

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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13. Commentary on the Canon of Conduct (13. Cariyāpiṭaka-
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PaliVerse

5. The Collection of Minor Texts

13. Commentary on the Canon of Conduct

2. The Chapter on Bull Elephants

1. Commentary on the Mātuposaka Conduct

1. In the first discourse of the Second Chapter, "kuñjara" means an elephant. "Mātuposaka" means one who takes care of his blind and aged mother, feeble and decrepit with age. "Mahiyā" means on the earth. "Guṇena" means by the virtue of morality; at that time there is none equal to me.

For the Bodhisatta at that time was born in the elephant womb in a region of the Himalayas. He was entirely white, handsome, endowed with auspicious signs, a great elephant with a retinue of many hundreds of thousands of elephants. But his mother was blind. He, having given various kinds of sweet fruit into the trunks of the elephants, sent them to his mother. The elephants, without giving to her, ate them themselves. He, investigating, having known that incident, thinking "Having abandoned the herd, I shall support my mother alone," in the night-time, without the other elephants knowing, having taken his mother, having gone to the foot of Mount Caṇḍoraṇa, having placed his mother in a mountain cave situated in dependence on a lotus pond, he took care of her.

2-3. "Having seen in the forest wilds, a forester" means one forester, a man, wandering in that great forest, having seen me. "Reported me to the king" means he informed the king of Bārāṇasī about me.

For he, having lost the way, being unable to determine the direction, lamented with a loud sound. The Bodhisatta too, having heard his sound, thinking "This man is helpless; this is indeed not proper, that he should perish here while I am present," having gone to his presence, having seen him fleeing in fear, having asked "Hey, man, there is no fear for you in dependence on me; do not flee; why are you going about lamenting?" when he said "Master, I have lost the way; today is my seventh day," having said "My dear man, do not fear; I shall place you on the path of men," having caused him to sit on his own back, having taken him out from the forest, he turned back. That wicked one too, thinking "Having gone to the city, I shall inform the king," noting the trees and noting the mountains, having departed, went to Bārāṇasī. At that time the king's state elephant had died. That man, having approached the king, informed him of the fact that he had seen the great one himself. Therefore it was said "A fitting elephant for you, great king, dwells in the forest" and so on.

Therein, "fitting for you" means suitable and proper to make your mount. "There is no need for a trench" means for his capture there is no need or purpose for a trench to be dug all around for the purpose of cutting off his going, or for a she-elephant concealing herself with her ear-flap and a post called a stake to which he is to be tied

with a cast lasso-rope, or for such a deceptive pit, having entered which he cannot go anywhere. "Together with the capture" means at the very same time as the capture. "Will come" means he will come.

The king, having made this man the guide, having gone to the forest, sent the elephant trainer together with his retinue, saying "Bring the noble elephant spoken of by this man." He, having gone together with him, saw the Bodhisatta having entered the lotus pond and taking food. Therefore it was said -

4. Having heard that word of his, the king too, with a satisfied mind,
Sent an elephant tamer, a skilful trainer, well-trained.
5. "Having gone, that elephant tamer saw in the lotus pond;
One pulling up lotus roots and fibres, for the sustenance of his mother."

4-5. Therein, "a skilful trainer" means an elephant trainer skilled in the method of elephant binding and so on. "Well-trained" means thoroughly trained by reaching the goal of the science of training elephants.

6. "Having known my virtue of morality" means having known my virtue of morality thus: "This is a good thoroughbred elephant, not dull, not fierce, nor of mixed morality." How? "He considered my characteristics" means that, due to being well-trained in the craft of elephant training, he considered my characteristics all around. Therefore he, having said "Come, son," grasped my trunk.

7. The Bodhisatta, having seen the elephant trainer - "This fear has arisen for me from the presence of this man. I, however, am of great power, able to destroy even a thousand elephants. I am able, having become angry, to destroy the army and vehicles together with the realm. But if I become angry, my morality will be broken. Therefore, even though being struck with spears, I will not become angry" - having thus determined in his mind, having bowed his head, he stood quite motionless. Therefore the Blessed One said "That which was then my natural power, inherent in my body" and so on.

Therein, "natural" means established by intrinsic nature. "Inherent in the body" means bodily strength that accompanied the body itself, not accompanied by knowledge reckoned as skilfulness in means - this is the intention. "Today of a thousand elephants" means at the present time, of many thousands of elephants combined together. "Equal and similar in power" means having been exactly equal in bodily strength to them, similar, not merely by way of comparison. For at that time the Bodhisatta had arisen in a state elephant family.

8. "If I were to become angry with them" means if I were to become angry with those who have approached to seize me, I would be competent to crush their lives. Not only with them alone, but "even up to the human kingdom" means from whichever kingdom those human beings had come, I could strike even that entire kingdom, crushing it to bits.

9. "But I, for the protection of morality" means thus, though able, I am as if bound, guarded by the protection of morality, by the guarding of morality established in myself. "Do not make alteration in my mind" means I do not make in my mind the

method of beating and so on of those beings, which would be an alteration of that morality; I do not even arouse a thought therein. "Throwing me into the stake" means throwing into the impaling post; "having seen" is the remainder of the expression. If one asks why, "for the fulfilment of the perfection of morality" - the explanation is: for me who does not break morality in such instances, the perfection of morality will be fulfilled in no long time for the purpose of fulfilling the perfection of morality, I do not make that alteration in my mind.

10. In the verse "If they were to beat me" also, having made firm the protection of morality, it shows the very state of determination regarding morality. Therein, "koṭṭeyyumaṃ" means they would break. "Sīlakhaṇḍabhayā mama" means out of fear of the breaking of my morality.

But having thought thus, when the Bodhisatta stood motionless, the elephant trainer, having descended into the lotus lake, having seen the excellency of his marks, saying "Come, son," having grasped him with his trunk resembling a silver chain, on the seventh day arrived at Bārāṇasī. He, while still on the way, sent a message to the king. The king had the city decorated. The elephant trainer, having led the Bodhisatta, with perfumed flooring applied, adorned and prepared, to the elephant stable, having had him surrounded with a variegated curtain, informed the king. The king, having taken food of various excellent flavours, went and had it offered to the Bodhisatta. He, thinking "I shall not take food without my mother," did not take the morsel. Even when entreated, not having taken it -

"She must be that wretched one, blind, without a guide;
She strikes a stump with her foot, towards the mountain Caṇḍoraṇa."

He said. Having heard that, the king -

"Who is she to you, great elephant, blind, without a guide;
She strikes a stump with her foot, towards the mountain Caṇḍoraṇa." Having asked -

"She is my mother, great king, blind, without a guide;
She strikes a stump with her foot, towards the mountain Caṇḍoraṇa."

When this was said, today is the seventh day - of this one who was not taking food, saying "My mother has not obtained food." Therefore -

"Release this great elephant, who supports his mother;
Let the elephant be reunited with his mother, together with all his relatives."
Having said this, he had him released -

"And the elephant freed from bondage, the tusker freed from his chains;
Having rested for a moment, went to where the mountain was."

Therein, "kapaṇikā" means wretched one. "She strikes a stump with her foot" means lamenting due to blindness and the suffering of separation from her son, she strikes here and there against tree stumps with her foot. "Caṇḍoraṇaṃ patī" means facing towards the mountain Caṇḍoraṇa, wandering about at the foot of that mountain - this is the meaning. "Went to where the mountain was" means that noble elephant, freed

from bondage, having rested a little, having expounded the Teaching to the king with the verses on the ten duties of a king, having given the exhortation "Be diligent, great king," being venerated by the public with scents, garlands and so on, having departed from the city, on that very day having met together with his mother, he told all the news. She, with a satisfied mind -

"May that king live long, the increaser of the Kāsi realm;
Who released my son, always honouring the elders."

She gave thanksgiving to the king. The king, having become confident in the virtues of the Bodhisatta, having built a village not far from the lotus pond, established a regular duty for the Bodhisatta's mother and for him. At a later time, the Bodhisatta, when his mother had died, having performed the care of her body, went to a place named the Kuraṇḍaka Hermitage. Now at that place, five hundred sages, having descended from the Himalayas, dwelt. Having given that duty to them, the king, having had a stone image made in the likeness of the Bodhisatta, carried on a great honour. The inhabitants of the Indian subcontinent, annually having assembled together, held a religious festival called the Elephant Festival.

At that time the king was Ānanda, the she-elephant was Mahāmāyā, the forester was Devadatta, the mother-supporting noble elephant was the Lord of the World.

Here too the perfections beginning with the perfection of giving should be specified as is fitting. But since the perfection of morality was outstanding, that alone was set forth in the teaching. Likewise, even though born in the animal realm, in accordance with the state of being praised even by the Omniscient Buddha, by way of being like Brahmā, like the ancient gods, like the first teacher, worthy of offerings and so on, having cultivated a respectful mind towards his mother, having attended to it thus: "This mother is indeed very helpful to a son; therefore attendance upon one's mother has been laid down by the wise," having been the lord and sovereign of many thousands of elephants, of great might, a leader of the herd, being followed by them, not counting the obstacle of dwelling alone, having abandoned the herd, having become alone, thinking "I shall venerate the field of benefactors," the nourishing of his mother; having seen a man who had lost his way, out of compassion having taken him, the leading to human habitation; and the endurance of the offence committed by him; though able against the men headed by the elephant trainer who had come to capture him, thinking "Even by merely frightening them there will be oppression of them, and for me there will be the breaking and so on of my morality," not doing so, like a well-tamed one fit for riding, the approaching capture with ease; thinking "Without my mother I shall not swallow anything," the abstinence from food even for seven days; not producing the thought "By this man I have been caused to be bound," the suffusion of the king with friendliness; and the proclamation of the Teaching to him by various methods - such and so on are the powers and virtues of the Great Man that should be elucidated here. Therefore it was said - "Thus wonderful are these great sages, and marvellous; etc. in conformity with the Teaching."

The commentary on the Mātuposaka Conduct is finished.

2. Commentary on the Bhūridatta Conduct

11. In the second, "Bhūridatta" means one given equally to the earth. "Datta" was

indeed the name given by the Bodhisatta's mother and father at that time. Because he properly decided questions that arose in the nāga realm, in the realm of the great king Virūpakkha, and in the Tāvatiṃsa realm, and one day, when the great king Virūpakkha together with the assembly of nāgas had gone to the city of the gods and was seated surrounding Sakka, a question arose among the gods. No one was able to answer it. But having been permitted by Sakka, having gone to the excellent divan, the Great Being himself answered it. Then the king of gods, having venerated him with divine scented flowers, said "Datta, you are endowed with wisdom extensive and like the earth; from now on you are named Bhūridatta." For "bhūri" is a name for the earth; therefore, because of being equal to the earth, and because he delights in factual meanings, and because of being endowed with great wisdom reckoned as "bhūri," the Great Being became known as "Bhūridatta." And because of being endowed with great nāga supernormal power, he is "of great supernormal power."

For in the past, in this very cosmic cycle, the son of the king of Bārāṇasī, banished from the country by his father, dwelling in the forest, lived together with a certain nāga maiden. In the course of their living together, two children were born - a son and a daughter. They gave the son the name "Sāgarabrahmadatta" and the daughter "Samuddajā." He afterwards, by the elapse of his father, having gone to Bārāṇasī, exercised kingship. Then a king of nāgas named Dhataratṭha, exercising the nāga kingship in the nāga realm of five hundred yojanas, having heard what was said by a false-speaking tortoise named Cittacūḷa - "The king of Bārāṇasī wishes to give his own daughter to you; that princess named Samuddajā is lovely, beautiful, and pleasing" - Dhataratṭha, having sent four young nāga men, having frightened him who was unwilling to give her by means of a nāga terror, when he said "I give her," having sent a great present, with great nāga supernormal power and with a great retinue, having led his daughter to the nāga realm, established her in the position of queen-consort.

She afterwards, dependent on Dhataratṭha, obtained four sons - Sudassana, Datta, Subhoga, and Ariṭṭha. Among them, Datta was the Bodhisatta; he, in the very manner previously stated, because the name "Bhūridatta" was taken by Sakka with a gladdened mind, became known simply as "Bhūridatta." Then their father, having divided the kingdom into portions of a hundred yojanas each, gave them. There was great fame. Sixteen times sixteen thousand nāga maidens attended upon them. Even for the father, the kingdom was only one hundred yojanas. The three sons came month by month to see their mother and father, but the Bodhisatta came fortnightly.

One day, having gone together with the great king Virūpakkha to the attendance upon Sakka, having seen the Vejayanta mansion, the Sudhammā divine assembly hall, the Pāricchattaka coral tree, the Paṇḍukambala stone seat, the retinue of divine nymphs, and the exceedingly captivating success of Sakka, having been disgusted with the state of being a nāga thinking "Even this much is difficult to obtain for one established in the state of being a nāga; how much more so perfect enlightenment," having thought "Having gone to the nāga realm, having observed the Observance residence, I shall undertake morality itself; that is the ripening of enlightenment; it will be the cause of rebirth in this heavenly world," having gone to the nāga realm, he said to his mother and father - "Mothers and fathers, I will perform the Observance." When they said "Observe the Observance right here; for nāgas who have gone outside there is great danger," having done so once, being troubled by the nāga

maidens, the next time, without informing his mother and father, having addressed his own wife, "Dear lady, I, having gone to the human world - on the bank of the Yamunā there is a great banyan tree - not far from that, on the top of an ant-hill, having coiled my coils, having determined the Observance endowed with four factors, having lain down, I will perform the Observance," having departed from the nāga realm, he did so. Therefore it was said "With the great king Virūpakkha, I went to the world of the gods" and so on.

Therein, "with the great king Virūpakkha" means with the great king who is the overlord of the nāgas named Virūpakkha. "The world of the gods" means the Tāvatiṃsa heavenly world. "I went" means I went, I approached.

12. "There" means in that heavenly world. "I saw" means "I saw"; the word "tu" is merely an indeclinable particle. "Surely endowed with happiness" means absolutely endowed with happiness. For this was said by the Blessed One - "There are, monks, heavens named 'of the six sense bases of contact.' To such an extent, monks, it is not easy by description to reach how pleasant the heavens are," and. "For the purpose of going to that heaven" means for the purpose of going by way of rebirth in that heaven. "Moral rules and austerities" means the ascetic practice reckoned as morality. Or alternatively, "moral rules and austerities" means both the Observance day morality and the ascetic practice reckoned as the undertaking of relinquishment of one's own bodily limbs, beginning with "Let those who need my hide take my hide."

13. "Bodily function" means attending to one's toilet such as washing the face and so on. "Having eaten just enough for sustenance" means having brought food sufficient merely for the maintenance of the body in order to make the faculties free from agitation. "Four limbs" means four limbs. "Having determined" means having determined. "I lie" means I lie down.

14. "With outer skin" and so on is the showing of those four factors. Therein, the bestowing of outer skin and hide is one factor, the remaining ones are each one separately, and here by the taking of meat, blood too should be seen as included. "By this" means by these. "Let him take" means whoever has need of these outer skin and so on, this is given by me to him. "Let him take all" means he makes an invitation without regard for his own individual existence.

Thus, for the Great Being performing the Observance practice fortnightly in this very manner, a long period of time passed. Thus, as time went on, one day a certain hunter-brahmin together with his own son named Somadatta, having reached that place, at the break of dawn, having seen the Great Being surrounded by nāga maidens, went to his presence. At that very moment the nāga maidens, having dived into the earth, went to the nāga realm itself. The brahmin asked the Great Being - "Who indeed are you, sir, a god or a demon or a serpent?" The Bodhisatta, having revealed himself as he really was, thought: "If this one should go from here, he might make my dwelling here known to the public; on account of that there might be an obstacle to my Observance dwelling. What if I were to lead this one from here to the nāga realm and provide him with great success? Thus this one will delight right there; on account of that my Observance practice would last long." Then he said to him - "Brahmin, I will show you great glory, the delightful nāga realm; come, let us go there." "Master, I have a son; when he comes, I will come." "Go, brahmin, bring your

son." The brahmin, having gone, having reported that matter to his son, brought him. The Great Being, having taken both of them, by his own power brought them to the nāga realm. A divine individual existence appeared for them there. Then the Great Being, having given them divine success, gave four hundred nāga maidens to each. They experienced great success.

