on. Therefore he said beginning with "and that is joined with morality." Its meaning is - and moreover, that energy, associated with the morality of good conduct, endowed with the patience of endurance, is able and competent to make friends happy and for the suffering of enemies. For who indeed, possessed of wholesome energy associated with knowledge that produces material gain, accomplished in good conduct and patience, is not able to make friends happy or to cause suffering to enemies?

Thus the Bodhisatta told his son the question. He too, having accomplished his own purpose by the very method spoken by his father, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, father and son became established in the fruition of stream-entry. "At that time the son was this very son, but the millionaire of Bārāṇasī was myself."

The Commentary on the Ekapada Birth Story is the eighth.

239. Commentary on the Haritamaṇḍūka Jātaka

"Even me, a venomous snake" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Ajātasattu. For the father of the king of Kosala, Mahākosala, while giving his daughter to King Bimbisāra, gave as his daughter's bathing-revenue a small village named Kāsigāmaka. She, when the deed of patricide was done by Ajātasattu, out of affection for the king, died before long. Ajātasattu, even though his mother had died, continued to enjoy that village. The king of Kosala, saying "I shall not give the village belonging to my family to the patricide thief," fights together with him. Sometimes there is victory for the maternal uncle, sometimes for the nephew. But when Ajātasattu conquers, then, filled with pleasure, having hoisted a flag on his chariot, he enters the city with great glory. But when he is defeated, then, overcome with displeasure, he enters without letting anyone know. Then one day the monks raised up a discussion in the Teaching hall: "Friends, Ajātasattu, having conquered his maternal uncle, is satisfied; when defeated, he becomes overcome with displeasure." 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 conquered, is satisfied; when defeated, he becomes overcome with displeasure," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the realm of a blue frog. At that time, people laid fish-traps here and there in river gorges and so on for the purpose of catching fish. In one fish-trap many fish entered. Then a certain water-snake, eating fish, entered that fish-trap; many fish, having come together, eating it, made it into a single mass of blood. He, not seeing any refuge, frightened by the fear of death, having gone out through the mouth of the fish-trap, overcome by pain, lay down at the water's edge. The blue frog too, at that moment, having jumped up, was lying on the top of the fish-trap's stake. The venomous snake, not finding a place of judgment, having seen him lying there, asking "Dear blue frog, does the conduct of these fish please you?" spoke the first verse -

177. "Even me, a venomous snake, having entered the mouth of a fish-trap;
It pleases the green frog mother, that the fish eat me."

Therein, "even me, a venomous snake" means me, being one whose venom has come. "It pleases the green frog mother, that the fish eat me" - he says: this pleases you, O son of the green frog.

Then the green frog said to him: "Yes, my dear, it pleases me." "For what reason?" "If you too eat the fish that have come to your territory, the fish too eat you who have come to their territory; in one's own domain, in one's own territory, in one's own feeding ground, there is no such thing as one who is weak" - having said this, he spoke the second verse -

178. "A man plunders indeed, as long as it is suitable for him;
When others plunder, the plundered one is plundered."

Therein, "a man plunders indeed, as long as it is suitable for him" means as long as sovereignty is suitable for that man, succeeds, continues, so long he plunders others indeed. "As long as he is suitable" is also a reading; the meaning is for however long a time that man is able to plunder. "When others plunder" means when others, having become lords, plunder. "The plundered one is plundered" means then that plunderer is plundered by others. "Vilumpate" is also a reading; the meaning is the same. Some also read "vilumpana"; its meaning does not agree. Thus, when the case had been judged by the Bodhisatta that "the plunderer again reaches plundering," the company of fish, having known the weakened condition of the water-snake, thinking "We shall seize the adversary," having come out from the mouth of the fish-trap, right there having brought it to the destruction of life, departed.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the water-snake was Ajātasattu, but the blue frog was myself."

The Commentary on the Haritamaṇḍūkā Birth Story is the ninth.

240. Commentary on the Mahāpiṅgala Jātaka

"Everyone knows": this the Teacher spoke while dwelling at Jeta's Grove, referring to Devadatta. When Devadatta, having bound resentment towards the Teacher, by the elapse of nine months had sunk into the earth at the gateway of Jeta's Grove, the inhabitants of Jeta's Grove and the inhabitants of the entire country were satisfied and joyful, saying "Devadatta, the adversary of the Buddha, has been swallowed by the earth; now the Perfectly Enlightened One has become one whose enemy is destroyed." Having heard their talk, by the successive spreading of the sound, the inhabitants of the whole Indian subcontinent and the hosts of demons, spirits and gods too were satisfied and joyful indeed. Then one day the monks raised up a discussion in the Teaching hall - "Friends, when Devadatta had sunk into the earth, the great multitude became delighted, saying 'Devadatta, the adversary of the Buddha, has been swallowed by the earth.'" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does the great multitude rejoice and laugh at the death of Devadatta; in the past too they rejoiced and laughed," brought up the past.

In the past, in Bārāṇasī, a king named Mahāpiṅgala exercised kingship not by rule and unrighteously, doing evil deeds by the power of desire and so on, oppressing the great multitude like sugar-cane in a sugar-cane mill by the seizing of fines, taxes, leg-taxes, coins and so on - hard, harsh, violent; there was not even a measure of compassion towards others; in the household he was disagreeable and not agreeable to women, to sons and daughters, to ministers, brahmins, householders and others

alike - he was like dust fallen in the eye, like gravel in a lump of food, and like a thorn that had pierced the heel and entered. At that time the Bodhisatta was reborn as the son of Mahāpiṅgala. Mahāpiṅgala, having exercised kingship for a long time, died. When he had died, the inhabitants of the whole of Bārāṇasī, joyful and satisfied, having laughed a great laugh, having cremated Mahāpiṅgala with a thousand cartloads of firewood, having extinguished the cremation ground with many thousands of water-pots, having consecrated the Bodhisatta in the kingdom, joyful and satisfied saying "A righteous king has been obtained by us," having had the festival drum circulated in the city, having adorned the city with raised flags and banners, having had a pavilion built at every door, having sat down in the decorated pavilions whose floors were adorned with scattered parched corn and flowers, they ate and drank.

The Bodhisatta too sat on the decorated great terrace, in the middle of an excellent divan with a raised white parasol, experiencing great fame. The ministers and the brahmins, householders, country officials, doorkeepers and others surrounded the king and stood. Then one doorkeeper, standing not too far away, breathing in and breathing out, wailed. The Bodhisatta, having seen him, asking "My dear doorkeeper, when my father has died, all are satisfied and delighted, going about celebrating the festival; but you stand weeping - was my father indeed dear and agreeable to you alone?" spoke the first verse -

179. "All people were harassed by Piṅgala, when he died they feel joy for that reason;
Was the tawny-eyed one dear to you, why then do you cry, gatekeeper?"

