

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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07. Commentary on the Book of Stories about Ghosts
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PaliVerse

5. The Collection of Minor Texts

07. Commentary on the Book of Stories about Ghosts

2. The Chapter on Ubbari

1. Commentary on the Story of the Female Ghost Who Liberates from Saṃsāra

95-115. "You are naked, of ugly appearance": this was spoken while the Teacher was dwelling at the Bamboo Grove, referring to a certain female ghost in a village named Iṭṭhakavatī in the country of Magadha. In the country of Magadha, it is said, there were two small villages called Iṭṭhakavatī and Dīgharāji, and there many saṃsāramocaka holders of wrong views were dwelling. And in the past, at the end of five hundred years, a certain woman, having been reborn right there in Iṭṭhakavatī in a certain saṃsāramocaka family, through the power of wrong view, having deprived many insects and moths of life, was reborn among the ghosts.

She, having experienced the suffering of hunger, thirst, and so on for five hundred years, when our Blessed One had arisen in the world and had set in motion the excellent wheel of the Teaching, while he was gradually dwelling at the Bamboo Grove in dependence on Rājagaha, having been reborn again in Iṭṭhakavatī itself in a certain saṃsāramocaka family itself, when at the age of about seven or eight years she was able to play on the road together with other girls, at that time the Venerable Elder Sāriputta, dwelling at the Aruṇavatī monastery in dependence on that very village, one day together with twelve monks was passing along the road near the gate of that village. At that moment many village girls, having come out from the village, playing near the gate, with devoted minds, having come quickly through seeing the practice of their mothers and fathers, paid homage to the Elder and the other monks with the fivefold prostration. But she, being the daughter of a faithless family, devoid of the conduct of good people due to long unfamiliarity with wholesome deeds, stood disrespectful, as if unlucky. The Elder, having seen her former conduct and her present rebirth in a saṃsāramocaka family and that she was deserving of rebirth in hell in the future, having known "If this one pays homage to me, she will not arise in hell; even having been reborn among the ghosts, in dependence on me alone she will obtain success," with a mind urged by compassion, said to those girls - "You pay homage to the monks, but this girl stands as if unlucky." Then those girls, having taken hold of her by the hands, having dragged her, by force made her pay homage at the Elder's feet.

She, at a later time, having come of age, given to a certain young man in a saṃsāramocaka family in Dīgharāji, having become full-term in pregnancy, having died, having arisen among the ghosts, naked, of ugly appearance, overcome by hunger and thirst, exceedingly horrifying in appearance, wandering about, at night having shown herself to the Venerable Elder Sāriputta, stood to one side. Having seen her, the Elder -

95. "You are naked, of ugly appearance, emaciated, with veins showing all over

your body;

With protruding ribs, so thin, who are you standing here?"

Asked in verse. Therein, "with veins showing all over the body" means with the body covered by a network of veins due to being devoid of flesh and blood. "With protruding ribs" means with raised ribs. "So thin" means with an emaciated body. Even earlier having said "emaciated," the further word "so thin" was spoken for the purpose of showing the exceedingly emaciated state, the body being merely bones, skin, and sinews. Having heard that, the female ghost, making herself known -

96. "I, venerable sir, am a female ghost, ill-fated, belonging to Yama's world; Having done evil deeds, I have gone from here to the realm of ghosts." Having spoken the verse, again by the Elder -

97. "What wrong-doing was done by body, by speech, by mind? By the result of what action have you gone from here to the realm of ghosts?"

Asked about the deed done, showing "Having been habitually not giving and stingy, having been reborn in the realm of ghosts, I thus experience great suffering," she spoke three verses -

98. "I had no compassionate ones, venerable sir, neither father nor mother nor relatives; Who would urge me 'Give a gift, with a confident mind, to ascetics and brahmins.'

99. "For five hundred years from here, I have wandered naked in such a form; Consumed by hunger and thirst, this is the fruit of my evil action.

100. "I pay homage to you, noble one, with a confident mind, have compassion on me, O hero of great majesty; Having given something, whatever it may be, dedicate it to me, release me from the unfortunate realm, venerable sir."