The Bodhisatta too, heedful, performs the Observance practice. Fortnightly, having gone to attend upon his mother and father, having spoken a talk on the Teaching, and from there having gone to the brahmin's presence, having asked about his health, having enquired "Whatever you have need of, you should say it," having said "Be content and delight," having exchanged friendly welcome with Somadatta too, he goes to his own dwelling. The brahmin, having dwelt there for a year, having become dissatisfied due to his meagre merit, having taken his son even though unwilling, having asked permission of the Bodhisatta, not having accepted the abundant wealth being given by him nor the jewel gem that grants all desires due to his misfortune, said "Having gone to the human world, I shall go forth." The Great Being, having commanded the young nāga men, brought him together with his son to the human world. Both of them, having taken off the divine ornaments and divine garments, descended into a pond to bathe; at that moment those disappeared and went to the nāga realm itself. Then the ochre rags that had been formerly worn fastened themselves upon their bodies, and having taken bows, arrows, and spears, having gone to the forest, having killed deer, they earned their livelihood in the former manner itself.

And at that time a certain hermit gave the Ālampāyana spell obtained from the king of the supaṇṇas, together with the medicines and spell procedures suitable for it, to a certain brahmin who was attending upon him. He, thinking "A means of livelihood has been obtained by me," having dwelt for a few days, having asked permission of the hermit, departing, gradually having reached the bank of the Yamunā, reciting that spell, goes along the highway. At that time, attendant nāga maidens from the Bodhisatta's dwelling, having taken that jewel gem that grants all desires, having placed it on the top of a heap of sand on the bank of the Yamunā, having played by its radiance at night, at the break of dawn, having heard the sound of that brahmin's spell, with the perception "A supaṇṇa!" threatened by fear, not having taken the jewel gem, having dived into the earth, they went to the nāga realm.

The brahmin, having taken that jewel gem, set out. At that moment, that hunter-brahmin, going to the forest together with his son for the killing of deer, having seen that jewel gem in his hands, having recognised "This is Bhūridatta's jewel gem that grants all desires," wishing to take it, having engaged in friendly conversation with him, having learnt of his nature as a spell-reciter, spoke thus - "If you will give me this jewel gem, thus I will show you a serpent of great majesty, whom having taken, going about through villages, market towns, and royal cities, you will obtain abundant wealth." When it was said "If so, having shown it, take it," having taken him, standing not far from the Bodhisatta who was lying on the top of an ant-hill at the place of performing the Observance, having coiled his coils, he stretched out his hand and showed him.

The Great Being, having seen that hunter, thinking "This one would create an obstacle to my Observance," even though he had led him to the nāga realm and

established him in great prosperity, he did not wish it. Having departed from there, wishing to go by himself, he did not wish to take even the jewel gem being given by me. But now he comes having taken a snake-charmer. If I were to become angry with this betrayer of friends, my morality will be broken. But the Observance endowed with four factors was determined by me from the very first; let it remain just as determined. Whether Ālampāyana cuts me or not, I will indeed not be angry with him" - having thus reflected, having closed his eyes, having made the perfection of determination the forerunner, having placed his head between his coils, having become quite motionless, he lay down. The hunter-brahmin too said "Dear Ālampāyana, take this serpent, give me the jewel." Ālampāyana, having seen the serpent, satisfied, not counting the jewel as anything, threw it into his hands saying "Take it, brahmin." It, having slipped from his hand, as soon as it had fallen on the earth, entered the earth and went to the nāga realm itself. The hunter-brahmin, having fallen away from both the jewel gem and the friendship with Bhūridatta, departed without any support.

15. Ālampāyana too, having smeared his own body with medicines of great power, having chewed a little, having saturated the spittle on his own body, muttering a divine spell, having approached the Bodhisatta, having seized him by the tail, having dragged him, grasping firmly on the head, having opened his mouth, having chewed the medicine, he poured it together with spittle into his mouth. The Great Being, of a clean nature, not being angry out of fear of breach of morality, did not open his eyes. Then, by the power of the medicine and spell, having seized him by the tail, having made his head downwards, having shaken him, having caused him to disgorge the food he had taken, having made him lie down at full length on the ground, he crushed him with his hands as if crushing lentils. The bones were as if being ground to powder.

Again, having seized him by the tail, he beat him as if beating a cloth. The Great Being, even though experiencing such suffering, was indeed not angry. On the contrary, he reflected upon his own morality only. Thus he, having made the Great Being weak, having prepared a box with creepers, put the Great Being in there. But his body, being large, does not fit in there. Then, having pushed him in by striking with his heel, having taken the box, having gone to a village, having set it down in the middle of the village, he called out "Let those wishing to see the dancing of the serpent come!" The entire village inhabitants assembled. At that moment Ālampāyana said "Come out, great serpent!" The Great Being thought - "Today it is fitting for me to perform, pleasing the assembly; thus Ālampāyana, having obtained abundant wealth, satisfied, will release me; whatever he makes me do, that I shall do."

Then, as he was coming out of the box, he said "Be large!" and he became large. When it was said "Be small, round, hoodless, one-hooded, two-hooded, up to a thousand-hooded, tall, short, with visible body, with invisible body, with half body visible, blue, yellow, red, white, crimson, emit smoke, emit a crest of flame and water!" having created each and every form that was spoken by him, he displayed a dance. Having seen that, people, filled with wonder and amazement, gave much unwrought gold, gold, cloth, ornaments and so on. Thus in that village he obtained about a hundred thousand. Although he, when seizing the Great Being, had said

"Having obtained a thousand, I shall release him." But having obtained that wealth, out of greed for wealth he did not release him, thinking "Even in a small village so much wealth has been obtained by me; in a city, it is said, I shall obtain abundant wealth."

He, having established a household in that village, having had a box made of jewels constructed, having put the Great Being in there, having mounted a comfortable carriage, with a great retinue, having made him perform in villages, market towns, and royal cities, arrived at Bārāṇasī; he gives the serpent king honey-coated parched corn, and gives unbound flour. He did not take food out of fear of not being released. And even though he was not taking food, beginning with the four city gates, he made him perform here and there for about a month at each place. Therefore it was said "Pointed out by the ungrateful one" and so on.

Therein, "pointed out" means this serpent was spoken of, having shown his location thus: "He lies on the top of an ant-hill near such and such a banyan tree." "By the ungrateful one" means the intention is: by the hunter-brahmin, a betrayer of friends, who did not recognise the assistance done by oneself. "Ālampāyana" means a snake-charmer brahmin who obtained the name "Ālampāyana" thus through the recitation of the Ālampāyana lore. "Seized me" means he seized me. "Makes me perform here and there" means he makes me perform here and there in villages, market towns, and royal cities for the purpose of his own livelihood.

17. "Lighter to me than grass" means the giving up of one's own life, having been lighter even than the giving up of a blade of grass, presents itself to me - this is the meaning. "Like the overturning of the earth" shows that the transgression of morality, however, like the overturning of the great earth which is two hundred thousand yojanas thick plus forty thousand more, having been even weightier than that, presents itself to me.

18. "Continuously for a hundred births" means because of non-transgression of morality continuously even through many hundreds of my births, in many hundreds of births. "I would give up my life" means I am able to give up. "I would indeed not break morality" means but I would indeed not break, not destroy even a single morality that has been taken upon oneself. "For the sake of the four continents" - he shows that even for the sake of the sovereignty of a universal monarch.

19. Now, to show that for the purpose of which, having given up even his own life, morality alone was then protected, and that by that protection of morality, alteration of mind was not made towards the hunter and Ālampāyana brahmins who were doers of harm, he spoke the concluding verse "But I." That is just the meaning already stated below.

But thus, when the Great Being had come into the hands of the snake-catcher, his mother, having seen a bad dream and not seeing her son there, was overcome by sorrow. Then her eldest son Sudassana, having heard that news, sent Subhoga saying "Having gone to the Himalayas, having searched for Bhūridatta in the five great rivers and the seven great lakes, come back." He sent Kāṇāriṭṭha saying "Having gone to the world of the gods, if Bhūridatta has been taken there by deities wishing to hear the Teaching, bring him back from there." But he himself, thinking "I shall search in the human world," departed from the nāga realm in the guise of a hermit. His half-

sister named Accimukhī, out of exceeding affection for the Bodhisatta, followed him. Having transformed her into a frog and having placed her among his matted hair, beginning with the Great Being's place of Observance practice, searching everywhere, gradually having reached Bārāṇasī, he went to the king's gate. At that time Alampāyana, in the royal courtyard, in the midst of the public, having opened the box to show the king Bhūridatta's performance, gave the signal "Come, great serpent!"

The Great Being, having put out his head and looking about, having seen his elder brother, having come out from the box, set forth towards him. The great multitude, frightened, drew back. He, having gone and having paid respect to him, having turned back, entered the box itself. Alampāyana, with the perception "This ascetic has been bitten by this one," said "Do not fear, do not fear." Sudassana, having raised a dispute with him saying "What will this serpent do to me? There is no snake-catcher equal to me," having called his sister saying "You boast having taken this serpent; I, wishing to, will destroy you with this frog," stretched out his hand. She, having heard his voice, lying among the matted hair, having uttered the frog's cry thrice, having come out, having sat on his shoulder, having flown up, having dropped three drops of poison on the palm of his hand, entered again into his matted hair itself.

Sudassana, having shown the drop of poison, said "If this drop falls upon the earth, all medicinal herbs, grasses, and forest trees will perish. If it is thrown into the sky, the rain god will not rain for seven years. If it falls into water, as far as there are water-born living beings there, all would die." Having said this, in order to make the king believe, having had three pits dug, he filled one with various medicines, the second with cow-dung, and having filled the third with divine medicines, he dropped the poison drop into the middle pit. At that very moment, having smouldered, a flame arose. It, having gone, seized the cow-dung pit. From there too, a flame having arisen, having taken hold of the one full of divine medicines, having burnt up the divine medicines, was extinguished. The heat, having pervaded Alampāyana standing there not far from the pit, having stripped off his bodily skin, departed. He became a white leper. He, frightened by fear, uttered the words "I release the king of serpents" thrice. Having heard that, the Bodhisatta, having come out from the jewel box, having created a body adorned with all ornaments, stood with divine grace. Sudassana and Accimukhī likewise stood in the same way.

Then Sudassana informed the king of his status as nephew. Having heard that, the king, having embraced them and having kissed them on the head, having led them to the inner palace, having shown great honour and respect, making friendly conversation with Bhūridatta, asked "Dear son, how did Alampāyana seize you who are of such great majesty?" He, having related everything in detail, expounded the Teaching to his maternal uncle saying "Great king, it is fitting for a king to exercise kingship in this manner." Then Sudassana, having taken leave of his maternal uncle saying "Maternal uncle, my mother, not seeing Bhūridatta, is wearied; it is not possible for us to make delay here," went together with Bhūridatta and Accimukhī to the nāga realm itself.

Then there the great man, lying down on a sick bed, having esteemed the Vedas and sacrifices and brahmins before the great assembly of nāgas who had come for the purpose of enquiring after the sick, when Kāṇāritṭha was speaking, having broken

that theory, having expounded the Teaching by various methods, having established them in accomplishment in morality and accomplishment in right view, having observed the precepts for as long as life, having performed the Observance practice, at the end of his life span filled the city of heaven.

At that time the mother and father were the great royal families. The hunter-brahmin was Devadatta, Somadatta was Ānanda, Accimukhī was Uppalavaṇṇā, Sudassana was Sāriputta, Subhoga was Mahāmoggallāna, Kāṇāriṭṭha was Sunakkhatta, Bhūridatta was the Lord of the World.

For him here too the remaining perfections should be specified by the very method stated above. Here too, although standing in the sovereignty of the nāga world resembling the success of the heavenly world, being attended upon like a beautiful painting by sixteen thousand nāga maidens in his own nāga realm of a hundred yojanas, without becoming intoxicated with the vanity of supremacy - the fortnightly attendance upon mother and father, the honouring of elders in the family, having cut short at that very moment the questions that arose in the entire assembly of nāgas, the assembly of the Four Great Kings, and the assembly of the Tāvatiṃsa, in the midst of each respective assembly, with his own weapon of wisdom like a well-sharpened weapon cutting through a bundle of white water-lily stalks, the proclamation of the Teaching agreeable to their minds; having abandoned the achievement of wealth of the aforesaid kind, the determination of the Observance endowed with four factors without regard for his own body and life; and there, through fear of deceiving his acknowledgment, the going into the hands of the snake-catcher; and the dropping of spittle mixed with poison into his mouth, having seized the tail the pulling, the dragging, the rubbing on the ground, the crushing, the beating - even though inflicting such various kinds of alteration, even though experiencing such great suffering, even though able by merely looking with anger to reduce him to ashes, having reflected upon the perfection of morality, through fear of breaking morality the absence of even the slightest alteration of mind; or the compliance with his mind thinking "I shall make him obtain wealth"; the not becoming angry even without determining morality towards the ungrateful, friend-betraying hunter-brahmin who was brought back again by Subhoga; having broken the wrong theory spoken by Kāṇāriṭṭha, having spoken the Teaching in many ways, the establishing of the assembly of nāgas in the precepts and in right view - such and similar powers and virtues of the Bodhisatta should be elucidated. Therefore this is said - "Thus wonderful indeed are these, etc. in conformity with the Teaching."

The commentary on the Bhūridatta Conduct is finished.

3. Commentary on the Campeyya Nāga Conduct

20. In the third, "Campeyyaka" means in between the countries of Aṅga and Magadha there is a river named Campā; underneath it, because the nāga realm too was nearby, it was also named Campā; the king of serpents born there was Campeyyaka. "Even then I was righteous" means even at that time of being the Campeyya king of serpents, I was a practiser of righteousness.

For the Bodhisatta at that time, having been born in the Campā nāga realm, was a king of serpents named Campeyya, of great supernormal power and great might. He, exercising the nāga kingship there, experiencing a success of sovereignty similar to the success of wealth of the king of gods, because there was no opportunity for the fulfilment of the perfections, thinking "What is this animal realm to me? Having observed the Observance, having been freed from here, I shall properly fulfil the perfections," from then on performs the Observance practice in his very own mansion. Adorned nāga maidens come to his presence. He, thinking "Here there will be an obstacle to my morality," having departed from the mansion, sits in the park. There too they come. He thought - "Here there will be defilement of my morality; having departed from here, from the nāga realm, having gone to the human world, I shall observe the Observance." He, from then on, on Observance days, having departed from the nāga realm, not far from a certain borderland village, near the road, on the top of an ant-hill, thinking "Let those desirous of my hide and so on take the hide and so on, or those desirous of making a performing snake, let them make a performing snake," having given up his body through giving, having coiled his coils, lying down, he observes the Observance on the fourteenth and fifteenth days, and on the first day of the fortnight he goes to the nāga realm. As he was thus performing the Observance, a long period of time passed.

Then the Bodhisatta, when told by his own queen-consort named Sumanā "Sire, you go to the human world and observe the Observance, and that is dangerous and perilous," having stood on the bank of the auspicious pond, said "If, dear lady, anyone having struck me will torment me, the water of this pond will become turbid. If a supañña seizes me, the water will boil. If a snake-catcher seizes me, the water will become the colour of blood." Having told her these three signs, having determined the fourteenth-day Observance, having departed from the nāga realm, having gone there, he lay down on the top of the ant-hill, adorning the ant-hill with the beauty of his body. For his body was white like a silver chain, his head was like a red woollen ball, his body was the size of a ploughshare; but in the time of Bhūridatta it was the size of a thigh, and in the time of Saṅkhapāla it was the size of a single-hulled boat.

At that time a certain young man of Bārāṇasī, having gone to Takkaṣilā, having learnt the Ālampāyana spell, going to his own village by that road, having seen the Great Being, having thought "What is the use of going to the village empty-handed? Having taken this serpent, making him perform in villages, market towns, and royal cities, having produced wealth, I shall go," having taken the divine medicines, having recited the divine spell, went to his presence. From the time of hearing the divine spell, for the Great Being it was as if heated probes were being inserted into his ears, as if he were being crushed on the head with a sharp point. He, thinking "Who indeed is this?" having raised his head from between his coils, looking about, having seen the snake-catcher, thought - "My poison is of risen potency; if I, having become angry, were to release the breath from my nostrils, this one's body would scatter like a handful of chaff; then my morality will be broken. I shall not look at him." He, having closed his eyes, placed his head between his coils. The snake-catcher brahmin, having chewed the medicine, having recited the spell, poured spittle on the Great Being's body. By the power of the medicines and the spell, at each place touched by the spittle, it was as if it were the time for blisters to arise.