Therein, "harassed" means oppressed in various ways by punishments, taxes, and so on. "By Piṅgala" means by the tawny-eyed one. It is said that both his eyes were piercingly tawny, of the colour of a cat's eyes; therefore they gave him the name "Piṅgala." "They feel joy for that reason" means they declare their joys. "Tawny-eyed" means having tawny eyes. "Why then do you" means for what reason then do you cry. In the commentary, however, the reading is "kasmā tuva."

He, having heard his word, said: "I do not, great king, cry out of sorrow that 'Mahāpiṅgala is dead'; happiness has arisen for my head. For King Piṅgala, while descending from and ascending the mansion, as if striking with a smith's fist, gives eight raps each time on my head; he, having gone even to the world beyond, as if giving them on my head, will give raps on the heads of the guardians of hell and even of Yama; then they, thinking 'This one afflicts us exceedingly,' having brought him back right here, would release him; then he would again give raps on my head" - making known this meaning, he spoke the second verse -

180. "The tawny-eyed one was not dear to me, I fear his return;
Gone from here he might harm the king of death, and harmed, he might bring him back here again."

Then the Bodhisatta, reassuring her, saying "That king was burnt with a thousand cartloads of firewood, sprinkled with a hundred pots of water, and his cremation ground too was dug up all around; and even by nature, those who have gone to the

world beyond do not come back again with that same body, on account of their destination being elsewhere - do not fear," spoke this verse -

181. "Burnt with a thousand cartloads, sprinkled with a hundred pots was he;
And that ground was prepared, do not fear, he will not come."

Thenceforth the doorkeeper obtained consolation. The Bodhisatta, having exercised kingship righteously, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Mahāpiṅgala was Devadatta, but the son was myself."

The Commentary on the Mahāpiṅgala Birth Story is the tenth.

The Upāhāna Chapter is the ninth.

Its summary:

Sandal, Lute-post, Vikaṇṇaka, Sickle-eater;
Calf-claw and Crane, and Sāketa and One Stanza;
Green-vegetation, Mother, Piṅgala.

10. The Chapter on Jackals

241. Commentary on the Sabbadāṭṭha Jātaka

"A jackal stubborn in conceit" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to Devadatta. Devadatta, having converted Ajātasattu, was not able to make the material gain and honour he had produced long-lasting; from the time the wonder was seen at the deployment of Nālāgiri, that material gain and honour of his disappeared. Then one day the monks raised up a discussion in the Teaching hall - "Friends, Devadatta, having produced material gain and honour, was not able to make it long-lasting." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does Devadatta cause his own arisen material gain and honour to disappear; in the past too he caused it to disappear indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his chaplain, one who had gone beyond the three Vedas and the eighteen crafts. He knew a spell called the Earth-conquest spell. The Earth-conquest spell is called a spell of enchantment. Then one day the Bodhisatta, thinking "I shall recite that spell," having sat down on a flat rock in an open courtyard, did the recitation. It is said that that spell could not be made heard to one who was thinking about something else or who was without fortitude; therefore he recited it in such a place. Then, at the time of his recitation, a certain jackal, lying in a certain hole, having heard that spell, made it well-practised. It is said that he, in the immediately preceding past individual existence, was a certain brahmin who had well-practised the Earth-conquest spell. The Bodhisatta, having done the recitation and having risen, said "This spell is indeed well-practised by me." The jackal, having come out of the hole, having said "Hey,

brahmin, this spell is even more well-practised by me than by you," fled. The Bodhisatta, thinking "This jackal will do great unwholesome deeds," calling "Catch him, catch him!" followed a little. The jackal, having fled, entered the forest.

He, having gone, bit a certain female jackal a little on the body, and when it was said "What is it, master?" he said "Do you know me or do you not know me?" She accepted saying "Yes, I know." He, having recited the Earth-conquest spell, having commanded many hundreds of jackals, brought all quadrupeds - elephants, horses, lions, tigers, boars, deer and so on - near himself. And having done so, having become a king named Sabbadāṭṭha, he made a certain female jackal his queen-consort. A lion stands on the back of two elephants, on the lion's back the jackal king Sabbadāṭṭha sits together with the female jackal queen-consort; there was great fame. He, having become negligent through the greatness of his fame, having aroused conceit, thinking "I shall take the kingdom of Bārāṇasī," surrounded by all quadrupeds, reached a place not far from Bārāṇasī; the assembly was twelve yojanas. He, standing just not far away, sent a message to the king: "Either give the kingdom or give battle." The residents of Bārāṇasī, frightened and trembling, having shut the city gates, stood.

The Bodhisatta, having approached the king, having consoled both the king and the citizens saying "Do not fear, great king, the battle together with Sabbadāṭṭha the jackal is my burden; setting me aside, there is no other able to fight together with him," thinking "How will Sabbadāṭṭha take the kingdom? Let me ask him," having ascended the gate-tower, asked "My dear Sabbadāṭṭha, how will you take this kingdom?" "Having caused a lion's roar to be roared, having terrified the great multitude with the sound, I shall take it." The Bodhisatta, having known "There is this," having descended from the tower, had the drum circulated: "Let all the inhabitants of the entire twelve-yojana city of Bārāṇasī fill their ear-holes with bean-flour." The great multitude, having heard the command by the drum, filled the ear-holes of all quadrupeds, at least including cats, and of themselves with bean-flour so that it was not possible to hear the sound of another.

Then the Bodhisatta, having again ascended the tower, said "Sabbadāṭṭha!" "What is it, brahmin?" "How will you take this kingdom?" "Having caused a lion's roar to be roared, having terrified the people, having brought them to the destruction of life, I shall take it." "You will not be able to cause a lion's roar to be roared. For the maned lion-kings, accomplished in birth, with well-reddened paws, will not obey the command of such an old jackal." The jackal, having become stubborn in conceit, said "Let the other lions stand for now; the very one on whose back I am seated, that one alone I shall cause to roar." "If so, cause him to roar, if you are able." He gave a signal with his foot to the lion on which he was seated, saying "Roar!" The lion, having pressed his face against the frontal globe of the elephant, roared the irrefutable lion's roar three times. The elephants, having become overcome by terror, having thrown the jackal down at their feet, having trampled his head with their feet, crushed him to bits. Sabbadāṭṭha met with the destruction of life right there. Those elephants too, having heard the lion's roar, frightened by the fear of death, having struck one another, met with the destruction of life right there. Except for the lions, the rest too - deer, boars, and so on, ending with hares and cats - all quadrupeds met with the destruction of life right there. The lions, having fled, entered the forest. There was a

heap of meat twelve yojanas in extent. The Bodhisatta, having descended from the tower, having had the city gates opened, had the drum circulated in the city: "Let all, having removed the bean-flour from their ears, those desirous of meat bring meat." The people, having eaten the fresh meat, having dried the remainder, made dried flesh. At that time, they say, the making of dried flesh arose.