98. Therein, "compassionate ones" means those who help with benefit pertaining to the future life. "Venerable sir" - she addresses the elder. "Who would urge me" means the explanation is: whether mother or father or else relatives, having become such ones with confident minds, who would urge me "Give a gift to ascetics and brahmins," such compassionate ones I had not.

99. "For five hundred years from here, I have wandered naked in such a form" - this the female ghost said with the intention that, having recollected her ghost state of existence from the third birth from here, even now she has likewise been wandering for five hundred years. Therein, "that" means because; the explanation is: because of not having done meritorious deeds such as giving and so on, having become a naked female ghost of such form, from here onwards I have been wandering for five hundred years. "Thirst" means by thirst. "Consumed" means being eaten, being afflicted - this is the meaning.

100. "I pay homage to you, noble one, with a confident mind" means noble one, I, having become one with a confident mind, pay homage to you; she shows that this much only is the merit that can now be done by me. "Have compassion on me" means help me, show sympathy directed towards me. "Having given something, whatever it may be, dedicate it to me" - she speaks with the intention that having given whatever gift to ascetics and brahmins, dedicate that offering to me; by that there will be freedom for me from this realm of ghosts. Therefore she said "Release me from the unfortunate realm, venerable sir."

When the female ghost had spoken thus, to show how that elder proceeded, three verses were spoken by the compilers of the recitation -

101. Having replied "Good!", he, the compassionate Sāriputta,
Having given a morsel to the monks, and a hand-sized piece of cloth,
And drinking water from a bowl, he dedicated the offering to her.
102. Immediately after the offering was dedicated, the result arose;
Food, clothing, and drink - this is the fruit of the offering.
103. "Then pure, with clean clothing, wearing the finest Kāsi cloth;
Adorned with variegated garments and ornaments, she approached Sāriputta."

101-103. Therein, "bhikkhūnaṃ" means bhikkhuno (to a monk); for this is said by an interchange of grammatical number. Some read "having given a morsel to a monk." "Morsel" means a mouthful; the meaning is food of just one morsel. "A hand-sized piece of cloth" means a piece of cloth the measure of one hand - this is the meaning. "And drinking water from a bowl" means water sufficient to fill one small bowl. The remainder is by the same method as stated in the Khallāṭiya Ghost Story.

Then the Venerable Sāriputta, having seen that female ghost with gratified faculties, of pure skin colour, adorned with divine garments and ornamental decorations, illuminating all around with her own radiance, having approached and standing in his presence, wishing to make evident the fruit of action through her directly, spoke three verses -

104. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
105. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
106. "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"

104. Therein, "abhikkantena" means exceedingly agreeable, handsome - this is the meaning. "With beauty" means with skin colour. "Illuminating all directions" means illuminating all ten directions, making one light. "Like what?" - he said "like the healing star." The star that has obtained the name "osadhī" because abundant

radiance is sustained by it, or because of being a giver of supporting strength to medicinal herbs, just as it stands making light all around, just so you illuminating all directions - this is the meaning.

105. "Kena" - the word *kiṃ* is used in a question. And this is an instrumental expression in the sense of cause; the meaning is "by what cause." "Te" means of you. "Etādiso" means such; it is said to mean as is being seen at present. "By what does it succeed for you here" means by what distinction of merit does the fruit of good conduct that is being obtained by you here in this place now thrive and come to fruition. "Arise" means they are born. "Wealth" means special kinds of property and requisites such as garments, ornaments and so on, which have obtained the name "wealth" in the sense of what is to be enjoyed. "Whatever" comprehensively includes without remainder all the wealth. For this description is all-encompassing without remainder, just as "whatever activities." "Dear to the mind" means to be held dear by the mind; the meaning is agreeable.

106. "I ask" means I make a question, I wish to know - this is the meaning. "Taṃ" means you. "Devī" means goddess, because of being endowed with divine nature. Therefore he said "of great majesty." "One who was a human being" means born among human beings, having attained the state of a human being. This is said on the basis that for the most part beings established in the state of human existence perform meritorious deeds. This is the meaning of these verses in brief; but in detail it should be understood in the manner stated in the Paramatthadīpanī, the commentary on the Vimānavatthu.