Then he, having seized him by the tail, having dragged him, having made him lie down at full length, having pressed him down with a forked stick, having made him weak, having firmly seized his head, squeezed him. The Great Being opened his mouth. Then, having poured spittle into his mouth, by the power of the medicine and spell, he broke his fangs. His mouth filled with blood. The Great Being, enduring such suffering out of fear of breach of his own morality, did not even so much as open his eyes and look. He too, thinking "I shall make the king of serpents weak," beginning from the tail, as if grinding the bones, having crushed the entire body, performed what is called the slab-wrapping, performed what is called the thread-rubbing, and having seized him by the tail, performed what is called the cloth-beating. The Great Being's entire body was smeared with blood; he endured great pain.

Then, having known his feebleness, having made a box with creepers, having put him in there, having led him to a borderland village, he caused him to perform in the midst of the public. In colours such as blue and so on, in shapes such as round, quadrangular and so on, in sizes such as minute, massive and so on, whatever the brahmin wishes, the Great Being, having made that very thing, dances, and makes even a hundred hoods or a thousand hoods. The public, having become pleased, gave much wealth. In a single day alone he obtained a thousand coins and requisites worth a thousand. The brahmin had thought from the very beginning "Having obtained a thousand, I shall release him." But having obtained that wealth, "Even in a borderland village so much wealth has been obtained by me; when shown to kings, royal ministers, and chief ministers, how much wealth shall I obtain!" - having taken a cart and a comfortable carriage, having placed the requisites on the cart, seated in the comfortable carriage, "With a great retinue, causing the Great Being to perform in villages, market towns, and royal cities, having caused him to perform in the presence of King Uggasena in Bārāṇasī, I shall release him" - he set forth. He, having killed frogs, gives them to the serpent king. The serpent king, thinking "Again and again, in dependence on me, he will kill," does not eat. Then he gave him honey-parched corn. He too, thinking "If I take food, death will occur right inside the box," does not eat.

21. The brahmin, within the span of a month, having reached Bārāṇasī, causing him to perform in the villages outside the city gates, obtained abundant wealth. The king too, having had him summoned, said "Make him perform for us too." "Very well, Sire, tomorrow on the fifteenth I shall make him perform for you," he said. The king, having had the drum circulated "Tomorrow the king of serpents will dance in the royal courtyard; let the public assemble together and watch," on the following day, having had the royal courtyard adorned, had the brahmin summoned. He, having led the Great Being in a jewel box, having placed the box on a variegated carpet, sat down. The king too, having descended from the mansion, surrounded by the public, sat down on the royal seat. The brahmin, having taken out the Great Being, made him dance. The Great Being displayed for him whatever manner he thought of. The public was unable to sustain themselves in their own nature. Thousands of wavings of garments occurred. A rain of jewels rained upon the Bodhisatta. Therefore it was said "Even then me, practising the Teaching" and so on.

Therein, "even then" means when I was the king of serpents Campeyyaka, even then. "Practising the Teaching" means one who practises only the Teaching of the ten wholesome courses of action, not even the slightest unrighteousness - thus "one who practises the Teaching." "Having observed the Observance" means the Observance observed by way of protecting the noble Observance morality endowed with eight factors. "Plays at the king's gate" means he causes him to perform at the house-gate of King Uggasena in Bārāṇasī.

22. "Whatever colour he thought of" means that snake-charmer brahmin thought "Let there be whatever colour beginning with blue and so on." Therefore it was said "whether blue, yellow, or red." Therein, "blue or" - the word "or" has the meaning of non-restriction, stated in short form for the sake of metrical ease in the verse; by that word "or" it includes the remaining distinctions of colour such as white and so on, distinctions of shape such as round and so on, and distinctions of size such as small and large and so on, which were not stated. "Following his mind" means conforming to the mind of that snake-charmer. "Like what was thought of" shows that "I appeared to the onlooker in whatever form was thought of by him."

23. And not merely the seeing of the manner of thinking is my power. But further, "I could make dry land into water, and water into dry land" means having taken dry land, the great earth, as water, and having taken water also, I would be able to make it earth - of such great power too. "If I were to become angry with him" means if I were to become angry with that snake-charmer. "I could reduce him to ashes in a moment" means at the very moment of the arising of wrath I could reduce him to ashes.

24. Thus the Blessed One, having shown his ability to ward off the harm arising to himself at that time, now, to show the intention on account of which that warding off was not done, said beginning with "If I were to become a master of my mind."

Its meaning is - "This snake-catcher afflicts me exceedingly, he does not know my power; come, let me show him my power" - having become angry, if even by merely looking I had been a master of my mind, then he would have scattered like a handful of chaff. I would have declined from what I had undertaken, from morality. And that being so, for one fallen away from morality, one whose morality is broken, that which was longed for by me from the feet of the One Possessed of the Ten Powers Dīpaṅkara onwards - the highest good, the state of Buddhahood - that does not succeed.

25. "Let this body be broken" means this body, made of the four primary elements, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction - however much let it be broken, let it perish, right here in this very place let it be scattered like a handful of chaff thrown into a great wind, "I would indeed not break morality, like chaff being scattered" means but morality, which has become the cause for the accomplishment of the highest good, even when this carcass is being scattered like a handful of chaff, I would indeed not break it - having thought "Having become indifferent to body and life, I shall fulfil just the perfection of morality," he then endured such suffering - this is what it shows.

Then a month was completed for the Great Being who had come into the possession

of the snake-catcher; for that much time he was without food. Sumanā, thinking "My husband is taking too long; what indeed is the situation?" looking at the pond, having seen water of the colour of blood, having known "He must have been seized by a snake-catcher," having departed from the nāga realm, having gone to the vicinity of the ant-hill, having seen the place where the Great Being was seized and the place where he was tormented, having wept and lamented, having gone to a borderland village, having asked, having heard that news, having gone to Bārāṇasī, stood weeping in the sky at the king's gate. The Great Being, while just dancing, looking up at the sky, having seen her, ashamed, having entered the box, lay down.

The king, at the time of his entering the box, thinking "What indeed is the reason?" looking here and there, having seen her standing in the sky, having asked "Who are you?" having heard of her state as a nāga maiden, having come to the conclusion "Without doubt the king of serpents, having seen her, was ashamed and entered the box, and the supernormal power as displayed is of the king of serpents himself, not of the snake-catcher," having asked "This king of serpents is of such great might; how indeed did he come into this one's possession?" and having heard "This king of serpents is a practiser of the Teaching, virtuous, observing the Observance on the fourteenth and fifteenth days, having given up his own body through giving, he lies down on the top of an ant-hill near the highway; there this one was seized by him; this one has many thousands of women comparable to celestial nymphs; the success of the nāga realm is similar to the success of the heavenly world; this one is of great supernormal power, of great might, able to overturn the entire earth; only because 'my morality will be broken' he experiences such alteration and suffering" - having been struck with religious emotion, at that very moment, having given much wealth and great fame and sovereignty to that snake-catcher brahmin - "Come, my dear, release this king of serpents" - thus he had him released.

The Great Being, having caused the serpent appearance to disappear, stood in the appearance of a young man like a divine prince. Sumanā too, having descended from the sky, stood near him. The king of serpents, having made salutation with joined palms to the king, requested "Come, great king, come to see my dwelling." Therefore the Blessed One said -

"The released Campeyyaka serpent said this to the king:
'Homage to you, King of Kāśi, homage to you, increaser of Kāśi;
I raise my joined palms to you, may you see my dwelling.'"

Then the king allowed his going to the nāga realm. The Great Being, having taken him together with his retinue, having led them to the nāga realm, having shown his own supremacy and success, having made them dwell there for a few days, had a drum beaten - "Let the entire royal retinue take as much as desired of wealth such as unwrought gold, gold and so on." And he sent wealth to the king by many hundreds of carts. Having exhorted with the ten discourses on the duties of a king - "Great king, a king should give gifts, morality should be guarded, righteous protection, shelter and guard should be arranged everywhere" - he dismissed him. The king, having departed from the nāga realm with great fame, went to Bārāṇasī itself. Thenceforth, it

is said, unwrought gold and gold arose on the surface of Jambudīpa. The Great Being, having observed the precepts, having performed the Observance practice fortnightly, together with his retinue, filled the city of heaven.

At that time the snake-catcher was Devadatta, Sumanā was Rāhula's mother, Uggasena was the Elder Sāriputta, the king of serpents Campeyyaka was the Lord of the World.

For him here too the remaining perfections should be specified as is fitting. Here the marvellous powers of the Bodhisatta are according to the method stated above.

The commentary on the Campeyya Nāga Conduct is finished.

4. Commentary on the Cūḷabodhi Conduct

26. In the fourth, "Cūḷabodhi" - with reference to the individual existence as the wandering ascetic Mahābodhi, the designation "Cūḷabodhi" is assigned here; but it should be seen that in this very Jātaka, Mahābodhi, his elder brother and so on, does not come into being. "Susīlavā" means well virtuous; the meaning is accomplished in morality. "Having seen existence as peril" means having seen existence beginning with sensual existence as something to be feared. "Renunciation" - here the elision of the word "and" should be seen; thereby the term "having seen" is drawn in. This is what is meant - By reviewing these eight grounds for spiritual urgency - birth, ageing, illness, death, suffering in the realms of misery, suffering rooted in the round of rebirths in the past, suffering rooted in the round of rebirths in the future, and suffering rooted in the search for food in the present - having seen all existence classified as sensual and so on presenting itself as the fear of the round of rebirths, and having seen as its opposite, by the eye of knowledge established through oral tradition and so on, this threefold renunciation - namely Nibbāna, serenity and insight meditation which are the means for that, and going forth which is the means for those - he went forth from the household state beset with many dangers by undertaking the going forth as a hermit, and departed.

27. "Companion" means his former companion, one who had become his wife during his time as a householder. "Resembling gold" means with skin resembling gold. "Without concern for the round of rebirths" means free from attachment to the round of rebirths. "Went forth into renunciation" means she departed from the house for the purpose of renunciation; the meaning is she went forth.

28. "Attachment" (ālayo) means that by which beings are attached, that is, craving; through the absence of that, they are "free from attachment" (nirālayā). For that very reason, because of the cutting off of the bond of craving towards relatives, they are "with kinship severed" (chinnabandhu). Having thus shown the absence of the householder's bondage, now in order to show the absence of whatever bondage there is even for some among those gone forth, "without concern for family or group" was said. Therein, "family" (kule) means the supporting family. "Group" (gaṇe) means the group of ascetics; the rest are called fellow practitioners of the holy life. "They approached" (upāgamuṃ) means both of us approached.

29. "There" means in the vicinity of Bārāṇasī. "Prudent" means wise. "Undisturbed" means undisturbed by people because of being devoid of the passage of people. "Quiet" means quiet because of being devoid even of the cries of deer and birds, since they had been driven away. "In the royal garden we both dwelt" means in the garden of the king of Bārāṇasī, we two people then dwelt.

Herein this is the progressive discourse - In the past, in this very fortunate cosmic cycle, the Bodhisatta, having passed away from the Brahma world, was reborn as the son of a certain brahmin of great wealth in a Kāśī village. At the time of his name-giving, they gave him the name "Prince Bodhi." When he had come of age, having gone to Takkaśilā, having learnt all the crafts, for him who had returned, even though unwilling, his mother and father brought a girl of good family of the same caste. She too, having just passed away from the Brahma world, was one bearing the highest beauty, comparable to a celestial nymph. For those two, even though unwilling, they arranged the marriage with each other. But for both of them, the arising of mental defilements had never occurred before; there was not even a looking at each other under the influence of lust, let alone talk of other contact. Thus they were of pure morality.

Afterwards, when the mother and father of the Great Being had died, having performed the funeral rites for them, having summoned her, he said: "Dear lady, take this wealth of eighty ten millions and live happily." "But what about you, master's son?" "I have no need for wealth; I shall go forth." "But does the going forth not befit women too?" "It does, dear lady." "If so, I too have no need for wealth; I too shall go forth." Both of them, having given up all their wealth, having given a great gift, having departed, having entered the forest, having gone forth, sustaining themselves by wandering for gleanings on fruits and unripe fruits, having dwelt for ten years in just the happiness of the going forth, wandering on a journey through the country for the purpose of partaking of salt and sour things, gradually having reached Bārāṇasī, they dwelt in the royal garden. Therefore it was said: "In the royal garden we both dwelt."

30. Then one day the king went for amusement in the park. Having gone to a place near them, who were spending their time on one side of the park in the happiness of the going forth, looking at the female wandering ascetic who was supremely pleasing and bearing the most excellent form, having become enamoured through the power of defilements, he asked the Bodhisatta "Who is this female wandering ascetic of yours?" When he said "She is nothing at all; she has gone forth solely in the same going forth; but during her time as a householder she was a foot-attendant wife," the king, the blind fool, thinking "It seems this one is indeed nothing to him, but during his time as a householder she was his foot-attendant wife; what if I were to bring her into the inner palace; thereby I shall know his practice regarding her," being unable there to restrain his own enamoured mind, commanded a certain man "Take this female wandering ascetic to the king's dwelling."

He, having agreed to that, having said "Unrighteousness prevails in the world" and so on, took her away even as she was lamenting, and set out. The Bodhisatta, having heard the sound of her lamentation, looked once and did not look again. Thinking "But if I were to prevent them, having corrupted my mind towards them, there will be an obstacle to my morality," he sat reflecting upon just the perfection of morality.

Therefore it was said "Having gone to see the park, the king saw the brahmin woman" and so on.

Therein, "who is she to you, whose wife is she" means: who is she to you, to you; is she a wife, or being a sister, whose wife is she of another?

31. "She is not my wife" - certainly she was my wife during the time as a householder, but from the time of going forth she is not my wife, nor am I her husband; however, only "she shares the same teaching, under one discipline" - I too am a wandering ascetic and she too is a female wandering ascetic - thus of the same practice, under one discipline by the discipline of wandering ascetics; the meaning is a fellow practitioner of the holy life.

32. "Filled with lust and bound to Tissā" means having been filled with lust through sensual lust and bound to her. "Having caused the servants to seize her" means having caused the servants to seize her, or having commanded his own royal servants and having caused them to seize that female wandering ascetic. "Oppressing her by force" means oppressing and afflicting her, who was unwilling, by dragging and pulling about and so on; even so, as she would not come, having caused the royal servants to seize her by force, by violence, he led her into his own inner palace.

33. "Water-bowl wife" means a wife taken by touching a water bowl is called a "water-bowl wife." This expression should be seen as merely an indication by way of being a former wife. She, however, was provided to him by his mother and father through a brahmin marriage arrangement. And "odapattakiyā" is a locative in the sense of the characteristic of one state by another state. "Born together" means born together by way of the birth of going forth; therefore he said "under one discipline." And "ekasāsanī" here is a nominative used in the locative sense; the meaning is "ekasāsaniyā." "Nayantiyā" means being led away. "Irritation arose in me" means this brahmin woman was your wife during the time as a householder, virtuous, and during the time of going forth, a sister born together by virtue of being a fellow practitioner of the holy life. She is being dragged away by force in front of you and led off. Incited by manly pride thus "Bodhi brahmin, what of your manhood?" - like a venomous snake that had been lying in an ant-hill hole for a long time, struck by some man, making its hood with a "susū" hiss - irritation suddenly arose from my mind.

34-35. "When irritation arose" means together with the arising of irritation, immediately after its arising - this is the meaning. "I remembered my moral rules and austerities" means I reflected upon my own perfection of morality. "Right there I restrained the irritation" means right there on that very seat, just as I was seated, I prevented that irritation. "I did not allow it to grow further" means from that single arising onwards, I did not allow it to grow upward beyond that. This is what is meant - As soon as irritation had arisen, having reproached himself thus: "Are you not, O wandering ascetic aspiring to enlightenment, one who wishes to penetrate the knowledge of omniscience having fulfilled all the perfections? What then is this stumbling even in the mere matter of morality? This is like the desire of cattle sinking in water merely hoof-deep to reach the far shore of the great ocean" - having

restrained the irritation at that very moment by the power of reflection, he did not allow it to grow by way of arising again. Therefore he said "If anyone were to beat that brahmin woman" and so on.