The Teacher, having brought this proclamation of the Teaching, having spoken these verses discovered by the Fully Enlightened One, connected the Jātaka -

182. "The jackal, stubborn in conceit, and desirous of a retinue;
Attained a great position, he was king of all the fanged ones.

183. "Just so among human beings, whoever has a retinue;
He indeed is great there, like the jackal among the fanged ones."

182-183. Therein, "obstinate in conceit" means obstinate through conceit arisen in dependence on a retinue. "Desirous of a retinue" means having become desirous of a retinue even further. "A great position" means a great success. "He was king of all the fanged ones" means he was king of all the fanged ones. "He indeed is great there" means that man accomplished with a retinue is called great among those retinues. "Like the jackal among the fanged ones" means just as the jackal was great among the fanged ones, so he is great; then, like that jackal, having fallen into negligence, in dependence on that retinue, he reaches destruction.

"At that time the jackal was Devadatta, the king was Sāriputta, but the chaplain was myself."

The commentary on the Sabbadāṭṭha Birth Story is the first.

242. Commentary on the Dog Jātaka

"This fool indeed is a dog" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a dog that ate food at the hall with sitting accommodation at the Ambaṇa porch. It is said that the water-carriers, having taken it from the time of its birth, nourished it there. He, at a later time, eating food there, became stout-bodied. Then one day a certain villager, having reached that place, having seen the dog, having given an upper garment and a coin to the water-carriers, having tied it with a leash, having taken it, departed. He, being taken and led away, did not cry out; eating whatever was given, he followed behind and behind. Then that man, thinking "This one now holds me dear," released the leash; he, the very moment he was released, with one burst of speed went straight to the hall with sitting accommodation. The monks, having seen him, having known the reason for his going, in the evening period raised up a discussion in the Teaching hall - "Friends, the dog of the hall with sitting accommodation, skilled in freeing himself from bonds, the very moment he was released, has come back again." 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, is that dog skilled in freeing himself from bonds; in the past too he was skilled indeed," he brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a certain family of great wealth in the Kāśi country, having come of age, took up the household life. At that time in Bārāṇasī there was a dog belonging to a certain man; he, obtaining almsfood, became stout-bodied. Then a certain villager, having come to Bārāṇasī, having seen that dog, having given an upper garment and a coin to that man, having taken the dog, having tied it with a leather string, holding the end of the string, going along, having entered a hall at the outskirts of the forest, having tied the dog, having lain down on a plank, fell into sleep. At that time the Bodhisatta, having set out for the forest on some business, having seen that dog tied with a string and placed there, spoke the first verse -

184. "Foolish indeed is this dog, who does not gnaw the strap;
He could free himself from bondage, and having eaten, go to his home."

Therein, "pamuñceyya" means "pamoceyya," or this itself is the reading. "Having eaten, go to his home" means having eaten, being satisfied, he could go to his own dwelling place.

Having heard that, the dog spoke the second verse -

185. "It is established in my mind, and also it is made in my heart;
And I await the time, until the people fall asleep."

Therein, "it is established in my mind" means what you say, that has been determined by me; this is in my mind indeed. "And also it is made in my heart" means and yet your word is made in my heart indeed. "And I await the time" means I wait for the time. "Until the people fall asleep" means until this great multitude falls asleep, falls into sleep, so long I wait for the time. For otherwise the cry "This dog is running away" would arise; therefore, in the night-time, at the time when all are sleeping, having chewed through the leather strap, I shall run away. He, having said thus, when the great multitude had fallen into sleep, having chewed through the strap, having become satisfied, having run away, went to the very house of his own masters.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the dog was the dog at present, but the wise man was myself."

The commentary on the Sunakha Birth Story is the second.

243. The Commentary on the Guttila Jātaka

"The seven-stringed, very sweet" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to Devadatta. For at that time the monks said to Devadatta - "Friend Devadatta, the Perfectly Enlightened One is your teacher; you, in dependence on the Perfectly Enlightened One, learnt the three Canons, produced the four meditative absorptions; it is not proper to become an enemy of one's teacher." Devadatta, having said "But why, friends, is the ascetic Gotama my teacher? Were not the three Canons learnt by me by my own power alone, the four meditative absorptions produced?" rejected the teacher. The monks raised up a discussion in the Teaching hall: "Friends, Devadatta, having rejected the teacher, having become an enemy of the Perfectly Enlightened One, has reached great destruction." The

Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does Devadatta, having rejected the teacher, having become my enemy, reach destruction; in the past too he reached it indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a gandhabba family; they gave him the name "Prince Guttila." He, having come of age, having attained accomplishment in the gandhabba craft, became known as the gandhabba Guttila, the foremost gandhabba in the entire Indian subcontinent. He, without taking a wife, supported his blind mother and father. At that time merchants residing in Bārāṇasī, having gone to the city of Ujjenī for trade, when a festival was proclaimed, having collected a voluntary contribution, having taken many garlands, perfumes and ointments, as well as hard and soft foods and so on, having assembled at the place of entertainment, said "Having given wages, bring one gandhabba." Now at that time in Ujjenī there was a chief gandhabba named Mūsila; they, having had him summoned, made him their gandhabba.

Mūsila, playing the lute, having tuned the lute to the highest tuning, played. For those who had acquired familiarity with the gandhabba art of the gandhabba Guttila, his gandhabba performance, having become like the scratching of a mat, appeared; not even one showed a delighted appearance. When they did not show a satisfied appearance, Mūsila, thinking "I am playing too sharply, I think," having tuned to the middle tuning, played in the middle tone; they even there remained simply indifferent. Then he, thinking "These do not know anything, I think," having become as if he himself too did not know, played the strings loosely; they even there said nothing. Then Mūsila said to them "Hey, merchants, why is it that when I am playing the lute you are not satisfied?" "But are you playing the lute? For we formed the perception 'This one is tuning the lute.'" "But do you know a teacher more superior than me, or is it that you are not satisfied through your own ignorance?" The merchants said "For those of us who have previously heard the lute sound of the gandhabba Guttila in Bārāṇasī, your lute sound is like the sound of women amusing children." "If so, well then, take back the expenses given by you; I have no need of that. But when going to Bārāṇasī, take me along with you." They, having accepted saying "Good," at the time of departure, having taken him, having gone to Bārāṇasī, having pointed out to him "This is the dwelling place of Guttila," went to their own respective homes.