Thus questioned again by the elder, the female ghost, making known the reason for obtaining her success, spoke the remaining verses -

107. "Pale, lean, hungry, naked, with fallen skin;
The compassionate sage in the world, he saw me in that miserable state.
108. Having given a morsel to the monks, and a hand-sized piece of cloth,
And drinking water from a bowl, he dedicated the offering to me.
109. "See the fruit of a morsel, food for ten hundred years;
I eat, one who desires sensual pleasures, with various flavours and vegetables.
110. "See what kind of result of a hand-sized cloth;
As far as there were coverings in King Nanda's realm.
111. "More numerous than that, venerable sir, are my cloths and coverings;
Silks and woollen blankets, linens and cottons too.
112. "Extensive and very costly, they hang in the sky;
I put on whatever is dear to the mind.
113. "And drinking water from a bowl, see what kind of result;
Deep and quadrangular, well-fashioned lotus ponds.
114. "With pure water, with good fords, cool, without foul odour;
Covered with lotuses and water lilies, filled with water and pollen.

115. "I delight, I play, I rejoice, free from fear from any quarter;
I have come to pay homage to the compassionate sage in the world, venerable
sir."

107. Therein, "pale" means having become pale. "Hungry" means famished,
overcome by hunger. "With fallen skin" means with body skin cut and broken. "In the
world" - this is the showing of the domain of the compassion stated in
"compassionate." "That me" means such a me; me who is, in the manner stated,
exclusively a fit object for compassion. "Ill-fated" means gone to an unfortunate
realm.

108-109. "Having given a morsel to the monks" and so on is the showing of the
manner in which the elder acted out of his compassion. Therein, "food" means
cooked rice; the meaning is divine food. "Ten hundreds of years" means ten hundreds
of years; it is said to mean a thousand years. And this is an accusative expression
used in the sense of absolute connection. "I eat, one who desires sensual pleasures,
with various flavours and vegetables" - the explanation is: endowed with other
desirable sensual pleasures too, I eat food with various flavours and vegetables.

110. "Of the cloth" - by the heading of the gift, it shows the merit consisting of giving
relating to that very object. "See what kind of result" means see, venerable sir, the
fruit reckoned as the result of that gift of cloth. And as to what kind, what sort that is,
and what it is, she says "as far as in King Nanda's" and so on.

Therein, who is this King Nanda? In the past, it is said, when human beings had a life
span of ten thousand years, a certain householder dwelling in Bārāṇasī, while walking
for leg exercise in the forest, saw a certain Individually Enlightened One in a forest
place. That Individually Enlightened One, doing robe-making work there, when the
favourable wind was insufficient, began to fold it up and put it aside. That
householder, having seen him, having said "Venerable sir, what are you doing?"
although nothing was said by him due to his fewness of wishes, having known "The
robe-cloth is not sufficient," having placed his own upper robe at the feet of the
Individually Enlightened One, departed. The Individually Enlightened One, having
taken that, fitting it as a favourable wind strip, having made it into a robe, wore it.
That householder, at the end of his life, having died, having been reborn in the
Tāvātīṃsa realm, having experienced divine success there as long as life lasted,
having passed away from there, was reborn in a minister's family in a certain village
in a place one yojana distant from Bārāṇasī.

When he had come of age, a festival was proclaimed in that village. He said to his
mother - "Mother, give me a cloth, I shall celebrate the festival." She took out a well-
washed garment and gave it to him. "Mother, this is coarse." She took out another
and gave it to him, but he rejected that too. Then his mother said to him - "Dear son,
in such a household as we were born into, we do not have the merit for obtaining a
cloth finer than this." "I shall go to a place where it can be obtained, mother." "Go,
son, I wish for you even the attainment of kingship in the city of Bārāṇasī this very
day." He, having said "Very well, mother," having paid homage to his mother and
circumambulated her, said - "I am going, mother." "Go, dear son." Thus, it is said, this
thought occurred to her - "Where will he go? He will sit down in this or that house
here." But he, being impelled by the fixed course of merit, having gone out from the

village, having gone to Bārāṇasī, covered himself up to the head on the auspicious stone slab and lay down. And that was the seventh day since the king of Bārāṇasī had died.