Its meaning is - If that king or anyone else were to beat that female wandering ascetic, that brahmin woman, with a sharp and whetted spear, if he were to cut her into fragments, even so I would indeed not break my morality, my own perfection of morality. Why? Because of enlightenment itself, for only with morality unbroken in all respects is it possible to attain perfect enlightenment, not with anything otherwise.

36. "This brahmin woman is not odious to me" means that brahmin woman, by birth, by clan, by family district, by accomplishment of good conduct, by long acquaintance, and by accomplishment of virtues beginning with going forth - in every way she is not odious to me, not disagreeable; there is no state of being disagreeable towards her on my part whatsoever. "Nor is strength not found in me" means strength is indeed not not found in me; it is there indeed. He shows that "I have the strength of an elephant, endowed with power; if I wished, having suddenly risen up, having struck down those men who were dragging her, having taken her, I am able to go to whatever place I wished." "Omniscience is dear to me" means more than that female wandering ascetic by a hundredfold, a thousandfold, a hundred-thousandfold, the knowledge of omniscience itself is dear to me. "Therefore I shall guard morality" means for that reason I shall guard morality itself.

Then that king, without making any delay in the park, having gone more quickly, having summoned that female wandering ascetic, invited her with great fame. She spoke of the disadvantage of fame, the virtue of going forth, and the fact that she and the Bodhisatta, having abandoned a great mass of wealth, had gone forth with a sense of urgency. The king, not being able to win her mind by any method, thought - "This female wandering ascetic is moral, of good character; that wandering ascetic too, when she was being dragged away and led off, showed no alteration whatsoever, indifferent in mind in all respects. This is indeed not proper for me, that there should be an alteration towards those endowed with virtues. What if I were to take this female wandering ascetic, go to the park, and ask forgiveness of this one and that wandering ascetic?" Having thought thus, having commanded men "Bring the female wandering ascetic to the park," having gone first of all himself, having approached the Bodhisatta, he asked - "My dear one gone forth, when that female wandering ascetic was being led away by me, did irritation arise in you?" The Great Being said -

"It arose in me but was not released, it was not released from me while living;
Just as abundant rain quickly prevents dust."

Having heard that, the king, having thought "Does he speak with reference to irritation itself, or something else such as a craft and so on?" asked again -

"What arose in you and was not released, what was not released from you while living;
Just as abundant rain prevents dust, which one did you ward off?"

Therein, "it arose" means it arose once; it did not arise again. "Was not released" means however, by way of producing bodily and verbal alteration, it was not released; the meaning is he did not let it go to occur outwardly. "Just as abundant

rain prevents dust" means just as in the last month of summer, an abundant shower of unseasonable rain completely prevents the dust that has arisen, so appeasing that, I prevented it; the meaning is "I prevented it."

Then the great man, making known the danger in wrath in various ways -

"When it has arisen one does not see, when it has not arisen one sees well;
It arose in me and was not released, wrath, the domain of the imprudent.

"That by whose arising enemies, seekers of suffering, rejoice;
It arose in me and was not released, wrath, the domain of the imprudent.

"And in whom, when it arises, one does not understand one's own welfare;
It arose in me and was not released, wrath, the domain of the imprudent.

"By which one overpowered gives up the wholesome, and causes another to neglect even extensive benefit;
That one with a dreadful army, powerful, a crusher, wrath, great king, did not release from me.

"When wood is being churned, fire is born;
That very wood it burns, from which that fire arises.

"Thus for a foolish man, an ignorant one not understanding;
From rivalry wrath is born, and he too is burnt by that very thing.

"Like fire in grass and wood, for whom wrath increases;
His fame diminishes, like the moon in the dark fortnight.

"Like a fire without fuel, in whom wrath is calmed;
His fame increases, like the moon in the bright fortnight."

He expounded the Teaching with these verses.

Therein, "does not see" means one does not see even one's own welfare, how much less the welfare of others. "Sees well" means one sees one's own welfare, the welfare of others, and the welfare of both properly. "The domain of the imprudent" means the domain of those devoid of wisdom; or the imprudent is the resort, the nutriment, the fuel of this - thus "the domain of the imprudent." "Seekers of suffering" means those desiring suffering. "One's own welfare" means one's own benefit, growth. "Would carry off" means would take away, would destroy. "With a fearsome army" means he is endowed with a fearsome, fear-generating, great army of mental defilements. "A crusher" means one whose nature is to crush beings by the power of strength. "Was not released from me" means it did not obtain release from my presence; it was tamed right within, made free from agitation - this is the meaning. Or the meaning is also that, like milk, it became established in the mind as curds for a moment.

"Being churned" means when the fire-stick is being rubbed. "Mathamānasmi" is also a reading. "From which" means from which wood. "Fire" (ginī) means fire (aggi). "Of the ignorant one not understanding" means of the foolish one not knowing. "From rivalry arises" means wrath arises from rivalry, which has the characteristic of a cause

producing a superior effect, like fire from the churning of fire-sticks. "And he too by that very thing" means that fool too is burnt by that very wrath, like wood by fire. "Like a fire without fuel" means like a fire without fuel. "Of that one" means the fame obtained by that person endowed with endurance-patience, like the moon in the bright fortnight, increases again and again.

The king, having heard the talk on the Teaching of the Great Being, having asked forgiveness from the great man and also from the female wandering ascetic who had come from the royal palace, having said "You, experiencing the happiness of the going forth, dwell right here in the park; I shall arrange righteous protection, shelter and safeguarding for you," having paid homage, departed. Both of them dwelt right there. Afterwards the female wandering ascetic died. The Bodhisatta, having entered the Himalayas, having produced the meditative absorptions and direct knowledges, at the end of his life span became one heading for the Brahma world.

At that time the female wandering ascetic was Rāhula's mother, the king was the Elder Ānanda, the wandering ascetic Bodhi was the Lord of the World.

For him here too the remaining perfections should be specified as is fitting. Likewise the departure from the house resembling the Great Renunciation, having abandoned a great mass of wealth and a great circle of relatives; likewise, having gone forth, though being one gone forth who was esteemed by many people, being mindful, non-attachment to families and groups through supreme fewness of wishes; absolute disgust for material gain and honour, delight in solitude; and surpassing practice of detachment; when such a virtuous female wandering ascetic of good character, without his permission, was being fondled by force before him, having reflected upon the perfection of morality, the non-occurrence of any alteration; and when that king who had committed an offence approached, having established a mind of welfare and a mind of friendliness, the instruction with matters pertaining to the present life and the future life - such and so on are the powers and virtues of the Great Man that should be elucidated here. Therefore it is said: "Thus wonderful indeed are these, etc. in conformity with the Teaching."

The commentary on the Cūḷabodhi Conduct is finished.

5. Commentary on the Mahiṃsa King Conduct

37. In the fifth, "a buffalo, roaming the wilds" means a wild buffalo roaming the great forest; the explanation is "when I was." "With a fully grown body" means a body that had grown large through the achievement of maturity and the massiveness of the major and minor limbs. "Powerful" means of great power, endowed with strength. "Great" means of extensive body. At that time, it is said, the Bodhisatta's body was the measure of a young elephant. "Dreadful to behold" means frightful to behold, because of generating fear in those who did not know his morality, due to his great body and his being born as a wild buffalo.

38. "Mountain slope" means in the belly of an overhanging rock. "Near water reservoir" means near a lake. "Here is a place for buffaloes" means here in the great forest whatever place is a standing place for forest buffaloes. "Here and there" means there and there.

39. "Wandering" means wandering about in order to investigate a comfortable dwelling-place. "I saw a good place" means thus wandering about, in that great forest I saw a good place at the foot of a tree, comfortable for me. "Having seen and having approached that place, I stand and I lie down" shows that having taken food, during the day, having gone to that place at the foot of a tree, I spend the time in standing and lying down.

40. At that time, it is said, the Bodhisatta, having been born in the buffalo womb in a region of the Himalayas, having come of age, endowed with strength, of large body, the measure of a young elephant, wandering about at mountain feet, overhanging cliffs, mountain fortresses, forest thickets and so on, having seen a pleasant great tree-root, having taken food, during the day he dwelt there. Then a certain greedy monkey, having descended from the tree, having climbed upon the back of the Great Being, having defecated and urinated, grabbing onto the horns, hanging down, having seized the tail, swinging to and fro, played. The Bodhisatta, through the accomplishment of patience, friendliness, and compassion, did not pay attention to that misconduct of his. The monkey again and again does the same thing. Therefore it was said "Then here a monkey having come" and so on.

Therein, "kapi māgantvā" means "kapi āgantvā" (a monkey having come); the syllable "ma" serves as a word-connector. "Evil" means sinful. "Ignoble" means ignoble by proceeding to calamity and by not proceeding to welfare; the meaning is of inferior conduct. "Light" means unsteady. "On the shoulder" means in the region of the shoulder. "Urinates" means he passes urine. "Defecates" means he releases excrement. "Me" means that me, me who was then a buffalo.

41. "Once a day" means even on one day he ill-treats me at all times. Therefore he said "he ill-treats me at all times." And not merely to the extent of a second, third, or fourth day, but at all times he ill-treats me with urine and so on. It shows that whenever he wishes to produce urine and so on, then each time he does it right upon me. "Troubled" means afflicted; the meaning is: I am oppressed by that - by the smearing of impurities such as urine through hanging down on the horns and so on, and for the purpose of removing that, by being washed many times, having sprinkled water mixed with mud and dust many times with the tips of the horns and the tip of the tail.

42. "Demon" (yakkho) means the deity dwelling in that tree. "Said this to me" means having stood on the tree trunk, making known this meaning - "O king of buffaloes, why do you endure the contempt of this wicked monkey?" - he said to me this utterance: "Destroy this wretched evil one, with horns and with hooves."

43. "When this was said, then to the demon" means: then, at that time, when this was said to that demon. "I spoke this to him" means: I spoke, I said this, what is now about to be stated, to that demon. "With a corpse" means: with a corpse, because of the trickling of the impurity of mental defilements, which is supremely loathsome to the good who are of pure nature, and because of the excessively foul-smelling odour, and because of its resemblance to a corpse. "With evil" means: with the evil of killing living beings. "With what is ignoble" means: with what is ignoble because it is the

quality of ignoble, bad persons, low persons such as huntsmen, fowlers, and the like; why, for what reason, do you, deity, smear me - it shows that what is inappropriate has been said by you, who are urging me towards evil.

44. Now, making known the danger in that bad character, he said beginning with "If I here." Its meaning is - Dear deity, if I were to become angry with him, I would become even more inferior than that. For by which unrighteous conduct that foolish monkey became known as low, if I were to practise bad character even stronger than that, would I not thereby become more evil than that? And it is impossible that I, having known this world and the world beyond and what is beyond that, established, absolutely practising for the welfare of others, would practise such bad character. And what is more - "And my morality would be broken" means if I were to do such evil, my perfection of morality would be broken. "And the wise would censure me" means wise gods and humans would censure me: "Look, sirs, this Bodhisatta, pursuing the quest for enlightenment, did such evil."

45. In "rather than a life despised" (*hīṭitā jīvitā vāpi*), the word "or" (*vā*) is used for emphasis. Thus, rather than a life despised and blamed by the wise, having been one of pure morality, death or death itself is better, the highest, the superior. "Why would I, even for the sake of life, do harassing of others" means thus knowing, why would I do, why would I perform, the harming of other beings even for the sake of my own life? There is no reason for doing this - this is the meaning.

But this one, imagining others to be like me, will engage in such misconduct; thereupon, those fierce and violent ones towards whom he will act thus, they themselves will kill him; that killing of him by others will be my freedom from suffering and from killing living beings - thus he said. Therefore it was said -

46. "Imagining this one to be like me, he will do the same to others;
They will kill him, that will be my freedom."

Therein, "mamevāyaṃ" means "this one like me." "Aññepī" means "to others also." The remainder has the meaning already stated.

47. "From the low, middle, and superior" means those who have become the signs of the low, the middle, and the superior. "Enduring disrespect" means enduring, being patient with the contempt and abuse carried on by them without making a division. "Thus the wise one obtains" means thus, without making a division among the low and so on, having established patience, friendliness, and compassion, enduring their offences, having developed the perfections beginning with morality, one obtains, penetrates with the mind the wished-for, the desired knowledge of omniscience; that is not far from him.

Thus the Great Being, making known his own disposition, expounded the Teaching to the deity. He, after the lapse of a few days, went elsewhere. Another fierce buffalo, for the comfort of dwelling, having gone to that place, stood there. The wicked monkey, with the perception "this is that very one," having climbed upon his back, engaged in the same misconduct. Then he, shaking him off, having thrown him to the ground, having pierced his heart with his horn, having trampled him with his hooves, crushed him to pieces.

At that time the virtuous king of buffaloes was the Lord of the World.

For him here too the remaining perfections should be specified as is fitting by the very method stated above. Likewise, the powers and virtues of the Great Being here should be understood as in the conducts of the noble elephant, Bhūridatta, and the nāga king Campeyya.

The commentary on the Mahiṃsa King Conduct is finished.

6. Commentary on the Ruru Deer King Conduct

48. In the sixth, "resembling well-heated gold" means just as it becomes well freed from all blackness, so having been thrown into fire, it resembles well-heated gold. "A king of beasts named Ruru" means a king of beasts named Ruru by a name established by birth; a Ruru by birth, and a king of beasts - this is the meaning. "Established in supreme morality" means established in the highest morality, of pure morality and with concentrated mind, or the meaning here should be understood thus: with mind rightly placed upon pure morality.

At that time the Bodhisatta was born in the realm of the Ruru deer. His bodily skin was the colour of a well-heated and polished gold plate, his hands and feet were as if treated with lac-colouring, his tail was like a yak's tail, his horns were the colour of silver garlands, his eyes were like well-polished gem balls, his face was like a red woollen ball placed down and set there. He, having abandoned association with people, desiring to dwell in seclusion, having left his retinue, dwelt alone in a delightful, fully blossoming forest mixed with Sāla trees at a bend of the Ganges. Therefore it was said -

49. "In a charming region, delightful, secluded, free from humans;
There I took up abode, on the delightful bank of the Ganges."

Therein, "in a charming region" means in a charming forest region, because of being endowed with pieces of land white with sand powder resembling the surface of pearls, with forest grounds traversed by smooth green grass, with stone surfaces variegated with various colours like decorated carpets, and with lakes of pure water like masses of gems, and because of being mostly covered with a variety of grass of red colour like that of red insects, of pleasant contact. "Delightful" means delightful in the sense of generating delight in a person who has entered there, because of being beautified by jungle thickets intertwined with extensive branches adorned with flowers, fruits and young leaves, resounding with the singing of various groups of birds, resplendent with diverse trees, creepers and forests, and mostly decorated with groves of mango and sal trees. And this too was said in the Ruru Deer King Jātaka -

"In this jungle thicket, mango trees and sal trees are in bloom;
Covered with red insects, here this deer stands."

"Secluded" means empty through the absence of human habitation. "Free from humans" means devoid of humans, due to the absence there even of humans passing through. "Delightful" means delightful because, through the achievement of the

aforesaid qualities, especially for those desiring solitude, the mind delights - thus it is delightful.

50. In "then upstream on the Ganges," here "then" is an indeclinable particle in the sense of a new topic, and by it he explains that while I was dwelling there in that way, this new topic arose. "Upstream on the Ganges" means upstream of the river Ganges. "Oppressed by creditors" means having taken a debt and being unable to repay it, being accused by debtors.

It is said that a certain millionaire of Bārāṇasī did not have his own son learn any craft, thinking "This one will be wearied while learning a craft." He knew nothing beyond singing, music, dancing, eating and food. Having united him, when he had come of age, with a suitable wife, and having handed over the wealth, the mother and father died. He, upon their passing, surrounded by those who indulge in women, drunkards and so on, having destroyed all the wealth through various avenues of disaster, having taken debts here and there, being unable to repay even that, being accused by creditors, having thought "What use is my life? With this very individual existence I have become as if another; death is better for me," said to the debtors - "Having taken your promissory notes, come; there is wealth belonging to my family deposited by me on the bank of the Ganges; I shall give it to you." They went together with him. He, as if pointing out the place of the treasure saying "Here is the wealth, here is the wealth," having fled thinking "Thus there will be release from debt for me," fell into the Ganges. He, being carried along by the violent stream, cried out a piteous cry. Therefore it was said "Then upstream on the Ganges" and so on.