Mūsila, having entered the Bodhisatta's house, having seen the Bodhisatta's hereditary lute hung up and placed there, having taken it, played it. Then the Bodhisatta's mother and father, not seeing him because of their blindness, with the perception "Mice, methinks, are gnawing the lute," said "Susū." At that time Mūsila, having put down the lute, having paid homage to the Bodhisatta's mother and father, when it was said "Where have you come from?" said "I have come from Ujjenī to learn the craft in the presence of the teacher." He, when it was said "Very well," having asked "Where is the teacher?" having heard "He is away from home, dear son; he will come today," having sat down right there, having seen the Bodhisatta who had come, having been received kindly by him, reported the reason for his coming. The Bodhisatta was a student of the science of bodily marks. He, having known his nature as a bad person, rejected him saying "Go, dear son, there is no craft for you." He,

having taken hold of the feet of the Bodhisatta's mother and father, rendering them help, having pleased them, requested "Have the craft given to me." The Bodhisatta, being told again and again by his mother and father, being unable to go beyond them, gave the craft. He went together with the Bodhisatta himself to the king's dwelling. The king, having seen him, asked "Who is this, teacher?" "My pupil, great king." He gradually became an intimate of the king. The Bodhisatta, without keeping a closed fist of a teacher, having trained him in all the craft according to the procedure of his own knowledge, said "Your craft is finished, dear son."

He thought - "My craft is well-practised, and this city of Bārāṇasī is the chief city in the whole Indian subcontinent, and the teacher too is old; it is fitting for me to dwell right here." He said to the teacher - "Teacher, I shall attend upon the king." The teacher, having said "Good, dear son, I shall inform the king," having gone, having informed the king "Our pupil wishes to attend upon Your Majesty; know what gift is due to him," when the king said "He will receive half of your gift," reported that matter to Mūsila. Mūsila said "I shall attend only if receiving equal to you, not if not receiving." "For what reason?" "Do I not know all the craft that you know?" "Yes, you know." "This being so, why does he give me half?" The Bodhisatta informed the king. The king said "If so, being able to show the craft equal to you, he will receive equal." The Bodhisatta, having informed him of the king's word, when he said "Good, I shall show it," having informed the king of that matter, when it was said "Good, let him show it; on which day shall the discussion be?" said "Let it be on the seventh day from now, great king."

The king, having had Mūsila summoned, having asked "Is it true that you will hold a discussion together with the teacher?" when it was said "True, Sire," even though being restrained saying "Strife with a teacher is not proper; do not do it," said "Enough, great king, let there indeed be a discussion for me together with the teacher on the seventh day; we shall know which one's is the state of defeat." The king, having accepted saying "Good," had the drum circulated: "On the seventh day from now, it is said, the teacher Guttīla and the pupil Mūsila, having held a discussion with each other at the king's gate, will show their craft; let the citizens assemble and watch the craft."

The Bodhisatta thought - "This Mūsila is young and youthful; I am old and of declined strength; the performance of an old man does not succeed. If a pupil is defeated, there is no distinction; but if the pupil wins, having entered the forest out of shame at the attainable, death is more excellent." He, having entered the forest, turns back through fear of death, and goes through fear of shame. Thus, while he was going and coming, six days passed, the grasses died, and a footpath arose. At that moment, Sakka's dwelling showed signs of heat. Sakka, reflecting, having known that reason, thinking "The gandhabba Guttīla, through fear of his pupil, is experiencing great suffering in the forest; it is fitting for me to be a support for him," having gone quickly, having stood before the Bodhisatta, having asked "Teacher, why have you entered the forest?" when it was said "Who are you?" said "I am Sakka." Then the Bodhisatta, having said to him "I indeed, king of gods, have entered the forest through fear of defeat by my pupil," spoke the first verse -

186. "The seven-stringed, very sweet, delightful lute I taught him;
He challenges me on the stage, 'Be my refuge, Kosiya.'"

Its meaning is - I, king of gods, trained a pupil named Mūsila in the seven-stringed, very sweet, delightful lute according to the procedure of my own knowledge; he now summons me in the arena; for me in that matter, you, one of the Kosiya clan, be my refuge.

Sakka, having heard his word, having said "Do not fear, I am your shelter and refuge," spoke the second verse -

187. "I am your refuge, my dear, I am one who honours the teacher;
The pupil will not defeat you, you, teacher, will defeat the pupil."

Therein, "I am your refuge" means I, having become a refuge, a support, a foundation, shall protect you. "My dear" is a term of endearment. "You, teacher, will defeat the pupil" means teacher, you, playing the lute, will defeat the pupil. But further, you, while playing the lute, having cut one string, should play with six; the natural sound of your lute will remain. Mūsila too will cut a string, but then there will be no sound from his lute. At that moment he will reach defeat. Then, having known his state of defeat, having cut the second, the third, the fourth, the fifth, and the seventh string too, you should play the bare stick alone; the sound, having issued forth from the tips of the cut strings, having covered the entire city of Bārāṇasī measuring twelve yojanas, will remain.

Having said thus, Sakka, having given the Bodhisatta three dice-balls, said thus - "But when the entire city has been covered by the sound of the lute alone, you should throw one dice-ball into the sky from here; then, having descended before you, three hundred nymphs will dance. And at the time of their dancing, you should throw the second; then another three hundred too, having descended, will dance before your lute. Thereupon you should throw the third; then another three hundred, having descended, will dance in the arena. I too shall come to your presence; go, do not fear" - thus he consoled the Bodhisatta. The Bodhisatta went home in the earlier period of the day. The citizens, having built a pavilion near the royal gate, prepared a seat for the king. The king, having descended from the palace, sat in the middle of the divan in the decorated pavilion; twelve thousand decorated women, ministers, brahmins, householders and others surrounded the king; all the citizens assembled; in the royal courtyard they set up wheels upon wheels and beds upon beds.

The Bodhisatta too, having bathed and anointed himself, having eaten food of various excellent flavours, having had the lute brought, sat down on his own prepared seat. Sakka, having come with an invisible body, stood in the sky; only the Bodhisatta saw him. Mūsila too, having come, sat down on his own seat. The great multitude surrounded them; from the very beginning both played equally. The great multitude, satisfied with the music of both, set going thousands of acclamations. Sakka, standing in the sky, making heard only to the Bodhisatta, said "Cut one string." The Bodhisatta cut a string; even though it was cut, from the tip of the cut string it released sound just the same; it proceeded like a celestial gandhabba performance. Mūsila too cut a string; from that no sound came forth. The teacher cut a second too, etc. He cut the seventh too. The sound of him playing the bare stick, having covered the city, remained. They set going thousands of wavings of garments and thousands of acclamations. The Bodhisatta threw one die into the sky; three hundred nymphs,

having descended, danced. Thus, when the second and the third were thrown too, three hundred and three hundred nymphs, having descended, danced in the manner already stated.