The ministers and the chaplain, having performed the funeral rites for the king, sat down in the royal courtyard and consulted - "The king has one daughter, there is no son, a kingdom without a king does not endure; let us send forth the state chariot." They yoked four Sindh horses of the colour of white water lilies, placed the fivefold royal regalia headed by the white umbrella on the chariot itself, sent forth the chariot, and had musical instruments played behind it. The chariot, having gone out through the eastern gate, headed towards the park. Some said "It goes towards the park out of familiarity; let us turn it back." The chaplain said "Do not turn it back." The chariot circumambulated the young man, and having become ready for mounting, stood still. The chaplain, having removed the corner of the covering cloth and examining the soles of his feet, having said "Let this island stand; this one is fit to exercise sovereign power over the four great continents with their surrounding two thousand islands," had the musical instruments played three times, saying "Play the instruments, play them again."

Then the boy, having opened his face and looked, said "For what purpose have you come, dear ones?" "Sire, the kingdom comes to you." "Where is your king?" "He has passed away, master." "How many days have passed?" "Today is the seventh day." "Is there no son or daughter?" "There is a daughter, Sire, there is no son." "If so, I shall exercise the kingship." They at that very instant, having made a consecration pavilion, having adorned the princess with all ornaments, having brought her to the park, performed the consecration of the boy.

Then, to him whose consecration had been performed, they presented a cloth worth a hundred thousand. He said "What is this, dear ones?" "A lower garment, Sire." "Is it not, dear ones, coarse?" "Among cloths for human use, there is nothing finer than this, Sire." "Did your king wear such a thing?" "Yes, Sire." "Methinks your king was not meritorious. Bring a golden water-vessel; we shall obtain cloth." They brought a golden water-vessel. He, having risen, having washed his hands, having rinsed his face, having taken water with his hand, sprinkled it towards the eastern direction. Then, having broken through the solid earth, eight wish-fulfilling trees arose. Again, having taken water, he sprinkled it in the four directions thus - south, west, and north. Making eight in each direction, thirty-two wish-fulfilling trees arose. Some say making sixteen in each direction, sixty-four wish-fulfilling trees. He, having put on one celestial cloth as a lower garment and having wrapped one as an upper garment, having said "Have the drum circulated thus: 'In the realm of King Nanda, let the women who spin thread not spin thread,'" having raised the parasol, decorated and prepared, mounted upon the excellent back of an elephant, having entered the city, having ascended the mansion, he enjoyed great prosperity.

Thus, as time went on, one day the queen, having seen the king's prosperity, showed an expression of compassion, saying "Alas, what an austere ascetic!" And when asked "What is this, queen?" she said: "Exceedingly great, Sire, is your prosperity. In the past, in a former period, you performed good deeds; now do you not perform wholesome deeds for the sake of the future?" "To whom shall we give? There are no virtuous ones." "The Indian subcontinent is not empty of Worthy Ones, Sire. You just

prepare the giving; I shall find the Worthy Ones," she said. On the following day the king had a very precious gift prepared. The queen, having made the determination "If there are Worthy Ones in this direction, let them come here and accept our almsfood," lay down on her chest facing the northern direction. Just as the queen had lain down, the eldest of the five hundred Individually Enlightened Ones, the sons of Padumavatī, dwelling in the Himalayas, the Individually Enlightened One Mahāpaduma, addressed his brothers - "Sirs, King Nanda invites you; consent to her invitation." They, having consented, at that very moment, having come through space, descended at the northern gate. The people reported to the king: "Five hundred Individually Enlightened Ones have come, Sire." The king, having come together with the queen, having paid homage, having taken their bowls, having led the Individually Enlightened Ones up to the mansion, having given them a gift there, at the conclusion of the meal, the king at the feet of the elder of the Community, the queen at the feet of the most junior of the Community, having prostrated, having made them give a promise saying "The noble ones will not be troubled by requisites, we shall not decline in merit; give us a promise to dwell here," having provided dwelling places in the park, having attended upon the Individually Enlightened Ones for as long as life lasted, when they had attained final Nibbāna, having performed a worthy celebration, having performed the funeral rites with fragrant wood and so on, having taken the relics, having established a shrine, being struck with religious emotion thinking "Even for such great sages of great might there will be death; how much more so for ones like me," having established his eldest son in the kingdom, he himself went forth in the going forth of a hermit. The queen too, thinking "When the king has gone forth, what shall I do?" went forth. Both, dwelling in the park, having produced meditative absorptions, having spent their time in the happiness of meditative absorption, at the end of their life span were reborn in the Brahma world. It is said that King Nanda was the great disciple of our Teacher, the Elder Mahākassapa; his chief queen was named Bhaddā Kāpilānī.