Therein, "whether I live or die" means having fallen into this stream of the Ganges, whether I live or die; let there be either life or death for me here; the intention is that in either way there is no oppression by debtors.

51. "Goes in the middle of the Ganges" means that man, being carried along in the Ganges night and day, because of the existence of love for life, not having reached death, having become frightened by the fear of death, crying a pitiful cry, goes in the middle of the Ganges with the great water.

52. Then the Great Man, at the time of midnight, having heard the sound of lamentation of that one lamenting pitiably, having thought "A human sound is heard; let him not die while I am living here; I shall give him his life," having risen from the sleeping thicket, having gone to the riverbank, having said "Hey, man, do not fear; I shall give you your life," having consoled him, cutting through the stream, having gone, having placed him on his back, having brought him to the shore, having led him to his own dwelling place, having dispelled his exhaustion, having given him various kinds of fruit, after two or three days had passed, he said to him - "Hey, man, I shall bring you to the road leading to Benares; you should not report to anyone that 'at such and such a place a golden deer dwells'." He accepted, saying "Very well, my lord." The Great Being, having placed him on his own back, having brought him down on the road to Benares, turned back. Therefore it was said - "Having heard his sound, pitiably lamenting" and so on.

Therein, "who are you, man" means you, what human being are you, from where have you come being carried along here - this is the meaning.

53. "His own action" means his own deed. "Frightened by creditors" means agitated by debtors. "Trembling" means fearful.

54. "Having shown compassion to him, having given up my life" means having shown compassion, instigated by great compassion, having given up my life for that man. "Having entered, I brought him out" means having entered the river, cutting through the stream, having gone straight ahead, having placed him on my back, from there I brought him out. "Tassa" is the genitive case used in the accusative sense. "Tatthā" is also a reading; the meaning is "there in the river." "In the darkness of the night" means at the time of darkness of the night; the meaning is on a night of the dark fortnight.

55. "Having understood the time of comfort" means having removed his exhaustion, having given him various kinds of fruit, after two or three days had passed, having known the time when his weariness had disappeared. "I request one boon from you" means I request that one boon from you; the meaning is "give me one boon." If one asks "What is that boon?" He said - "Do not tell anyone about me" means do not tell anyone, whether a king or a king's chief minister, about me saying "At such and such a place a golden deer dwells."

Then, on the very day that man entered Bārāṇasī, that king, having been told by the queen-consort "I, Sire, saw in a dream a golden-coloured deer expounding the Teaching to me; I am indeed one of true dreams; surely he exists; therefore, desiring to hear the Teaching of the golden deer, if I obtain it I shall live; if not, there is no life for me," having consoled her, having said "If he exists in the human world, you shall obtain him," having summoned brahmins, having asked "Are there indeed golden deer?" having heard "Yes, Sire, there are," having placed a bag containing a thousand pieces of gold coins in a golden casket, having loaded it onto the back of an elephant, he had a drum beaten in the city - "Whoever will tell of the golden deer, to him I shall give this together with the elephant." Then, wishing to give even more -

"To him I give an excellent village, and adorned women;
Whoever tells me of this deer, the best of deer among deer."

Having had the verse inscribed on a golden slab, he had it proclaimed throughout the entire city. Then that merchant's son, having heard that verse, having gone to the presence of the king's men, said "I shall tell the king of such a deer; show me to the king." The king's men, having led him to the king's presence, reported that matter. The king asked "Truly, my dear, did you see it?" He said "Truly, Sire, let him come together with me; I shall show it to him." The king, having made that very man the guide, having gone to that place with a great retinue, having surrounded the spot shown by that treacherous man with men with weapons in hand on all sides, having said "Make an acclamation," himself stood to one side together with a few people. That man too stood not far away. The Great Being, having heard the sound, having known "This is the sound of a great army; surely there must be fear arisen for me on account of that man," having risen, having surveyed the entire assembly, thinking "There will be safety for me right at the place where the king is standing," set forth facing the king. The king, having seen him coming, having fitted an arrow thinking

"He comes overpowering like one with the strength of an elephant," thinking "Having frightened this deer, if he flees, having shot and made him weak, I shall seize him," faced towards the Bodhisatta. The Great Being -

"Wait, great king, do not shoot me, O bull among charioteers;
Who then told you this, that here this deer stands?"

Spoke this verse. The king, being captivated by his sweet speech, having withdrawn the arrow, stood with respect. The Great Being too, having approached the king, made a sweet friendly welcome. The public too, having put aside all weapons, having come, surrounded the king. Therefore it was said -

56. "Having gone to the city, he informed, when asked, for the sake of wealth;
Having taken the king, he approached my presence."

Its meaning is - The treacherous friend, the evil man, who was thus released by me from danger to life after I had given up my own life, having gone to the city of Bārāṇasī, informed the king about me for the sake of wealth obtainable by himself, and having informed, he, having become a guide to enable the king to seize me, having taken the king, approached my presence.

The Great Being, as if shaking a golden bell, asked the king again with a sweet voice - "Who then told you this, that here this deer stands?" At that moment, that evil man, having stepped back a little, stood within earshot. The king pointed out that man, saying "You were shown to me by this one." Then the Bodhisatta -

"Truly indeed thus they said, some men here;
A piece of wood rescued is better, but not indeed some men."

He spoke a verse. Having heard that, the king, struck with religious emotion -

"What now, Ruru, do you censure among beasts, what among birds, or what among humans?
For fear, not small, finds me, having heard you speaking human speech."

He spoke a verse. Then the Great Man, showing "Great king, I do not censure a beast nor a bird, but I censure a human being" -

"Whom I rescued while being carried along in the torrent, in the great water,
the stream with swift current;
On that account fear has come to me, painful indeed, O king, is the meeting
with the unvirtuous."

He said.

Therein, "rescued" (nīplavitam) means pulled out; "some" (ekacciyoṭi) means a certain treacherous friend, an evil man, even though pulled out when falling into the water, is not at all better. For a piece of wood leads to help in various ways, but a betrayer of friends leads to destruction; therefore, a piece of wood itself is more excellent than that. "Among beasts" (mīgānaṃ) means: O Ruru, king of deer, do you

censure a certain one among beasts, or among birds, or among humans? - he asks. "For fear, not small, finds me" (bhayañhi maṃ vindatinapparūpaṃ) means great fear obtains me, makes me as if its own property - this is the meaning.

"In the torrent" (vāhane) means in the flow of the Ganges, capable of carrying those who have fallen in. "In the great water, the stream" (mahodake salile) means in the stream that has become a great body of water. By both terms he shows the abundance of water in the flow of the Ganges. "On that account" (tato nidānaṃ) means: great king, the man who was shown to me by you, he, being carried along in the Ganges, lamenting pitifully at the time of midnight, was pulled out by me from there; on that account this fear has come to me; meeting with bad persons is indeed suffering.

Having heard that, the king, having become angry with him, thinking "He does not know the virtue of one who is so very helpful, and produces suffering; having shot him, I shall bring him to the destruction of life," fitted an arrow. Therefore it was said -

57. "As far as all his doing, was reported by me to the king;
The king, having heard the word, prepared an arrow for him;
'Right here I will have killed the betrayer of friends, the ignoble one.'"

Therein, "as far as all his doing" means whatever rendering of help was done by me for him, all that. "Prepared" means fitted. "Betrayer of friends" means one whose habit is to betray one's own friends who are benefactors.

Then the Great Being, having thought "Let not this fool be ruined on account of me," said "Great king, murder whether of a fool or of a wise person is not praised by good people, but on the contrary is only blamed; therefore do not have him killed; let him go as he pleases; and whatever was promised by you to him saying 'I will give,' give that too without omitting it." He said "And whatever is desired by you, that I shall do; I give myself to you." Therefore it was said -

58. "Guarding him, I exchanged myself;
'Let him remain, great king, I become your servant at will.'"

Therein, "I exchanged" means guarding that betrayer of friends, that evil person, I exchanged him with my own individual existence; the meaning is having given myself over to the king, I prevented his death that had come from the king's hand. "Let him remain" and so on is the showing of the manner of exchange.

59. Now, to show the purpose for which that exchange of self was made, he spoke the concluding verse. Its meaning is - At that time, when that treacherous friend, that man, wished to deprive of life in dependence on me, in that wilderness, I, giving myself up to the king, protected my morality alone, but did not protect my life. But that I was moral without regard for my own life, that was because of perfect enlightenment itself.

Then the king, with a satisfied mind, when the Bodhisatta, having given up his own life, was preventing the death of that man, having said "Go, friend, freed from death at my hand by the favour of the king of deer," had wealth given to him according to his promise. Having allowed the Great Being according to his own preference, having

led him to that city, having had both the city and the Bodhisatta adorned, he had the Teaching taught to the queen. The Great Being, having made the queen the foremost, having expounded the Teaching to the king and the royal assembly in sweet human speech, having exhorted the king with the ten duties of a king, having instructed the public, having entered the forest, surrounded by a herd of deer, made his dwelling. The king too, standing firm in the Great Being's exhortation, having given safety to all beings, having performed meritorious deeds such as giving and so on, became one heading for a fortunate destination.

At that time the merchant's son was Devadatta, the king was Ānanda, the Ruru deer king was the Lord of the World.

For him here too the remaining perfections should be specified as is fitting by the very method stated above. Likewise here too, through delight in solitude, not wishing for association with people, having abandoned the herd, dwelling alone; at the time of midnight, having heard the cry of distress of a man being swept along in the river, lamenting pitifully, having risen from his sleeping place, having gone to the riverbank, while a great flood of water was occurring in the Great Ganges, having given up his own life, having descended, having cut through the stream, having placed that man on his own back, having brought him to the shore, having consoled him, having given various kinds of fruit and so on, the dispelling of exhaustion; again having placed him on his own back, having taken him out from the forest, the setting down on the highway; having become fearless before the king who stood facing him having fitted an arrow thinking "I shall shoot," having gone right up to face him, having first addressed him in human speech, the making of a sweet welcome; having given a talk on the Teaching to the king who wished to kill the evil man, the betrayer of friends, again having given up his own life, the deliverance from death; and the having of wealth given to that man by the king according to his promise; when the king was giving his own boons, the having of safety given to all beings through that; having made the king and the queen the foremost, having expounded the Teaching to the public, the establishing of them in meritorious deeds such as giving and so on; having given exhortation to the deer who had obtained safety, the restraining of them from eating the crops of humans; and the making permanent of that through the sign of leaves up to the present day - such and so on are the powers and virtues of the Great Being that should be elucidated.

The commentary on the Ruru Deer King Conduct is finished.

7. Commentary on the Mātaṅga Conduct

60. In the seventh, "matted-hair ascetic" means those having matted hair; the meaning is those with hair bound in matted locks. "Of fierce austerity" means because of scorching, because of restraining the faculties with mind as the sixth, the fierce austerity reckoned as austere asceticism belongs to this one - thus "of fierce austerity"; the meaning is of terrible austerity, with faculties supremely restrained. Or alternatively, because of casting out, because of causing to be thrown away outside the various kinds of harm classified as pertaining to the present life and so on, or in the sense of terrible, dreadful, and frightful, he scorches with the ardour of energy the defilements that have received the name "fierce" - thus "he heats the fierce" - thus "of fierce austerity." "Mātaṅga by name" means by name he was called

Mātaṅga. For this name came to him by birth, by having been born in a Mātaṅga clan. "Virtuous" means accomplished in morality, of well-purified morality. "Well concentrated" means well concentrated through access and absorption concentration; the meaning is one who has attained meditative absorption attainments.

For at that time the Bodhisatta, having been born in an outcast womb, having ugly features in appearance, dwells in an outcast village outside the city. His well-known name was "Mātaṅga the Wise." Then one day, when a festival was proclaimed in that city, the townspeople for the most part celebrate the festival. A certain daughter of a wealthy brahmin too, about fifteen or sixteen years of age, beautiful as a heavenly maiden in appearance, lovely and pleasing, thinking "I shall celebrate the festival in a manner befitting my own wealth," having loaded abundant solid and soft food and so on onto carts, having mounted a chariot drawn by all-white mares, goes to the pleasure ground with a great retinue. Her name was Diṭṭhamaṅgalikā. It is said that she did not wish to see an ill-formed appearance, thinking "it is inauspicious"; on account of that the designation "Diṭṭhamaṅgalikā" arose for her.

At that time the Bodhisatta, having risen at an early hour before sunrise, having put on a rag-cloth, having taken a bamboo staff with a worn tip, with vessel in hand enters the city, upon seeing people, from afar itself making a signal with that bamboo staff for the purpose of keeping them at a distance. Then Diṭṭhamaṅgalikā, being led along by her own men who were calling out "Make way, make way," having seen Mātaṅga in the middle of the city gate, said "Who is this?" When it was said "Lady, Mātaṅga the outcast," thinking "What progress for those who have gone after seeing such a one?" she had the vehicle turned back. The people, angered, thinking "We would have gone to the pleasure grove and obtained much solid and soft food and so on, but Mātaṅga has caused an obstacle for us," saying "Seize the outcast," having struck him with clods, having rendered him unconscious and felled him, they went away.

He, before long, having regained consciousness, having risen, asked the people - "Is the gate, noble sirs, common to all, or was it made for brahmins only?" "It is common to all." "Thus, at the gate common to all, while I was stepping aside to one side, the people of Diṭṭhamaṅgalikā brought me to this calamity and disaster" - having announced this to the people on the road, thinking "Come, I shall break her conceit," having gone to the door of her dwelling, he lay down saying "Without obtaining Diṭṭhamaṅgalikā, I shall not rise." Diṭṭhamaṅgalikā's father, having heard "Mātaṅga is lying down at the house door," said "Give him a farthing; let him smear his body with oil and go." He said just this: "Without obtaining Diṭṭhamaṅgalikā, I shall not rise." Then by the brahmin - Even when it was said "Give two farthings, a māsa, a quarter, a kahāpaṇa, two, three, up to a hundred kahāpaṇas, a thousand kahāpaṇas - give," he did not accept at all. Thus, even while they were consulting, the sun set.

Then Diṭṭhamaṅgalikā's mother, having descended from the mansion, having had a screen wall set up around, having gone to his presence, even when it was said "Dear Mātaṅga, forgive the offence against Diṭṭhamaṅgalikā; take two thousand, up to take a hundred thousand," he did not accept; he just lay down. When he had thus lain down for six days and the seventh day arrived, the people from the surrounding houses and the neighbouring houses all around, having risen up, said "Either make

Mātaṅga rise, or give the girl; do not destroy us." At that time, it is said, this was the custom of that region: "If an outcast, having thus lain down at whose house door, dies, together with that house, the inhabitants of seven times seven houses become outcasts."

Thereupon Diṭṭhamaṅgalikā's mother and father, having had Diṭṭhamaṅgalikā dressed in a rag-cloth, having given her requisites befitting an outcast, having led her, even as she was lamenting, to his presence, gave her saying "Come now, rise and take the girl." She, standing at his side, said "Rise." He said "I am exceedingly weary; take me by the hand and raise me up." She did so. Mātaṅga, saying "We are not permitted to dwell inside the city; come, we shall go to the outcast village outside the city," went to his own house with her leaning against him. "Having climbed upon her back" - so say the reciters of the Jātakas.

But thus, having gone home, without committing the transgression of mixing of castes, having dwelt in the house for a few days, having gathered strength, he thought - "I have made this maiden of a wealthy brahmin family dwell in my outcast house; well then, now I shall make her attain the highest gain and the highest fame." He, having entered the forest, having gone forth, within seven days itself, having produced the eight attainments and the five direct knowledges, having descended by supernormal power at the outcast village gate, standing at the house-gate, having summoned Diṭṭhamaṅgalikā, to her who was lamenting "My lord, why have you gone forth having made me helpless?" having said "You, dear lady, do not worry; I shall now make for you fame greater than your former fame; but you should say in the assemblies 'The Great Brahmā is my husband, not Mātaṅga; he has gone to the Brahma world; on the seventh day from now, on the full moon, having broken through the disc of the moon, he will come'" - having said this, he went to the Himalayas itself.