At that moment the king gave a gesture-signal to the public. The public, having risen up, having threatened Mūsila saying "You, having opposed the teacher, strive thinking 'I am making an equal performance,' you do not know your own measure," having crushed him with the very stones, sticks and so on that were seized, having brought about the destruction of his life, having seized him by the feet, threw him at the rubbish heap. The king, with a gladdened mind, as if causing a heavy downpour to rain, gave much wealth to the Bodhisatta; likewise the citizens. Sakka, having exchanged friendly welcome with the Bodhisatta, having said "I, wise one, having had a chariot yoked with a thousand thoroughbreds made ready, shall afterwards send Mātali; you, having ascended the excellent Vejayanta chariot yoked with a thousand, should come to the heavenly world," departed.

Then, having gone, the celestial maidens asked him who was seated on the Paṇḍukambala stone "Where have you been, great king?" Sakka, having related that reason to them in detail, praised the Bodhisatta's morality and virtue. The celestial maidens said "Great king, we too wish to see the teacher; bring him here." Sakka, having addressed Mātali, said "Dear son, the celestial nymphs wish to see Guttala the gandhabba; go, having caused him to sit in the Vejayanta chariot, bring him here." He, having said "Very well," having gone, brought the Bodhisatta. Sakka, having exchanged friendly greetings with the Bodhisatta, said "The heavenly maidens, it seems, teacher, wish to hear your gandhabba music." "We, great king, being gandhabbas, live in dependence on our craft; obtaining a fee, we would play." "Play, I shall give you a fee." "I have no need of any other fee; but let these celestial maidens tell of their own respective good deeds; thus I shall play." Then the celestial maidens said to him - "The good deeds done by us we shall tell you afterwards; perform the gandhabba music, teacher." The Bodhisatta performed gandhabba music for the deities for seven days; it proceeded surpassing the divine gandhabba music. On the seventh day he asked the celestial maidens about their good deeds from the beginning. He asked one heavenly maiden named Uttamavattha, who had been reborn with a retinue of a thousand nymphs as an attendant of Sakka, having given the best of cloth to a certain monk in the time of the Perfectly Enlightened One Kassapa, "What deed did you do in a former existence to be reborn here?" The manner of that questioning and the answer have come in the Vimānavatthu itself. For it is said there -

"With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.

"By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.

"I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"

"A woman who gives the best of cloth, is noble among men and women;
Thus a giver of what is dear and pleasing, she obtains, having approached, a
divine state.

"See my mansion, I am a nymph of sensual appearance;
Among a thousand nymphs I am the noble one, see the result of merits.

"By that is such beauty mine, by that it succeeds for me here;
And there arise for me pleasures, whatever are dear to the mind.

"By that I am of such radiant power;
And my beauty illuminates all directions."

Another gave flowers for the purpose of venerating a monk walking for almsfood, another gave scents saying "Give a five-finger scent-mark at the shrine," another gave sweet fruits of various kinds, another gave sugar-cane juice, another gave a five-finger scent-mark at the shrine of Kassapa, the One of Ten Powers, another heard the Teaching near monks and nuns who had entered the path and had come to dwell in a family home, another, standing in the water, gave water to a monk who had eaten when the time was approaching on a boat, another, living in the midst of a house, being without wrath, performed the duty towards her mother-in-law and father-in-law, another, having shared even from her own received portion, consumed, and was virtuous, another, having been a female slave in another's house, free from wrath, free from pride, having shared from her own received portion, was reborn as an attendant of the king of gods. Thus all thirty-six goddesses who had come in the Guttīla Vimānavatthu, whatever action each had done and was reborn there, all of it the Bodhisatta asked. They too related the deed done by themselves in verses only. Having heard that, the Bodhisatta said "It is a gain for me indeed, it is well-gained for me indeed, that I, having come here, heard of heavenly achievements attained even by a trifling action. From now on, having gone to the human world, I shall perform only wholesome actions such as giving and so on" - having said this, he uttered this inspired utterance -

"Welcome indeed for me today, a good daybreak, a good rising;
That I saw the deities, nymphs of sensual appearance.

"Having heard the Teaching from these, I will do much wholesome.
By giving, by righteous conduct, by self-control and by taming;
I will go there, where having gone one does not grieve."

Then, by the elapse of seven days, the king of gods, having commanded Mātali the charioteer, having caused him to sit in the chariot, sent him to Bārāṇasī itself. He, having gone to Bārāṇasī, related to the people the incident seen by himself in the heavenly world. From then on, people with enthusiasm thought to make merit.

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

The commentary on the Guttīla Birth Story is the third.

244. The Commentary on the Vigaticcha Jātaka

"What he sees, that he does not desire" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain runaway wandering ascetic. It is said that he, not having obtained a counter-debater in the entire Indian subcontinent, having come to Sāvattthī, having asked "Who is able to engage in debate with me?" having heard "The Perfectly Enlightened One," surrounded by a great multitude, having gone to Jeta's Grove, asked a question of the Blessed One who was expounding the Teaching in the midst of the fourfold assembly. Then the Teacher, having answered that, asked the question "What is called one?" He, being unable to explain it, having risen, fled. The seated assembly said "By just a single term, venerable sir, the wandering ascetic has been rebuked." The Teacher, having said "I do not, lay followers, rebuke this one by just a single term only now; in the past too I rebuked him indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in the Kāśi country, having come of age, having abandoned sensual pleasures, having gone forth in the going forth of sages, dwelt for a long time in the Himalayas. He, having descended from the mountain, in dependence on a certain market-town village, made his dwelling in a hermitage at a bend of the Ganges. Then a certain wandering ascetic, not having obtained a counter-debater in the entire Indian subcontinent, having reached that market town, having asked "Is there indeed anyone able to engage in debate with me?" having heard "There is" and of the Bodhisatta's power, surrounded by a great multitude, having gone to his dwelling place, having exchanged friendly greetings, sat down. Then the Bodhisatta asked him "Will you drink Ganges water imbued with colour and fragrance?" The wandering ascetic, overwhelming with debate, said "What is the Ganges? Is the sand the Ganges? Is the water the Ganges? Is the near shore the Ganges? Is the far shore the Ganges?" The Bodhisatta said "But you, wandering ascetic, setting aside the water, the sand, the near shore and the far shore, where will you find the Ganges?" The wandering ascetic, being bewildered, having risen, fled. When he had fled, the Bodhisatta, expounding the Teaching to the seated assembly, spoke these verses -

188. "What he sees, that he does not desire, and what he does not see, that he longs for;
I think he will wander for a long time, for he will not obtain what he desires.
189. "What one obtains, by that one is not satisfied, and what one aspires to,
having obtained it, one despises;
For desire has an infinite range, to those free from desire we pay homage."