Now this King Nanda, for ten thousand years, himself wearing divine garments, making his entire realm like Uttarakuru, gave divine cloths to the people who came and went. With reference to this prosperity of divine garments, that female ghost said "As far as there were coverings in King Nanda's realm." Therein, "in the realm" means in the country. "Coverings" means garments. For they conceal by these, thus they are called "coverings."

111. Now that female ghost, showing "Even compared to King Nanda's prosperity, my prosperity at present is more abundant," said beginning with "More numerous than that, venerable sir, are my cloths and coverings." Therein, "than that" means more numerous than the garments that were the possessions of King Nanda are my cloths and coverings. This is the meaning. "Cloths and coverings" means inner robes as well as outer robes. "Silk and woollen blankets" means silks as well as woollen blankets. "Linen and cotton" means linen garments as well as garments made of cotton.

112. "Extensive" means extensive in length and in breadth. "Very costly" means great and very precious by way of high value. "Hanging in the air" means they remain hanging just in the air. "Whatever is dear to the mind" - the construction is: whatever is dear to my mind, having taken that, I put on and I wear as an upper robe.

113. "And drinking water from a bowl, see what kind of result" - showing "see how

great is the result of the drinking water given, merely enough to fill a bowl, and given thanks for," she said beginning with "deep and quadrangular" etc. Therein, "deep" means unfathomable. "Quadrangular" means of quadrangular shape. "Pokkharaññō" means ponds. "Well-fashioned" means well created by the power of action itself.

114. "With white water" means with white water, strewn with white sand. "With good fords" means with beautiful fords. "Cool" means with cool water. "Without offensive odour" means free from disagreeable odour, fragrant. "Filled with water and pollen" means filled with water covered with the pollen of lotuses, water-lilies and so on.

115. "Sāhaṃ" means she, I. "I delight" means I find delight. "I play" means I indulge my faculties. "I rejoice" means I am greatly delighted through the achievement of wealth. "Safe from every quarter" means with fear arisen from nowhere, I am independent, dwelling in happiness. "Venerable sir, I have come to pay homage" means the meaning is: venerable sir, I have come, approached, to pay homage to you who are the cause of the acquisition of this heavenly success. But whatever here has not been analysed as to meaning, that has been stated in those respective places.

When the female ghost had spoken thus, the Venerable Sāriputta, among the people dwelling in the two villages called Itthakavati and Dīgharāji who had come to his presence, relating this matter in detail, having stirred them, having freed them from the evil action of the saṃsāramocana practice, established them in the state of lay followers. That incident became well-known among the monks. The monks reported that to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. That teaching was beneficial to the great multitude.

The commentary on the story of the female ghost who liberates from saṃsāra is concluded.

2. Commentary on the Story of the Female Ghost Who Was the Mother of the Elder Sāriputta

116-133. "You are naked, of ugly appearance": this was spoken while the Teacher was dwelling at the Bamboo Grove, referring to a female ghost who had been the mother of the Venerable Elder Sāriputta in his fifth birth from here. One day the Venerable Sāriputta and the Venerable Mahāmoggallāna and the Venerable Anuruddha and the Venerable Kappina were dwelling in a certain forest haunt not far from Rājagaha. Now at that time in Bārāṇasī, a certain brahmin, wealthy, of great riches, of great possessions, a well-spring for ascetics, brahmins, the destitute, travellers, paupers, and beggars, gave food, drink, cloth, sleeping places, and so on. And when giving, he was practising the progressive giving of all that should be given to those who came and went, at the proper time and as was fitting, beginning with water for washing the feet, ointment for the feet, and so on; and before the meal he carefully served the monks with food, drink, and so on. He, going to another region, said to his wife - "Dear madam, without neglecting this procedure of giving as it has been laid down, carefully attend to it." She, having assented "Very well," as soon as he had departed, put an end to the procedure of giving that had been laid down for the monks; and to the travellers who had come for the purpose of lodging, she showed a dilapidated old hall thrown away behind the house, saying "Dwell here."