Diṭṭhamaṅgalikā too spoke thus at those various places in the midst of the public in Bārāṇasī. Then on the full moon day, when the disc of the moon was standing in the midst of the sky, the Bodhisatta, having created a Brahmā body, having broken through the disc of the moon, having made the twelve-yojana Bārāṇasī and the whole of the Kāśi country a single radiance, having descended from the sky, having circled three times above Bārāṇasī, being venerated by the public with scents, garlands and so on, he faced towards the outcast village. The devotees of Brahmā, having assembled, having gone to that outcast hamlet, adorned Diṭṭhamaṅgalikā's house with pure cloths, scents, garlands and so on, like a heavenly mansion of the gods. And Diṭṭhamaṅgalikā was then a menstruating woman. The Great Being, having gone there, having touched Diṭṭhamaṅgalikā on the navel with his thumb, having exhorted her - "Dear lady, an embryo has been established in you; you will give birth to a son; both you and your son will attain the highest gain and the highest fame; your head-washing water will become the consecration water for the kings of the whole of Jambudīpa; your bathing water will become the water of the Deathless; those who will pour it on their heads will be released from all diseases and will be freed from misfortune; those paying homage having placed their heads on the top of your feet will give a thousand; those standing at a place for hearing a discussion and paying homage will give a hundred; those standing within the range of vision and paying

homage will pay homage having given one coin each; be diligent" - having gone out from the house, while the great multitude was watching, he entered the disc of the moon.

The devotees of Brahmā, having assembled, having ushered Diṭṭhamaṅgalikā into the city with great honour, caused her to dwell there with great splendour and glory. And they had a dwelling built for her similar to a heavenly mansion of the gods. Having led her there, they offered lofty material gain and honour. Everything, beginning with the obtaining of a son, was just as spoken by the Bodhisatta. Sixteen thousand brahmins constantly eat together with Diṭṭhamaṅgalikā's son, about a thousand surround her, and gifts are given to many thousands. Then the Great Being, thinking "This one is devoted to what is unworthy; come, I shall make him know those worthy of offerings," wandering for almsfood, having gone to her house, having conversed with him, departed. Then the boy spoke a verse -

"From where do you come, you poorly dressed one, a wretched one like a dust-goblin;
With a refuse-rag fastened at your neck, who, you, are you, unworthy of offerings?"

The deities, unable to endure the misconduct spoken by him, twisted the faces of him and of those sixteen thousand brahmins. Having seen that, Diṭṭhamaṅgalikā, having approached the Great Being, reported that matter. The Bodhisatta said: "That affliction was caused by the demons who could not endure his misconduct; but having poured this lump of leftover food on their mouths, appease that affliction." She too, having done so, appeased that. Then Diṭṭhamaṅgalikā said to her son - "Dear son, in this world those worthy of offerings are like the wise Mātāṅga, not these brahmins who are stubborn in conceit merely by birth or merely by the recitation of sacred hymns" - having said this, she generated confidence in him towards those who were then endowed with the distinction of virtues beginning with morality, who were attainers of meditative absorptions and attainments, and towards the Individually Enlightened Ones.

At that time, in the city of Vettavatī, a certain brahmin named Jātimanta, even having gone forth, generated great conceit in dependence on birth. The Great Being, thinking "I shall break his conceit," having gone to that place, made his residence upstream near him. Therefore it was said -

61. "I and a brahmin, we both dwelt on the bank of the Ganges;
I dwelt upstream, the brahmin dwelt downstream."

Then the Great Being, one day, having chewed a wooden toothbrush, having determined "Let this stick in the matted hair of the one proud of his birth," threw it into the river. That stuck in his matted hair as he was rinsing with water. He, having seen that, having said "Perish, outcast!" thinking "From where has this wretch come? I shall investigate," going upstream, having seen the Great Being, asked "Of what birth are you?" "I am an outcast." "Was a wooden toothbrush thrown into the river by you?" "Yes, by me." Having said "Perish, outcast, untouchable, wretch! Do not dwell here, dwell downstream," even when he was dwelling downstream and the wooden

toothbrush that was thrown came against the stream and stuck in his matted hair, he said "Perish, outcast! If you dwell here, on the seventh day your head will split into seven pieces." Therefore it was said -

- 62.** "Wandering along the riverbank, he saw my hermitage upstream;
There, having abused me, he cursed me with the splitting of my head."

Therein, "wandering along the riverbank" means wandering along the bank of the Ganges for the purpose of searching for the arrival of that discarded wooden toothbrush that had stuck in his own matted hair. "He saw my hermitage upstream" means from his own dwelling place, upstream, he saw my hermitage, the leaf-hut. "There, having abused me" means having come to my hermitage, having heard my birth, having stepped back from that very place, having stood within hearing distance, having said "Perish, outcast, untouchable, wretch! Do not dwell here" and so on, having threatened with fear. "He cursed me with the splitting of my head" means having said "If you wish to live, flee quickly from right here," he gave me a curse: "If he does not depart, on the seventh day from now, may his head split into seven pieces."

But does the head split by his curse? It does not split. He was a cheat, however; with the perception that "Thus this one, frightened by the fear of death, will depart far away," he spoke thus for the purpose of terrifying.

- 63.** "If I were to become angry with him" means if I were to become angry with that fraudulent ascetic who is stubborn in pride. "If I were not to guard my morality" means if I were not to protect my morality, if I were not to think "This morality should be properly guarded without regard for life." This is the meaning. "Having looked at him, I could reduce him to ashes, as it were" means if I had been displeased with him at that time. The intention is: the deities who have confidence in me, having known the disposition of my mind, would in a moment destroy him like a handful of ashes. But the Teacher at that time, when there was his own state of displeasure, taught as if the harm to be accomplished by the deities was to be done by himself, saying "I could reduce him to ashes, as it were."

But a sophist says - "The Bodhisatta himself, if wishing, could reduce that matted-hair ascetic to ashes by supernormal power; for in that case the meaning of this Pāḷi text would be taken straightforwardly." He should be addressed thus - "You speak of injuring others by supernormal power. Supernormal power is namely this: supernormal power of determination, supernormal power of transformation, mind-made supernormal power, supernormal power through the pervasion of knowledge, supernormal power through the pervasion of concentration, noble supernormal power, supernormal power born of the result of action, supernormal power of one with merit, supernormal power made of true knowledge, supernormal power in the sense of success through the condition of right exertion here and there - thus it is tenfold. Therein, 'which supernormal power do you speak of?' 'That accomplished by meditation.' 'But does the act of injuring others occur through that accomplished by meditation?' Yes, some teachers say 'it occurs once'; for just as when a pot filled with water is thrown by one wishing to strike another, the other is also struck and the pot is also broken, just so through supernormal power accomplished by meditation the act of injuring others occurs once, but from that point onwards it is lost.

Then he, having said 'through supernormal power accomplished by meditation the act of injuring others occurs neither once nor twice,' should be asked 'Is supernormal power accomplished by meditation wholesome, unwholesome, or indeterminate; associated with pleasant feeling, associated with unpleasant feeling, or associated with neither-unpleasant-nor-pleasant feeling; with applied and sustained thought, without applied but sustained thought only, or without applied and sustained thought; belonging to the sensual-sphere, fine-material-sphere, or immaterial-sphere?' If knowing, he will say 'supernormal power accomplished by meditation is wholesome or indeterminate, experienced as neither-unpleasant-nor-pleasant feeling, without applied and sustained thought, and belonging to the fine-material-sphere.' He should be told 'to which portion among the wholesome and so on does the volition of killing living beings belong?' If knowing, he will say 'the volition of killing living beings is only unwholesome, only with unpleasant feeling, only with applied and sustained thought, and only belonging to the sensual-sphere.' This being so, having shown the contradiction with the Pāḷi text - 'your question agrees neither with the triad of wholesome, nor with the triad of feeling, nor with the triad of applied thought, nor with the distinction of planes' - he should be convinced. But if he should cite the Kulumpa Sutta, which has not been included in the Councils - "Furthermore, monks, here a certain ascetic or brahmin, possessing supernormal power, having attained mastery of mind, regards with an evil mind the embryo gone to the womb of another woman, 'Oh, may that embryo gone to the womb not come forth safely.' Thus too, monks, there is the destruction of the raft" - To him too: "You do not understand the meaning. For 'possessing supernormal power, having attained mastery of mind' - here supernormal power accomplished by meditation is not intended; supernormal power of the Atharva Veda is intended. For that is obtainable here as what can be obtained" - thus he should be convinced that injuring others through supernormal power accomplished by meditation is simply not possible. If he does not accept conviction, having done the deed, he should be dismissed. Therefore the meaning of the verse here should be understood by the very method as stated above.

But the Great Being, thus cursed by him, thinking "If I become angry with this one, my morality will be unguarded; I shall break his conceit by a skilful means, and that will be a protection for him," on the seventh day prevented the rising of the sun. The people, troubled by the non-rising of the sun, having approached the hermit proud of his birth, asked "Venerable sir, do you not allow the sun to rise?" He said "This is not my doing; but on the bank of the Ganges there dwells an outcast ascetic; this might be his doing." The people, having approached the Great Being, asked "Venerable sir, do you not allow the sun to rise?" "Yes, friend." "For what reason?" "Your family-attending ascetic cursed me who am innocent; when he comes and falls at my feet for the purpose of asking forgiveness, I shall release the sun." They, having gone, dragging him, having brought him, having made him lie down at the feet of the Great Being, having made him ask forgiveness, said "Release the sun, venerable sir." "It is not possible to release it; if I release it, this one's head will split into seven pieces." "Then, venerable sir, what shall we do?" The Great Being, having said "Bring a lump of clay," having had it brought, having said "Having placed this on the ascetic's head, having brought the ascetic down, place him in the water; when the sun appears, let

the ascetic dive into the water," released the sun. As soon as it was touched by the sun's rays, the lump of clay split into seven pieces. The ascetic dived into the water. Therefore it was said -

64. "That curse which he then cursed me with, angry, with a corrupted mind; It fell upon his very own head, by exertion I released him from that."

Therein, "that curse which he then cursed me with" means that matted-hair ascetic proud of his birth, with reference to the splitting of the head, then cursed me, gave me a curse. "It fell upon his very own head" means that which was wished by him upon me, it fell upon his very own head, it stood in the state of falling. For this is so, as is natural for one who wrongs an innocent person. For this was said by the Blessed One - "Whoever wrongs a man who is innocent, etc. like subtle dust thrown against the wind." "By exertion I released him from that" means I released that splitting of the head spoken by him by means from that, or I released that matted-hair ascetic from that; by whatever means that does not come to be, so I did - this is the meaning.

For the harsh speech reckoned as a curse, the action of insulting a noble one, that was directed by him against the Great Being whose continuity was well-prepared with accomplishments in morality and right view, fulfilled with various meditative attainment abidings, successful through the development of perfections, who was patient through great compassion - that, because of the special nature of the Great Being as a field and because of the harshness of his own disposition, having become to be experienced in the present life, if he did not ask forgiveness of the Great Being, on the seventh day it became of the nature of ripening; but when the Great Being was asked forgiveness of, because of being warded off by the success of means, it reached the state of being without result, because of becoming defunct kamma. For this is the natural law of the evil of insulting a noble one and of that which is to be experienced in the present life. Therein, the prevention of the sun's rising that was done by the Bodhisatta on the seventh day - this here is the means intended by "exertion." For on account of that, the people, being troubled, having brought the hermit to the presence of the Bodhisatta, asked his forgiveness. And he too, having known the virtues of the Great Being, gladdened his mind in him - this should be understood. But as for the placing of a lump of clay on his head and the splitting of it into seven pieces that was done, that was for the purpose of protecting the minds of the people; otherwise, indeed, they would regard even the Great Being as similar to him, thinking "These ones, even though gone forth, function under the control of the mind, but they do not keep the mind under their own control." That would be for their harm and suffering for a long time.

65. Now, to show that for the purpose of which, not corrupting the mind towards that hermit at that time, well-purified morality alone was protected, he spoke the concluding verse "I protected my morality." That is just the meaning already stated below.

Then Maṇḍabya was Udena, Mātāṅga was the Lord of the World.

Here too the remaining perfections should be specified. Likewise, the refutation of the conceit of Diṭṭhamaṅgalikā according to her intention, though he was of low birth; having gone forth, having gone to the forest with the arisen thought "I shall be a

support for Diṭṭhamaṅgalikā" and having gone forth, the production of meditative absorptions and direct knowledges according to his intention within the interval of just seven days; having come from there, the accomplishment of the means for Diṭṭhamaṅgalikā's attainment of the highest gain and the highest fame; the refutation of the conceit of the prince Maṇḍabya; the refutation of the conceit of the hermit proud of his birth; the removal of the future obstacle to life for him even without his knowing; the protection of his own morality by not being angry with him even though his offence was great; and the performing of marvellous and wonderful wonders - such and similar powers and virtues of the Great Being should be elucidated.

The commentary on the Mātaṅga Conduct is finished.

8. Commentary on the Dhamma Young God Conduct

66. In the eighth, "of great following" means of great retinue. "Of great supernormal power" means endowed with great divine power. "A great demon named Dhamma" means a young god of great might named Dhamma by name. "Having compassion for the whole world" means one who supports the whole world with great compassion without making a division.

For the Great Being at that time, having become a young god named Dhamma in the sensual-sphere heavenly world, was reborn. He, adorned with divine ornaments, having mounted a divine chariot, surrounded by a company of nymphs, on the full-moon Observance day, when people had eaten their evening meal and were seated in pleasant conversation at their own respective house-doors, standing in the sky over villages, market towns, and royal cities, instigating people in the ten wholesome courses of action, saying "Having abstained from the ten unwholesome courses of action beginning with killing living beings, fulfil the threefold good conduct, be respectful to your mothers, respectful to your fathers, respectful to ascetics, committed to holy life, honouring the elders in the family; having become destined for heaven, you will experience great fame," circumambulates Jambudīpa. Therefore it was said -

67. "Instigating the great multitude in the ten wholesome courses of action;
I wander through village and market town, with friends and retinue."

Therein, "with friends" means with companions who are righteous, who speak what is the Teaching.

And at that time a certain young god named Adhamma was reborn in the sensual-sphere heavenly world. He, instigating beings in the unwholesome courses of action by the method beginning with "Kill living beings, take what is not given," surrounded by a great assembly, circumambulates Jambudīpa to the left. Therefore it was said -

68. "The evil, miserly demon, explaining the ten evil things;
He wanders here on earth, with friends and retinue."

Therein, "evil" means possessed of evil qualities. "Miserly" means a great miser. "Demon" means a young god. "Explaining the ten evil things" means that in the entire world, what is called food resort has arisen for the enjoyment and use of beings. Therefore, having killed beings and having done whatever it takes, the self should be

gratified, the faculties should be satisfied - making known by such a method, having made the ten inferior qualities to be done, beginning with killing living beings. "He here" means that unrighteous young god too, in this Indian subcontinent. "On earth" means near the ground; the meaning is within the vicinity of seeing and hearing of human beings.

69. Therein, whatever beings are doers of good deeds and revere the Teaching, they, having seen the young god Dhamma coming thus, having risen from their seats, venerating with scents, garlands and so on, praise him as far as the passing beyond the range of vision, stand with joined palms paying homage, and having heard his word, diligently and carefully perform meritorious deeds. But whatever beings are of evil conduct and engaged in cruel activities, they, having heard the word of Adhamma, give thanks, and practise evil deeds exceedingly more. Thus they at that time, having been in direct contradiction to each other in speech and in direct contradiction to each other in action, wander in the world. Therefore the Blessed One said: "The one who speaks the Teaching and the one who is not the Teaching, both of us are opponents."

But thus, as time went on, one day their chariots came face to face in the sky. Then their retinues, having asked "To whom do you belong? To whom do you belong?" having said "We belong to Dhamma, we belong to Adhamma," having turned aside from the road, became divided in two. But the chariots of Dhamma and Adhamma, having come face to face, stood having struck pole against pole. "Having moved your chariot aside, give me the road; having moved your chariot aside, give me the road" - thus they made a dispute with each other for the purpose of making each other give way. And their retinues, having brought forth weapons, were prepared for battle. With reference to which it was said -

"Clashing shaft against shaft, we both met on the opposite path."