188-189. Therein, "what he sees" means what water and so on he sees, that he does not desire as the Ganges. "And what he does not see" means and what Ganges free from water and so on he does not see, that he longs for. "I think he will wander for a long time" means I think thus - this wandering ascetic, seeking such a Ganges, will wander for a long time. Or just as a Ganges free from water and so on, so too one seeking a self free from materiality and so on will wander for a long time in the round of rebirths. "For he will not obtain that" means even though wandering for a long

time, whatever such Ganges or self he desires, that he will not obtain. "What one obtains" means whatever water or materiality and so on one obtains, by that one is not satisfied. "And what one aspires to, having obtained it, one despises" means thus, not being satisfied with what is obtained, whatever success one aspires to, having obtained each one, one despises and looks down upon it, thinking "What use is this?" "For desire has an infinite range" means having despised what is obtained, because of desiring one object after another, this desire called craving has an infinite range. "To those free from desire we pay homage" means therefore, to those who are free from desire, the Buddha and so on, we pay homage.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the wandering ascetic was the wandering ascetic at present, but the hermit was myself."

The commentary on the Vigaticcha Birth Story is the fourth.

245. Commentary on the Mūlapariyāya Jātaka

"Time consumes beings" - this the Teacher spoke while dwelling in dependence on Ukkaṭṭhā in the Subhaga Grove, referring to the Mūlapariyāya Discourse. At that time, it is said, five hundred brahmins who had gone beyond the three Vedas, having gone forth in the Dispensation, having learnt the three Canons, having become intoxicated with the vanity of conceit, thinking "Even the Perfectly Enlightened One knows only the three Canons, and we too know them; this being so, what is the difference between him and us?" they did not go to attend upon the Buddha, and went about as opponents.

Then one day the Teacher, having come to them when they were seated near him, having adorned it with eight planes, spoke the Mūlapariyāya Discourse; they did not comprehend anything. Then this occurred to them - "We were making conceit thinking 'There are no wise ones equal to us,' but now we know nothing. There is no wise one equal to the Buddhas. Alas, the virtues of the Buddha indeed!" They, from then on, having become humbled in their conceit, became like snakes with their fangs drawn, without venom. The Teacher, having dwelt at Ukkaṭṭhā as long as he liked, having gone to Vesālī, spoke at the Gotamaka Shrine the discourse called the Gotamaka Discourse; the ten-thousand world-system trembled; having heard that, those monks attained arahantship. But at the conclusion of the Mūlapariyāya Discourse, while the Teacher was still dwelling at Ukkaṭṭhā, the monks raised up a discussion in the Teaching hall - "Friends, alas, the power of the Buddhas! Those who had gone forth as brahmins, so intoxicated with the vanity of conceit, were made prideless by the Blessed One through the teaching of the Root Exposition." 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; formerly too I made these ones, who were going about with their heads held high by conceit, become humbled in their conceit," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family, having come of age, having become one who had gone beyond the three Vedas, a world-famed teacher, taught the sacred verses to five hundred young men. All those five hundred, having completed their craft,

having given a reply in the craft, having become stubborn in conceit thinking "However much we know, the teacher too knows only that much; there is no distinction," did not go to the teacher's presence, and did not perform duties and counter-duties. They, one day, when the teacher was seated at the foot of a jujube tree, desiring to scoff at him, having tapped the jujube tree with a fingernail, said "This tree is without substance." The Bodhisatta, having known the fact of being scoffed at, said to his pupils "I shall ask you one question." They, full of mirth, said "Ask, we shall answer." The teacher, asking the question, spoke the first verse -

190. "Time consumes beings, all indeed together with oneself;
And whoever has become a consumer of time, he cooked the cooker of beings."

Therein, "time" means the time before the meal, the time after the meal, and so on. "Beings" is a designation for beings. Time does not eat the skin, flesh, and so on of beings by pulling them out; but rather, by exhausting their life span, beauty, and strength, by crushing their youth, and by destroying their health, it is said to consume and eat them. And thus consuming, it excludes nothing; it consumes all indeed. And not only beings alone, but rather together with oneself it consumes even itself; the time before the meal does not reach the time after the meal. This same method applies to the time after the meal and so on. "And whoever has become a consumer of time" - this is a designation for one who has eliminated the mental corruptions. For he, because of having stood firm after having exhausted and consumed the time of future conception by means of the noble path, is called "one who has become a consumer of time." "He cooked the cooker of beings" means that craving which cooks beings in the realms of misery - he cooked that with the fire of knowledge, burnt it, and reduced it to ashes; therefore it is said "he cooked the cooker of beings." "Pajani" is also a reading; the meaning is the producer, the originator.

Having heard this question, not even one among the young men was able to know it. Then the Bodhisatta said to them: "Do not form the perception that 'This question exists in the three Vedas.' You, thinking 'What I know, we know all that,' make me like a jujube tree. You do not know the extent of my knowledge that is unknown to you. Go, I give you time on the seventh day; within this much time, consider this question." They, having paid homage to the Bodhisatta, having gone to their own respective dwelling places, even though considering for seven days, saw neither the end nor the limit of the question. They, on the seventh day, having gone to the teacher's presence, having paid homage, having sat down, when it was said "Well, dear ones, did you know the question?" they said "We do not know." Then the Bodhisatta, censuring them, spoke the second verse -

191. "Many human heads, hairy and large;
Fastened on necks, but who here has ears?"

Its meaning is - Many heads of men are seen, and all of them are hairy, all are large, and are placed upon the neck itself, not held in the hand like a palmyra fruit; there is no difference between them in these qualities. But here "who indeed has ears" - he said with reference to himself. "One who has ears" means one who is wise, but there is no one who does not have an ear-hole. Thus, having reproached those young men saying "You fools have only the mere ear-holes, not wisdom," he answered the

question. Having heard this - "Ah, teachers are indeed great!" - having asked forgiveness, with their conceit humbled, they attended on the Bodhisatta.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the five hundred young men were these monks, but the teacher was myself."

The commentary on the Mūlapariyāya Birth Story is the fifth.

246. Commentary on the Bālovāda Jātaka

"Having killed, having cut off, and having slain" - this the Teacher, while dwelling in dependence on Vesālī in the Pinnacled Hall, spoke referring to the general Sīha. For he, having gone for refuge to the Blessed One, having invited him, on the following day gave a meal with meat. The Jains, having heard that, angry and displeased, wishing to vex the Truth-finder, reviled him saying "The ascetic Gotama knowingly eats meat specifically prepared for him." The monks raised up a discussion in the Teaching hall - "Friends, Nigaṇṭha Nāṭaputta, together with his assembly, goes about reviling 'The ascetic Gotama knowingly eats meat specifically prepared for him.'" Having heard that, the Teacher, having said "Not only now, monks, does Nigaṇṭha Nāṭaputta censure me with the eating of specifically prepared meat; in the past too he censured me indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family, having come of age, having gone forth in the going forth of sages, having gone from the Himalayas to Bārāṇasī for the purpose of partaking of salt and sour things, on the following day entered the city for almsfood. Then a certain householder, thinking "I shall vex the hermit," having ushered him into the house, having caused him to sit on the prepared seat, having served him with fish and meat, at the conclusion of the meal, having sat down to one side, having said "This meat was prepared by killing living beings specifically for you; let this unwholesome result not be ours alone, but yours too," spoke the first verse -

192. "Having killed, having cut off, and having slain, the unrestrained one gives a gift;
Eating such food, he is defiled by evil."