When travellers came there for the purpose of food, drink, and so on, she spoke harshly, taking the name of whatever impure and loathsome thing, saying "Eat excrement, drink urine, drink blood, eat your mother's brains."

She, at a later time, having died, cast up by the power of her actions, having been reborn in the realm of ghosts, experiencing suffering corresponding to her own verbal misconduct, having recollected the connection with her former birth, wishing to approach the presence of the Venerable Sāriputta, arrived at the gate of his monastery; the deities at the gate of his monastery prevented her from entering the monastery. It is said that she had formerly been the elder's mother in his fifth birth from here; therefore she spoke thus - "I am the mother of the noble Elder Sāriputta in his fifth birth from here; give me entrance through the gate to see the elder." Having heard that, the deities allowed her entrance. She, having entered, having stood at the end of the walking path, showed herself to the elder. The elder, having seen her, with a mind urged by compassion -

116. "You are naked, of ugly appearance, emaciated, with veins showing all over your body;
With protruding ribs, so thin, who are you standing here?"

Asked in verse. She, questioned by the elder, giving a reply -

117. "I am your own mother, in former other births;
Reborn in the sphere of ghosts, afflicted by hunger and thirst.
118. "Vomit, sneezings, spittle, mucus of the nose, phlegm;
And the fat of those being cremated, and the blood of those who have given birth.
119. "And whatever blood of traders whose noses and heads have been cut off;
Overcome by hunger I eat, that which is dependent on women and men.
120. "I eat pus and blood, of beasts and of humans;
Without shelter and homeless, confined to a dark bed.
121. "Give me a gift, dear son, and having given, dedicate it to me;
Perhaps I might be freed from feeding on pus and blood." She spoke five verses.

117. Therein, "I am your own mother" means I am your own mother by virtue of being your parent. "In former other births" means although being a mother, not in this birth, but rather formerly in other births; it should be understood as the fifth from now. "Reborn in the sphere of ghosts" means having reached the realm of ghosts by way of conception. "Afflicted by hunger and thirst" means overpowered by hunger and by thirst; the meaning is continuously being overpowered by hunger and thirst.

118-119. "Discarded" means leftovers; the meaning is vomited. "Spat out" means impurity that has come out from the mouth together with what is spat out. "Spittle" means what is expectorated. "Nasal mucus" means impurity that, having flowed out from the brain, has come out through the nose. "Phlegm" means phlegm. "And the fat of those being cremated" means the fat and oil of corpses being burnt on the funeral

pyre. "And the blood of those who have given birth" means the blood of women who have delivered; by the word "and" it includes the afterbirth. "Of the wounded" means of those in whom wounds have arisen. "Which" - the connection is "which blood." "Of those whose noses and heads have been cut off" means the blood of those whose noses have been cut off and those whose heads have been cut off - the explanation is: that I eat. "Those whose noses and heads have been cut off" is the heading of the teaching, because I eat the blood even of those whose hands, feet, and so on have been cut off. Likewise, "of the wounded" - by this it should be understood that their blood too is included. "Overcome by hunger" means having been overpowered by hunger. "Dependent on women and men" shows that I consume what is dependent on the bodies of women and men, as stated before, and also other things such as skin, flesh, sinews, pus, and so on.

120-121. "Of beasts" means of goats, cattle, buffaloes, and so on. "Without shelter" means without refuge. "Homeless" means without a residence. "Confined to a dark bed" means sleeping on a dirty bed abandoned in a cemetery. Or alternatively, "dark" means the cemetery ground abounding in ashes and embers is intended; the meaning is sleeping upon that very ground as if upon a bed. "Dedicate it to me" means in such a way that the offering given benefits me, so dedicate it, give the transference of merit. "Perhaps I might be freed from feeding on pus and blood" means by your dedication, perhaps I might be freed from this ghost livelihood of feeding on pus and blood.