70. "A fearsome dispute arose, between the good and the evil;
For the purpose of turning aside from the road, a great battle was at hand."

Therein, "shaft against shaft" means clashing the chariot-pole of one against the chariot-pole of the other. "Met" means came together, met face to face. Again, the word "both" is said for the purpose of showing that both of us, having become adversaries of each other, wandering in the world, one day coming face to face, when the two retinues on both sides had turned aside from the road, we both together with our chariots came together. "Fearsome" means fear-producing. "Between the good and the evil" means of the good and of the evil. "A great battle was at hand" means a great conflict was present.

For the desire to fight arose in each other and in the retinues. For therein, Dhamma said to Adhamma - "My dear, you are Adhamma, I am Dhamma, the road is befitting for me; having moved your chariot aside, give me the road." The other said "I am one of a firm vehicle, powerful, fearless; therefore I do not give the road; rather I shall make battle; whoever conquers in battle, let the road be his." Therefore he said -

"I am a fame-maker, a merit-maker, always praised by ascetics and brahmins; Worthy of the path, worshipped by gods and humans, I am the Teaching - give the path, O Unrighteous One."

"Having firmly mounted the vehicle of unrighteousness, not trembling, I am powerful;
For what reason should I today give to you, O Dhamma, the path never given before?

"The Teaching indeed appeared formerly, afterwards not the Teaching arose in the world;
The eldest and the best and the eternal, drive off from the road of the eldest, younger one.

"Not by entreaty, nor by fitting words, nor by worthiness would I give the path to you;
And let there be battle between us two today, whoever conquers in battle, his is the path.

"I have spread through all directions, of great power, of immeasurable fame, incomparable;
Endowed with all virtues, I am the Teaching - O Unrighteous One, how will you defeat me?

"Gold is indeed destroyed by copper, copper is not destroyed by gold;
If what is not the Teaching destroys the Teaching today, iron would be beautiful to behold like gold.

"If you are powerful in battle, O Unrighteous One, there are no elders and no venerable ones for you;
And I give you the path with what is dear and what is not dear, and I forgive you for your ill-spoken words."

These indeed are their discussion of speech and reply.

Therein, "fame-maker" means a giver of fame to gods and humans by way of engaging them in the Teaching. In the second term too, the same method applies. "Always praised" means always extolled, constantly commended. "For what reason should I today give to you" means I am that Adhamma, having mounted the chariot of the vehicle of unrighteousness, fearless, powerful; for what reason today, O Dhamma, do I give to you the path never given before to anyone? "Appeared" means at the time of the first cosmic cycle, in this world the teaching of the ten wholesome courses of action appeared formerly; afterwards not the Teaching. "The eldest" means by virtue of having arisen before, I am the eldest and the best and the ancient one, but you are the youngest; therefore he says "drive off from the road."

"Nor by fitting words" means I would indeed not give the path to you neither by entreaty, nor by proper speech, nor by worthiness of the path. "Spread through all directions" means I am spread through and known in all directions - the four directions and the four intermediate directions - by one's own virtue. "By metal" means by an iron fist. "Hañchatī" means will strike. "Powerful in battle, O Unrighteous One" means if you are powerful in battle, O Unrighteous One. "Elders and venerable ones" means if there are for you these elders, these venerable ones, these wise

persons - that does not exist. "By what is dear yet disagreeable" means as if by what is dear yet by what is disagreeable; the meaning is even though giving by what is disagreeable, I give you the path as if by what is dear.

71. For the Great Being at that time thought - "If I were to strike this evil person, who has set out for the harm of the whole world, thus standing having taken hold of me in opposition, with a snap of the fingers, and were to say 'O immoral one, do not stand here, quickly go back, be gone!' he would at that very moment scatter like a handful of chaff by the power of my Teaching. But this is not proper for me. I, having compassion for the whole world, proceed thinking 'I shall bring the conduct for the welfare of the world to its summit.' But this evil one will in the future be a partaker of great suffering. He should be especially shown compassion by me. Therefore I shall show him the path. Thus my morality will be well purified and unbroken." But having thought thus, when the Bodhisatta had spoken the verse "If you are powerful in battle," as soon as Adhamma had turned aside a little from the road, being unable to stand on the chariot, having fallen headlong to the earth, when an opening in the earth was given, having gone, he was reborn in Avīci itself. Therefore it was said "If I were to become angry with him" and so on.

Therein, "if I were to become angry with him" means if I were to become angry with that Adhamma. "If I were to break my austere ascetic practice" means if by that very anger towards him I were to destroy my austere ascetic practice, the morality and restraint. "Together with his retinue, him" means together with his retinue, that Adhamma. "Reduced to dust" means become like dust, having reached the state of dust, I could make him.

72. "But I" - here "ahaṃ" is merely a particle. "For the protection of morality" means for the purpose of protecting morality. "Having cooled" means having beforehand established patience, friendliness and compassion, by the very non-arising of wrath that would arise towards that unrighteous one, by the appeasement of the fever of hate, having appeased the mental state. "Having stepped aside together with my people" means having turned aside from the road together with my retinue, I gave the path to that evil, unrighteous one.

73. "As soon as he stepped off the path" means having brought about the appeasement of his mind in the manner stated, and having said "I give you the path," together with stepping aside a little from the path. "Of the evil demon" means of the unrighteous son of a god. "At that very moment" means at that very instant the great earth gave an opening. But in the Jātaka Commentary it is said: "At the very moment the verse 'And I give you the path' was spoken."

Thus when he had fallen to the ground, the great earth, two hundred thousand yojanas thick plus forty thousand, even though bearing the whole of the excellent and more excellent, split in two at the place where he stood, as if saying "I do not bear this evil man." But the Great Being, when that one had fallen down and was reborn in Avīci, just as he stood at the front of the chariot, together with his retinue, by great divine power, going by the very path of travel, entered his own dwelling. Therefore the Blessed One said -

"The one with the power of patience, having conquered the power of war,
having killed the unrighteous one, having struck him down to the ground;

Delighted, having ascended the chariot, he set forth by the path itself, exceedingly powerful, striving for truth."

At that time Adhamma was Devadatta, his assembly was Devadatta's assembly, Dhamma was the Lord of the World, his assembly was the Buddha's assembly.

Here too the remaining perfections should be specified as is fitting by the very method stated above. Likewise here too, for one endowed and furnished with divine life span, beauty, fame, happiness, and authority, with divine, eminent types of sensual pleasure, being attended upon at all times by nymphs numbering many thousands, though standing in a great place of heedlessness, without falling into even the slightest heedlessness, the urging in the Teaching, having wandered along the paths of humans together with his retinue, explaining the Teaching on each full-moon day of every month, thinking "I shall bring the conduct for the welfare of the world to its summit," having separated all beings from unrighteousness through great compassion; even though encountering one not according to the Teaching, not counting the misconduct done by him, not disturbing the mind therein, having established only patience, friendliness, and compassion, having made it unbroken and well purified, the protection of one's own morality - such and so on are the powers and virtues of the Great Being that should be elucidated.

The commentary on the Dhamma Young God Conduct is finished.

9. Commentary on the Alīnasattu Conduct

74. In the ninth, "in the Pañcāla country" means in the province so named. "In the noble city, in Kapilā" means in the excellent city so named as "Kapilā." Having said "in the noble city," the word "the best of cities" again is for the purpose of showing that city's status as the foremost city among all cities in Jambudīpa at that time. "Named Jayaddisa" means one who received this name thus: born when his own adversaries were conquered by the king, or having conquered the one reckoned as a demoness who had become his own enemy, called Jayaddisa. "Endowed with virtuous qualities" means having attained both good conduct and morality as well as royal qualities such as the achievement of endeavour and so on; the meaning is possessed of that.

75. "Of that king" means of King Jayaddisa; "I was the son" is the remainder of the expression. "Learned in the teachings" means as far as there are teachings that should be heard by a prince, because of having heard all of that, he is learned in the teachings; the meaning is very learned. Or alternatively, "learned in the teachings" means one of renowned qualities, manifest and recognised through righteous conduct and peaceful conduct; the meaning is one whose fame and qualities are spread throughout the world. "Alīnasatta" means that was his name. "Endowed with virtues" means possessed of eminent qualities of a great man. "Always protecting my attendants" means because of the connection with the distinction of qualities such as faith and so on, and because of supporting properly by the four ways of supporting others, his retinue was devoted to him at all times.

76. "My father, having gone hunting, approached a man-eater" means my father, King Jayaddisa, going hunting, having gone into the midst of the forest, approached the man-eater, the devourer of humans, the son of a demoness; he came together

with him.

King Jayaddisa, it is said, one day, thinking "I shall go hunting," departed from the city of Kapila with a great retinue conforming with that. Just as he had departed, a brahmin named Nanda, a dweller of Takkasilā, having taken verses worth a hundred to recite, having approached, informed the king of the reason for his own coming. The king, having said "I shall listen upon returning," having had a dwelling house and expenses given to him, having entered the forest, having said "On whichever side the deer flees, that is his neck," went about seeking deer. Then a certain pasada deer, having come out from its dwelling place at the sound of the footsteps of the public, having gone towards the king, fled. The ministers made mockery. The king, having pursued it, at a distance of three yojanas, having shot that one whose speed was exhausted, standing still, felled it. Having cut the fallen one in two with a sword, though having no need for the meat, for the purpose of freeing himself from the reproach that "he was not able to catch the deer," having made it into a pingo load, coming back, having sat down on dabba grass at the root of a certain banyan tree, having rested a little, he began to go.

And at that time, that very king's elder brother, seized on the very day of his birth by a certain demoness to be eaten, placed on the breast of that one who was going by the escape route while being pursued by the guard-men, having aroused affection for a son by the perception of a mother through suckling at the breast with the mouth, being raised up, eating human flesh through the use of that food, gradually having come of age, having become invisible through the power of the medicinal root given by the demoness for the purpose of making himself disappear, living by eating human flesh, when that demoness had died, having destroyed that medicinal root through his own negligence, eating human flesh in visible form only, naked, of frightening and deformed appearance, having been seen by the king's men, being pursued, having fled, having entered the forest, making his dwelling at the root of that banyan tree, having seen the king, seized his hands saying "You are my food." Therefore it was said "He seized my father, 'You are my food, do not move'" and so on.

Therein, "he seized my father" means that man-eater, when my father King Jayaddisa had come near the tree where he was sitting, seized his hands saying "You have come as my food; by way of struggling with the hands and so on, do not move; even if you move, I shall eat you."

77. "Tassa" means of that son of the demoness. "Trembling and quaking" means trembling with terror of mind, quaking with trembling of the body. "Stiffening of the thighs" means the state of rigidity of both thighs, because of which he was not able to flee from there.

"Having gone hunting, release me" - here "hunting" means because it was obtained by means of hunting, he called that deer meat "hunting"; the meaning is "having taken this deer meat, release me." For that king, having seen that son of the demoness, frightened, having reached stiffness of the thighs, stood like a stump. He, having gone with speed, having seized him by the hands, said "You are my food, you have come." Then the king, having established mindfulness, said "If you are in need of food, I give you this meat; having taken it, eat it; release me." Having heard that,

the man-eater said "Why do you make a deal with me by giving what is already my own property? Is not this meat and you my own property from the time you came into my hands? Therefore, having eaten you first, I shall eat the meat afterwards."

Then the king thought "This one does not release me in exchange for the meat, and by me, while coming hunting, a promise was made to that brahmin 'Having come back, I shall give you wealth.' If this demon allows, guarding truth, having gone home and having fulfilled that promise, I should come back again for the purpose of being food for this demon" - having thought thus, he reported that matter to him. Having heard that, the man-eater, having said "If you, guarding truth, wish to go, having gone and having given the wealth that should be given to that brahmin, guarding truth, you should come back again quickly," released the king. He, released by him, having said "Do not worry, I shall come right early," observing the road signs, having approached his own army, surrounded by it, having entered the city, having had the brahmin Nanda summoned, having caused him to sit on a costly seat, having heard those verses, having given four thousand, having placed him on a vehicle, having given men saying "Lead him to Takkasilā itself," having seen the brahmin off, wishing to go to the man-eater's presence on the second day, while establishing his son in the kingdom and giving instruction, he reported that matter. Therefore it was said -

78. "Having gone hunting, release me, having made a promise to return again; Having given wealth to the brahmin, my father addressed me.

79. "Proceed with the kingdom, son, do not be negligent with this city; A promise was made by me to the man-eater, for my return again."

78-79. Therein, "having made a promise to return again" means having made an agreement with the man-eater who had been promised a return again. "Having given wealth to the brahmin" means having heard those verses from a brahmin named Nanda who had come from Takkasilā, having given wealth amounting to four thousand. "My father addressed me" means my father, King Jayaddisa, addressed me.

If one asks: how did he address? He said "the kingdom" and so on. Its meaning is - Son, you proceed with this kingdom belonging to the family; just as I exercise kingship righteously and impartially, so you too, having raised the parasol, exercise kingship. You, guarding this city and exercising kingship, do not fall into negligence; at such and such a place, at the foot of a banyan tree, this agreement was made by me with the demon man-eater, with reference to my return again to his presence; only for the purpose of giving wealth to that brahmin have I come here, guarding truth; therefore I shall go there.

Having heard that, the Great Being said: "Do not, great king, go there; I shall go there. If, however, you, dear father, will indeed go, I too shall indeed go together with you." "This being so, we both shall not survive; therefore I myself shall go there" - having thus convinced the king who was preventing him in various ways, having paid homage to his mother and father, having given up himself for the sake of his father, while his father was employing words of instruction for his safety, and while his mother, sister, and wife were making declarations of truth, having taken his weapons, having departed from the city, having taken leave of the great multitude with tear-

filled faces who were following, he proceeded along the road to the demon's dwelling by the method indicated by his father. The son of the demoness too, thinking "Warriors are indeed full of deceit; who knows what will happen?" having climbed the tree, sitting looking out for the king's arrival, having seen the prince coming, thinking "Having turned back the father, the son must have come; there is no fear for me," having descended, having shown him his back, sat down. The Great Being, having come, stood before him. Therefore it was said -

80. "Having paid homage to my mother and father, having created myself; Having laid down the bow and sword, I approached the man-eater."

81. "Having approached with weapon in hand" means having seen me, with a weapon in hand, having approached his presence. "Sometimes he will tremble" means that demon even might be frightened. "By that, morality will be broken" means by that arousing of fear in him, my morality is destroyed and becomes defiled. "When terror is caused in me" means when terror towards him is caused in me.

82. "Out of fear of breaking my morality, I did not speak anything disagreeable to him" means just as he went to his presence with knife laid down out of fear of breach of morality, so out of fear of breaking my morality I did not speak anything disagreeable, even undesirable, to that man-eater; however, only with a mind of friendliness, speaking for his welfare, I spoke these words that are now about to be stated.

And the Great Being, having gone, stood before him. The demoness's son, wishing to test him, asked "Who are you, where have you come from, do you not know me as 'a fierce eater of human flesh,' and why have you come here?" The prince said "I am the son of King Jayaddisa, I know you as the man-eater, I have come here to protect my father's life; therefore release him, devour me." Again the demoness's son, by his facial expression alone, said "I know you are his son, but a difficult thing has been done by you in coming thus." The prince said "This is not difficult, the giving up of life for a father's welfare; for having performed such a meritorious deed for the sake of one's mother and father, one absolutely rejoices in heaven. And I know that 'there is no being whatsoever who is not subject to death.' And I do not remember any evil done by myself; therefore even from death there is no fear for me. This body has been handed over by me to you; having kindled a fire, devour it." Therefore it was said -

83. "Light a great fire, I will fall from the tree; You, having understood the time when cooked, eat me, grandfather."