Therein, "having killed" means having struck. "Having cut off" means having made weary. "Having killed" means having slain. "Gives a gift, the unrestrained one" means the unrestrained, immoral one, having done thus, gives a gift. "Eating such food, he is defiled by evil" means eating such specifically prepared food, that ascetic too is defiled by evil, is indeed connected with it.

Having heard that, the Bodhisatta spoke the second verse -

193. "Even if having killed son and wife, the unrestrained one gives a gift;
Even while eating, the wise one is not stained by evil."

Therein, "even while eating, the wise one" means let alone other meat; even eating that which was given by an immoral one who has killed son and wife, the wise one, accomplished in such qualities as patience, friendliness and so on, even while eating that, is not stained by evil. Thus the Bodhisatta, having spoken the Teaching to him,

rose from his seat and departed.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the householder was Nigaṇṭha Nāṭaputta, but the hermit was myself."

The commentary on the Bālovāda Birth Story is the sixth.

247. Commentary on the Pādañjali Jātaka

"Surely Pādañjalī all" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Elder Lāḷudāyī. For on one day the two chief disciples were deciding a question, and the monks, hearing the question, praised the elders. But the Elder Lāḷudāyī, seated in the midst of the assembly, pursed his lips, saying "What do these ones know equal to us?" Having seen that, the elders, having risen, departed; the assembly broke apart. In the Teaching hall the monks raised up a discussion - "Friend Lāḷudāyī, having reproached the two chief disciples, pursed his lips." Having heard that, the Teacher, having said "Not only now, monks; in the past too Lāḷudāyī, apart from pursing his lips, does not know anything further beyond that," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his minister who was an adviser on beneficial principles. The king had a son named Pādañjalī who was a simpleton, slow in endeavour. Afterwards the king died. The ministers, having performed the funeral rites for the king, consulting "We shall consecrate him in the kingdom," brought the prince Pādañjalī. But the Bodhisatta said "This prince is a simpleton, slow in endeavour; having examined him, we shall consecrate him." The ministers, having prepared a judgment, having caused the prince to sit nearby, judging a case, did not judge it correctly. They, having made one having no sponsor into an owner, asked the prince - "How was it, prince, did we judge the case well?" He pursed his lips. The Bodhisatta, thinking "Wise indeed, methinks, is the prince; the fact that it was not correctly judged must have been known by him," spoke the first verse -

194. "Surely Pādañjalī outshines all in wisdom;
For thus he purses his lips, surely he sees something further."

Its meaning is - Definitely the prince Pādañjali outshines all of us in wisdom. For thus he purses his lips, surely he sees another reason further.

They, on the following day too, having prepared a judgment, having well decided another case, asked "Of what kind, sire, have we well decided?" He again pursed only his lips. Then the Bodhisatta, having known his utter foolishness, spoke the second verse -

195. "This one does not understand what is the Teaching or not the Teaching,
benefit or harm;
Apart from the movement of the lips, this one knows nothing."

The councillors, having known the foolish nature of Prince Pādañjalī, consecrated the Bodhisatta in the kingdom.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Pādañjalī was Lāḷudāyī, but the wise minister was myself."

The commentary on the Pādañjali Birth Story is the seventh.

248. Commentary on the Kiṃsuka Simile Jātaka

"The kiṃsuka tree was seen by all" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Kiṃsuka Simile Discourse. For four monks, having approached the Truth-finder, requested a meditation subject; the Teacher taught them the meditation subject. They, having taken the meditation subject, went to their own night-quarters and day-quarters. Of them, one, having comprehended the six sense bases of contact, attained arahantship; one the five aggregates; one the four primary elements; one the eighteen elements. They reported their own respective attained distinctions to the Teacher. Then a reflection arose in a certain monk - "Their meditation subjects are different, Nibbāna is one; how was arahantship attained by all?" He asked the Teacher. The Teacher, having said "What is it to you, monk, the diversity of brothers who have seen the kiṃsuka tree?" being requested by the monks "Tell us this reason, venerable sir," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, he had four sons. They, one day, having summoned the charioteer, said "We, my dear, wish to see a kiṃsuka tree; show us a kiṃsuka tree." The charioteer, having said "Good, I shall show you," without showing all four together, having first caused the eldest prince to sit in the chariot, having led him to the forest, showed the kiṃsuka tree at the stump stage, saying "This is a kiṃsuka tree." To another at the time of thick foliage, to another at the time of flowering, to another at the time of fruiting. Afterwards, all four brothers, seated together, raised up a discussion: "What kind of thing is a kiṃsuka tree?" Thereupon one said "Just as a charred post." The second said "Just as a banyan tree," the third "Just as a slice of flesh," the fourth "Just as a sirīsa tree." They, not satisfied with each other's talk, having gone to their father's presence, having asked "Sire, what kind of thing is a kiṃsuka tree?" when asked "What was said by you?" they told the king the manner of what they had said. The king, having said "The kiṃsuka tree was seen by all four of you; only the charioteer, while showing you the kiṃsuka tree, was not asked, having classified 'At this time the kiṃsuka tree is of what kind, at this time of what kind'; therefore uncertainty has arisen in you," spoke the first verse -

196. "The kiṃsuka tree was seen by all, why then do you doubt here?
For the charioteer was not questioned in all situations."

Therein, "for the charioteer was not questioned in all situations" means: the kiṃsuka tree was seen by all of you, why then do you doubt here? The kiṃsuka tree has an appearance in all situations, but the charioteer was indeed not questioned by you in all situations; therefore uncertainty has arisen in you.

The Teacher, having shown this reason, having said "Just as, monk, those four brothers, having made a division, because of not having asked, gave rise to uncertainty about the kiṃsuka tree, so too you gave rise to uncertainty about this teaching," having fully awakened, spoke the second verse -

197. "Thus, for those by whom phenomena are not known through all knowledges; They indeed are uncertain about phenomena, like the brothers regarding the kiṃsuka tree."

Its meaning is - Just as those brothers were uncertain because of not having seen the kiṃsuka tree in all its states, thus for those by whom all phenomena classified as the six sense bases of contact, aggregates, primary elements, and elements are not known through all insight knowledges, not penetrated because of not having attained the path of stream-entry, they indeed are uncertain about those phenomena beginning with the sense bases of contact and so on, just as the four brothers regarding one and the same kiṃsuka tree.

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

The commentary on the Kiṃsukopama Birth Story is the eighth.