Having heard that, the Venerable Elder Sāriputta, on the second day, having addressed the three elders beginning with the Elder Mahāmoggallāna, together with them, walking for almsfood in Rājagaha, went to the dwelling of King Bimbisāra. The king, having seen the elders and having paid homage, asked the reason for their coming: "Why, venerable sirs, have you come?" The Venerable Mahāmoggallāna reported that incident to the king. The king, having said "It is understood, venerable sir," having dismissed the elders, having summoned the minister in charge of all works, commanded: "Have four huts built in a secluded place not far from the city, endowed with shade and water." And having divided the inner palace into three parts according to the distinction of what was sufficient, he had four huts furnished, and having gone there himself, did what was fitting to be done. When the huts were completed, having had all the offering materials prepared, having set up food, drink, cloth, and so on, and all suitable requisites for the Community of monks of the four directions headed by the Buddha, he handed over all that to the Venerable Elder Sāriputta. Then the elder, dedicated to that female ghost, gave all that to the Community of monks of the four directions headed by the Buddha. That female ghost, having given thanks for that, having been reborn in the heavenly world, and having become endowed with all sensual pleasures, on the following day, having approached the presence of the Venerable Elder Mahāmoggallāna, having paid homage, stood there. The elder asked her in return; she related in detail her rebirth as a ghost and again her rebirth among the gods. Therefore it was said -

122. "Having heard the word of his mother, Upatissa, the compassionate one, Addressed Moggallāna, and Anuruddha and Kappina.

123. "Having made four huts, he gave them to the monastic community of the four

directions;

The huts and food and drink, he dedicated as an offering for his mother.

124. Immediately after the offering was dedicated, the result arose;
Food, drink, and cloth - this is the fruit of the offering.

125. "Then pure, with clean clothing, wearing the finest Kāsi cloth;
Adorned with variegated garments and ornaments, she approached Kolika."

123. Therein, "gave to the monastic community of the four directions" means he gave to the Community of the four directions; he handed over - this is the meaning. The remainder has the meaning already stated.

Then the Venerable Mahāmoggallāna, to that female ghost -

126. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.

127. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.

128. "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power,
And your beauty illuminates all directions?" He asked;

129-133. Then she answered beginning with "I am Sāriputta's mother." The remainder has the meaning already stated. Then the Venerable Mahāmoggallāna reported that incident to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. That teaching was beneficial to the great multitude.

The commentary on the story of the female ghost who was the mother of the Elder Sāriputta is concluded.

3. Commentary on the Story of the Female Ghost Mattā

134-167. "You are naked, of ugly appearance": this was spoken while the Teacher was dwelling at Jeta's Grove, referring to a female ghost named Mattā. In Sāvattthī, it is said, a certain householder was faithful and devoted. His wife was faithless, without confidence, prone to wrath, and barren, named Mattā by name. Then that householder, out of fear of the cutting off of the family lineage, brought another maiden named Tissā from a family of equal standing. She was faithful, devoted, and dear and agreeable to her husband; she before long became pregnant and after the elapse of ten months gave birth to a son; his name was "Bhūta." She, having become the mistress of the house, attended upon four monks carefully; the barren one, however, was jealous of her.

Both of them, on one day, having washed their heads, stood with wet hair; the householder, with affection bound by virtue of her qualities towards Tissā, with a delightful heart, stood conversing much with her. Mattā, not enduring that, overcome by jealousy, scattered the refuse that had been swept up and set aside in the house

upon Tissā's head. She, at a later time, having died, having been reborn in the realm of ghosts, by the power of her own actions, experiences fivefold suffering. That suffering, however, is known from the Pāḷi text itself. Then one day that female ghost, when the evening had passed, showed herself to Tissā who was bathing at the back of the house. Having seen her, Tissā -

134. "You are naked, of ugly appearance, emaciated, with veins showing all over your body;
With protruding ribs, so thin, who are you standing here?"

asked in return with a verse. The other -

135. "I am Mattā, you are Tissā, I was formerly your co-wife;
Having done evil deeds, I have gone from here to the realm of ghosts."

gave a reply with a verse. Therein, "I am Mattā, you are Tissā" means I am named Mattā, you are named Tissā. "Before" means in the former individual existence. "Te" means I was your co-wife; the meaning is "I was." Again Tissā -

136. "What wrong-doing was done by body, by speech, by mind?
By the result of what action have you gone from here to the realm of ghosts?"

asked about the deed done with a verse. Again the other -

137. "I was fierce and harsh, envious, stingy, fraudulent;
Having spoken that bad speech, I have gone from here to the realm of ghosts."