Having heard that, the demoness's son, having thought "It is not possible to eat this one's flesh; by a means I shall put him to flight," said "If so, having entered the forest, having brought heartwood logs, make smokeless embers; having cooked your flesh there, I shall eat it." The Great Being, having done so, informed him. He, looking at him, with hair standing on end, looked at the prince, thinking "This lion among men has no fear even of death; one so fearless has never been seen by me before." The prince said: "Why do you look at me? Why do you not do as stated?" The demoness's son said to the Great Being: "His head would split into seven pieces, whoever would eat you." "If you do not wish to eat me, then why did you have the fire made?" "For

the purpose of ascertaining you." "How will you now ascertain me? Even I, though born in the animal realm, did not allow Sakka, the king of gods, to take possession of me" - showing this meaning -

"For this hare, imagining him to be a brahmin, made him dwell in his own body;

By that very thing, that moon, the young god, praised with the hare, is today a wish-granting demon."

He spoke a verse.

Therein, "the hare made him dwell in his own body" means: "Having eaten this body for the sake of one's own body, dwell here" - thus, giving his own body in his own body, he made that Sakka in the form of a brahmin dwell there. "Praised with the hare" means praised by the word "hare" thus "the moon." "Wish-granting" means increasing wishes. "Demon" means god.

Thus the Great Being, having made the sign of a hare on the moon, a wonder lasting for a cosmic cycle, as witness, spoke of his inability to be taken possession of even by Sakka. Having heard that, the man-eater, with a mind of wonder and amazement arisen -

"Just as the moon released from Rāhu's mouth shines like the radiant sun on the fifteenth day;

Thus you, released from the man-eater, shine in Kapila, O one of great majesty;

Gladdening your father and mother, and may all your kinsmen's side rejoice."

Having spoken the verse, saying "Go, O great hero," he released the prince. He too, having rendered him free from agitation, having given the five precepts, investigating "Is this one a demon or not?" - "The eyes of demons are red and unwinking, and no shadow is evident, and he is unafraid; this one is not so. Therefore this one is not a demon; this one is a human being. My father's three brothers, it is said, were seized by a demoness; of those, two would have been eaten by her; one would have been looked after through affection for a son. This one must be that one" - having come to an unerring conclusion by grasping the method, by inference, as if by omniscient knowledge, having thought "Having told my father, I shall establish him in the kingdom," he said "You are not a demon; you are my father's elder brother. Come, having gone together with me, take charge of the kingdom belonging to the family." Therefore it was said "you, grandfather," the meaning is: you are my father's elder brother. When the other said "I am not a human being," he led him to the presence of a hermit possessed of the divine eye who was to be believed. When the hermit said "What are you doing, father and son, wandering in the forest?" and thus spoke of the father-son relationship, the man-eater, having believed, saying "Go, dear son, you; I have no need of the kingdom; I shall go forth," went forth in the going forth of sages in the presence of the hermit. Therefore it was said -

84. "Thus because of ceremonial observances, I did not protect my life;
And I gave the going forth to him, the constant killer of living beings."

Therein, "because of ceremonial observances" means because of my fathers who were virtuous. Or alternatively, "because of ceremonial observances" means the cause of ceremonial observances, the reason for my undertaking of ceremonial observances, for the purpose of his not being broken. "To him" means that man-eater.

Then the Great Being, having paid homage to his own uncle who had gone forth, having gone near the city, having heard "The prince has come, it is said," being received by the king who was full of mirth, together with the citizens and the townspeople and country-folk, having paid homage to the king, he reported all the news. Having heard that, the king, at that very moment, having had the drum circulated, having gone to his presence with a great retinue, said "Come, brother, take charge of the kingdom." "Enough, great king." "If so, dwell in my park." "I will not come." The king, having established a village not far from his hermitage, set up almsfood. That became known as the market town of Cūḷakammāsaddhamma.

At that time the mother and father were the great royal families, the hermit was Sāriputta, the man-eater was Aṅgulimāla, the youngest sister was Uppalavaṇṇā, the queen-consort was Rāhula's mother, the prince Alīnasattu was the Lord of the World.

For him here too the remaining perfections should be specified as is fitting by the very method stated above. Likewise, even though being prevented by his father, having given up his own life, the determination for the purpose of protecting his father's life, "I shall go to the man-eater's presence"; and the going of one who had laid down his weapon for the purpose of removing his fear; the addressing of him with dear speech thinking "Let there not be the breaking of one's own morality"; and the absence of fear of death when being examined by him in various ways; the state of being full of mirth thinking "I shall make my body fruitful for my father's welfare"; the knowing of his own indifference to life for the purpose of relinquishment even of one of the same birth, who was unable to be ascertained even by Sakka; the absence of alteration of mind even when meeting with him and even when released; and the knowing without error of his state as a human being and his state as uncle; and merely upon knowing, the desire to establish him in the kingdom belonging to the family; and having stirred by the proclamation of the Teaching, the establishing in the precepts. Such and similar powers and virtues of the Bodhisatta should be elucidated here.

The commentary on the Alīnasattu Conduct is finished.

10. Commentary on the Saṅkhapāla Conduct

85. In the tenth, in the passage beginning with "Saṅkhapāla" and so on, this is the meaning in brief - Of great supernormal power because of being endowed with great nāga supernormal power similar to the achievement of divine wealth. "With fangs as weapons" means two below and two above, thus four fangs are the weapons of this one. "With terrible poison" because of the intensity of his risen fiery poison. "Two-tongued" means endowed with two tongues natural to the nāga realm of generation. "Lord of serpents" because of being the overlord of the nāgas who have obtained the name "uragas" because even those of great might move by their chests.

86. "At the crossroads" means at the place reckoned as where two roads have pierced through by way of junction. "On the highway" means on the main road which is a place where the public walks about again and again. "Crowded with many kinds of folk" means precisely because of the state of being thronged by the public. "The four factors" means by way of the four factors that will now be spoken of. "Having determined" means having resolved, having placed in the mind. "When I was the king of serpents named Saṅkhapāla of the nature as described above, then I made my dwelling, I arranged my residence by way of the Observance dwelling in the place of the kind described below."

For the Great Being, having been devoted to merit such as giving, morality and so on, wandering again and again in the destinations of gods and humans by way of the quest for enlightenment, at one time, having been born in the nāga realm which had success similar to the enjoyments of the gods, was a king of serpents named Saṅkhapāla, of great supernormal power and great might. He, as time went on, having become remorseful about that success, aspiring for the human realm, observed the Observance dwelling. Then, while he was dwelling in the nāga realm, the Observance dwelling did not succeed, morality became defiled; therefore he, having departed from the nāga realm, not far from the river Kaṇhavaṇṇā, in between the highway and the footpath, having encircled one ant-hill, having determined the Observance, on the fourteenth and fifteenth days, having undertaken the precepts, having given up himself through giving saying "Let those desirous of my hide and so on take them," he lies down, and on the first day of the fortnight he goes to the nāga realm. Therefore it was said "Furthermore, when I was Saṅkhapāla" and so on. Its meaning has been stated already.

87. But what here begins with "with outer skin, with hide" and so on is the showing of the four-factor determination spoken of as "having determined the four factors." For here the outer skin and hide are one factor. Thus a long period of time passed for the Great Being observing the Observance residence.

Then one day, while he was lying down having undertaken morality in that manner, sixteen sons of hunters, with weapons in hand, thinking "We shall bring meat," wandering in the forest, not obtaining anything, coming out, having seen him lying on the top of the ant-hill, having thought "Today we did not obtain even a young iguana; let us kill this king of serpents and eat him," having thought "But this great one, if seized, might flee; so let us pierce him with stakes in his coils just as he lies, and having made him weak, we shall seize him," having taken stakes, they approached. The body of the Bodhisatta too was great, the size of a single-hulled boat, like a garland of jasmine flowers coiled and placed, endowed with eyes resembling wild liquorice fruits and a head resembling a red China-rose flower, and it shone exceedingly. He, having put out his head from between his coils at the sound of the footsteps of those sixteen persons, having opened his red eyes, having seen them coming with stakes in hand, having given himself over through giving thinking "Today my wish will reach its summit," having firmly determined his determination out of fear of breach of his own morality thinking "I shall not look at these ones while they are striking my body with spears and making it full of holes large and small," having inserted his head between his coils, he lay down.

Then they, having approached him, having seized him by the tail, dragging him,

having thrown him to the ground, having pierced him at eight places with sharp stakes, having inserted thorny black cane sticks into the wound openings, having taken him up at eight places with carrying poles, they set out on the highway. The Great Being, from the time of being pierced with stakes, did not open his eyes and look at them at even a single place. As he was being carried away on eight carrying poles, his head hung down and struck the ground. Then, saying "His head is hanging down," having laid him down on the highway, having pierced through the nostril with a fine stake, having inserted a cord, having lifted up the head, having fastened it to the tip of the carrying pole, having lifted him up again, they set out on the road. Therefore it was said -

88. "The sons of hunters saw me, rough, cruel, merciless;
They approached me there, with sticks and clubs in hand.

89. "Having pierced through the nose, the tail, and the backbone;
Having placed me on a carrying pole, the sons of hunters carried me away."

88-89. Therein, "sons of hunters" means sons of huntsmen. "Rough" means hard, of harsh bodily and verbal action. "Cruel" means severe, of terrible mind. "Merciless" means without compassion. "With sticks and clubs in hand" means with quadrangular sticks in hand. "Having pierced through the nose" means having pierced through the nostril with a fine stake in order to insert a cord. "The tail, the backbone" - having pierced through at the tail region and here and there near the backbone - this is the connection. "Having placed on carrying poles" means having pierced through at eight places, having threaded through each of the eight cane creeper rings that were bound, each carrying pole, two by two sons of hunters having hoisted them upon their own respective shoulders.

90. "The earth up to the ocean's end" (sasāgarantaṃ pathaviṃ) means the great earth bounded by the ocean. "With its forests, with its mountains" (sakānanaṃ sapabbataṃ) means together with forests and with mountains, thus "with its forests and with its mountains." "Could burn with the breath from my nose" (nāsāvātena jhāpaye) means if I, wishing, desiring, having become angry, were to release the breath from my nostrils, I could burn up this great earth bounded by the ocean, with its forests, with its mountains; together with the releasing of the breath from my nostrils, I could reduce it to ashes - such was my power at that time.

91. Even this being so, though pierced through with stakes, though beaten with spears. "I do not become angry at the Bhoja princes" means even though being pierced at eight places with sharp stakes made by planing with heartwood for the purpose of making him weak and for the purpose of inserting cane creepers, even though being beaten here and there with sharp spears for the purpose of making him weak, I do not become angry at the Bhoja princes, the huntsmen. "This is my perfection of morality" means for one of such great majesty thus determining, that non-anger of mine towards them out of fear of breaking my morality, this is absolutely my perfection of morality proceeding through the state of disregard for life, the perfection of the ultimate meaning by the power of morality - this is the meaning.

Now while the Bodhisatta was being led away by them, a householder named Āḷāra, a resident of the city of Mithilā, having taken five hundred carts, having sat down in a comfortable carriage and going along, having seen those Bhoja princes carrying away the Great Being, having aroused compassion, asked those huntsmen - "Why is this serpent being led away, and having led him, what will you do with him?" They said "We shall cook the flesh of this serpent, which is sweet and soft and fat, and eat it." Then he, having given them sixteen cartload-oxen, a handful at a time of gold coins, inner robes and outer robes for all of them, and clothes and ornaments for their wives too, said "My dears, this is a king of serpents of great majesty; by the virtue of his own morality he did not betray you; by tormenting him, much demerit has been produced by you; release him." They, having said "This is agreeable food for us, and many snakes have been eaten by us before; nevertheless your word should be honoured by us; therefore we shall release this serpent," having released him, having laid the Great Being down on the ground, through their own hardness, having seized those thorny, wound-around black cane creepers by the end, began to drag them out.

Then he, having seen the king of serpents being wearied, without himself becoming wearied, having cut the creepers with a sword, in the manner of removing an ear-piercing from children, without causing pain, gently drew them out. At that time, those Bhoja princes gently released the bond which had been inserted through his nose and fastened on. The Great Being, having gone for a moment facing eastward, looked at Āḷāra with eyes full of tears. The huntsmen, having gone a little way, hid themselves, thinking "The snake is weak; at the time of death we shall seize him and go." Āḷāra, having raised joined palms to the Great Being, saying "Go indeed, great serpent, lest the huntsmen seize you again," having followed that serpent a little way, turned back.

The Bodhisatta, having gone to the serpent realm, without making delay there, having gone out with a great retinue, having approached Āḷāra, having described the beauty of the serpent realm, having led him there, having given him great fame together with three hundred maidens, satisfied him with divine sensual pleasures. Āḷāra, having dwelt for one year in the serpent realm, having enjoyed divine sensual pleasures, having told the king of serpents "I wish, my dear, to go forth," having taken the requisites of one gone forth, having departed from there, having gone to a region of the Himalayas, having gone forth, having dwelt there for a long time, at a later time, wandering on a journey, having reached Bārāṇasī, having met with the king of Bārāṇasī, being asked by him who was pleased in dependence on his accomplishment in good conduct "You, methinks, have gone forth from a family of eminent wealth; for what reason indeed have you gone forth?" relating the reason for his own going forth, beginning with the release of the Bodhisatta from the hands of the huntsmen, having told the king the entire incident -

"Seen by me are human sensual pleasures too, non-eternal, subject to change; Having seen the danger in the types of sensual pleasure, through faith I have gone forth, O king.

"Just like fruits from a tree, young men fall, both the young and the old, at the breaking up of the body;

Having seen this too, I have gone forth, O king, unmistakable indeed is asceticism - it is better."

He expounded the Teaching with these verses.

Having heard that, the king -

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

He said.

Then the ascetic said to him -

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

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

At that time Āḷāra was the Elder Sāriputta, the king of Bārāṇasī was the Elder Ānanda, the serpent king Saṅkhaṇḍika was the Lord of the World.

His relinquishment of the body was the perfection of giving; for one endowed with such power of poison, the unbrokenness of morality even when there was such affliction was the perfection of morality; having abandoned wealth resembling the achievement of divine wealth and having departed from the serpent realm, the practising of the ascetic's duties was the perfection of renunciation; the arranging that "for the purpose of giving and so on, it is fitting to do this and that" was the perfection of wisdom; the dispelling of sensual thought and the energy of endurance was the perfection of energy; the patience of endurance was the perfection of patience; the undertaking of truth was the perfection of truthfulness; the unshakeable acceptance and determination was the perfection of determination; the state of friendliness and sympathy towards all beings, with reference to the Bhoja princes, was the perfection of friendliness; the state of neutrality regarding feeling and the changes brought about by beings' activities was the perfection of equanimity - thus the ten perfections are obtained. But since the perfection of morality was outstanding, that alone was set forth in the teaching. Likewise here the powers and virtues of the Bodhisatta should be elucidated as is fitting by the very method stated in the Bhūridatta conduct beginning with "in the place of the serpent realm of a hundred yojanas" and so on.

The commentary on the Saṅkhaṇḍika Conduct is finished.

"These" means the nine conducts beginning with the noble elephant conduct that are pointed out in this chapter and shown by collecting them by way of a summary in the following verse beginning with "the noble elephant, Bhūridatta" and so on - all those, because of their activity specifically by way of fulfilling the perfection of morality, "morality is the strength of these" - thus "having morality as their strength."
"Requisites" because of the equipping of morality that has become the ultimate perfection, and because of the fashioning by way of the development of the continuity. "With limitations" means having a portion, with a portion remaining, because of the incompleteness of the perfection of morality as ultimate perfection that has reached excellence - there is a portion of these remaining, not without a portion remaining. If one asks why? He said "Having protected my life, I guarded the moralities" - because in these conducts beginning with the noble elephant conduct, I guarded the moralities having protected my own life only in part; I did not give up my life in every way. But absolutely, when I was mindful as Saṅkhapāla, my life at all times was given up to whoever it may be. But when I was the serpent king Saṅkhapāla of great majesty, of fierce poisonous power, being mindful, being the same, at all times, at the meeting with those hunters, before and after that, being mindful, thus without making any distinction of persons, for the sole purpose of guarding morality, my life was definitively given up, surrendered, relinquished through giving to whoever it may be. Therefore that is the perfection of morality - and because this is so, therefore by that reason, that having attained the state of ultimate perfection, it shows "this is my perfection of morality."

Of the Paramatthadīpanī, the Exposition of the Cariyāpiṭaka

Of the Tenfold Classification of Conduct, distinctively

Of the elucidation of the perfection of morality

The Explanation of the Meaning of the Second Chapter is finished.



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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