249. Commentary on the Sālaka Jātaka

"You will be my only son" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain great elder. He, it is said, having given the going forth to a certain boy, dwelt there oppressing him. The novice, being unable to endure the oppression, left the Order. The elder, having gone, entices him: "Young man, your robe will be yours alone, and the bowl too; my own bowl and robes too will be yours alone. Come, go forth." He, even though having said "I will not go forth," being told again and again, went forth. Then, from the day of his going forth onwards, the elder again vexed him. He, being unable to endure the oppression, having again left the Order, even though that one requested him on many occasions, said "You indeed do not treat me well, nor are you able to carry on without me; go, I will not go forth," and did not go forth. The monks raised up a discussion in the Teaching hall - "Friend, that boy is surely good-hearted; having known the great elder's disposition, he did not go forth." 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, is this one good-hearted; in the past too he was good-hearted indeed; having seen this one's fault once, he did not approach him again," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a householder's family, having come of age, earned his living by the sale of grain. A certain snake-charmer also, having trained a monkey, having made it take medicine, making it play with a snake, earned his living. He, when a festival was proclaimed in Bārāṇasī, wishing to enjoy the festival, having placed that monkey in the hands of that grain merchant saying "Do not be negligent with this one," having enjoyed the festival, on the seventh day, having gone to his presence, asked "Where is the monkey?" The monkey, just upon hearing the voice of its owner, came out from the grain shop with speed. Then he, having struck it on the back with a bamboo stick, having taken it, having gone to the park, having tied it to one side, fell into sleep. The monkey, having known the state of his sleeping, having freed its own bond, having fled, having climbed a mango tree, having eaten a ripe mango, dropped

the seed on the snake-charmer's body. He, having awoken, looking up, having seen it, enticing it thinking "Having deceived it with sweet words, having brought it down from the tree, I shall seize it," spoke the first verse -

198. "You will be my only son, and you will be the lord of our family;
Come down from the tree, dear Sālaka, come now, let us go home."

Its meaning is - you will be my only son, and the lord of my wealth in the family, come down from this tree, come, we shall go to our house. "Sālaka" - he said this addressing him by name.

Having heard that, the monkey spoke the second verse -

199. "Do you not think me a friend, yet you strike me with a bamboo stick;
We delight in the forest of ripe mangoes, go you home as you please."

Therein, "do you not think me a friend" means do you not think of me as "a friend," the meaning is you think "this one is a friend." "Yet you strike me with a bamboo stick" means that you thus despise me, and that you strike me with a bamboo sliver - thereby it explains that I do not come. Then, having said to him "We delight in this forest of ripe mangoes, go you home as you please," having flown up, he entered the forest. The snake-charmer too, displeased, went to his own house.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the monkey was the novice, the snake-charmer was the great elder, but the grain merchant was myself."

The commentary on the Sālaka Birth Story is the ninth.

250. Commentary on the Monkey Jātaka

"This sage, delighted in peace and self-control" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain deceitful monk. For his deceitful nature had become well-known among the monks. The monks raised up a discussion in the Teaching hall - "Friend, such and such a monk, having gone forth in the Buddha's Dispensation leading to liberation, fulfils the practice of deceit." 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, is this monk deceitful; in the past too he was deceitful indeed; for the sake of a mere fire, having been a monkey, he practised hypocrisy," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in the Kāśi country, having come of age, at the time when his son was running about and roaming around, when the brahmin wife had died, having taken his son on his hip, having entered the Himalayas, having gone forth in the going forth of sages, having made that son too a hermit boy, made his dwelling in a hermitage. At the time of the rainy season, while the sky rained in unbroken streams, a certain monkey, oppressed by the cold, gnashing his teeth, trembling, wandered about. The Bodhisatta, having brought great logs of wood, having made a fire, lay down on the small bed, and his little son too, rubbing his feet, sat down. That monkey, having put on as a lower garment and wrapped as an upper garment the bark garments belonging to a certain dead hermit, having placed a

cheetah-skin leather on his shoulder, having taken a carrying pole and water pitcher, having come in the guise of a sage, having practised deceitful action for the sake of fire at the door of the hermitage, stood there. The hermit boy, having seen him, entreating his father saying "Dear father, a certain hermit, oppressed by the cold, stands trembling; summon him here, he will warm himself," spoke the first verse -

200. "This sage, delighted in peace and self-control, he stands distressed by fear of the cold;
Come, let him enter this little house, to remove the cold and disturbance entirely."

Therein, "delighted in peace and self-control" means delighted in the peace of mental defilements beginning with lust and so on, and in the self-control of morality. "Sa tiṭṭhati" means he stands. "By fear of the cold" means by fear of the cold produced by wind and rain. "Distressed" means oppressed. "Pavisatumaṃ" means let him enter this. "Entirely" means wholly, without remainder.

The Bodhisatta, having heard his son's word, having risen, looking, having known his monkey nature, spoke the second verse -

201. "This is not a sage delighted in peace and self-control, this is a monkey whose range is the branches of excellent trees;
He is a defiler, an irritator, and also contemptible, if he should enter this dwelling he would defile it."

Therein, "whose range is the branches of excellent trees" means one whose range is the branches of excellent trees. "He is a defiler, an irritator, and also contemptible" means he is a defiler because of defiling every place he has gone to, an irritator because of striking against, contemptible because of his inferior nature. "If he should enter" means if he should enter this hermitage as a cattle pen, he would defile everything by making excrement and urine and by setting fire.

And having said thus, the Bodhisatta, having taken a firebrand, having terrified it, put it to flight. It, having flown up, entered the forest; it was gone just as it had departed, and did not come to that place again. The Bodhisatta, having produced the direct knowledges and the meditative attainments, taught the hermit boy the preliminary work on the circular meditation object; he too produced the direct knowledges and the meditative attainments. Both of them, not having fallen away from their meditative absorption, were heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching saying "Not only now, monks; from ancient times this one was deceitful indeed," having made known the truths, connected the Jātaka. At the conclusion of the truths, some became stream-enterers, some once-returners, some non-returners, some became Worthy Ones. "At that time the monkey was the deceitful monk, the son was Rāhula, but the father was myself."

The commentary on the Kapi Birth Story is the tenth.

The Jackal Chapter is the tenth.

Its summary:

Sabbadāṭhī and Dog, Guttila and Free from Desire;
Root Exposition, Fool's Advice, Homage with Feet, What, Parrot Simile;
Sālaka, Monkey - these are ten.

Then the chapter summary:

The Firm Chapter and Intimacy, Good Character and Like;
Growing, Firm Chapter and, Bīraṇa Grass Clump and Orange Robe;
Sandals and Jackal, ten chapters would be in the dyads.

The commentary on the Book of Twos is completed.



ABOUT THIS TRANSLATION

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

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