By the verse she told of the deed done by herself. Therein, "fierce" means prone to wrath. "Harsh" means of harsh speech. "I was" means I was. "That I" means that, I. "Bad speech" means ill-spoken, meaningless words. From here onwards too, the verses proceeded by way of their speech and reply -

138. "All this I too know, how you were angry;
But something else I ask you, by what are you covered with dust?
139. "You had bathed your head, dressed in pure garments, adorned;
And I indeed was excessively, more decorated than you.
140. "While I was looking on, she conversed with my husband;
Then great jealousy arose in me, wrath arose in me.
141. "Then having taken dust, with dust I scattered upon her;
By the result of that action, by that I am covered with dust.
142. "All this I too know, with dust you scattered upon me;
But something else I ask you, by what are you consumed with itch?
143. "Both of us, gatherers of medicine, went to the forest's end;
And you brought medicine, and I brought kapikacchu.
144. "While she was unaware, I sprinkled her sleeping place;
By the result of that action, by that I am consumed with itch.

145. "All this I too know, you sprinkled my sleeping place;
But something else I ask you, by what are you in nudity?
146. "There was a time for friends, there was an assembly of relatives;
And you were invited, together with your husband, but not I.
147. "While she was unaware, I took away her cloth;
By the result of that action, by that I am in nudity.
148. "All this I too know, you took away my cloth;
But something else I ask you, by what are you smelling of dung?
149. "Your odour and garlands, and costly cosmetics;
I threw into a pit of excrement, that evil was done by me;
By the result of that action, by that I am smelling of dung.
150. "All this I too know, that evil was done by you;
But something else I ask you, by what are you ill-fated?
151. "The wealth that was found in the house was equal for both of us;
Though there were gifts to be given, I made no refuge for myself;
By the result of that action, by that I am ill-fated.
152. "That very thing you said to me, 'You indulge in evil deeds;
For by evil deeds, a fortunate realm is not easily obtained.'
153. "You oppose me wrongly, and also you are jealous of me;
See what kind of result evil deeds have.
154. "Those houses and those female slaves, and these very ornaments;
Others enjoy them, possessions are not eternal.
155. "Now Bhūta's father will come home from the market;
Perhaps he might give you something, do not go from here just yet.
156. "I am naked, of ugly appearance, emaciated, with veins showing all over my
body;
This is a shameful thing for women, may Bhūta's father not see me.
157. "Well then, what shall I give you, or what shall I do for you;
By which you would be happy, endowed with all sensual pleasures.
158. "Four monks from the Community, and four individual persons;
Having fed eight monks, dedicate the offering to me;
Then I shall be happy, endowed with all sensual pleasures.
159. Having replied "Good!", having fed eight monks;
Having clothed them with garments, she dedicated the offering to her.
160. Immediately after the offering was dedicated, the result arose;
Food, clothing, and drink - this is the fruit of the offering.

161. "Then pure, with clean clothing, wearing the finest Kāsi cloth;
Adorned with variegated garments and ornaments, she approached her co-wife.
162. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
163. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
164. "I ask you, goddess of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"
165. "I am Mattā, you are Tissā, I was formerly your co-wife;
Having done evil deeds, I have gone from here to the realm of ghosts.
166. "Through the gift given by you, I rejoice, free from fear from any quarter;
May you live long, sister, together with all your relatives;
To the sorrowless, stainless state, the abode of those who wield power.
167. "Having practised the Teaching here, having given a gift, beautiful one;
Having removed the stain of stinginess with its root, blameless, go to the heavenly state."

138. Therein, "all this I too know, how you were angry" means what was said by you "I was fierce and harsh," all that I too know, how you were angry, prone to wrath, harsh in speech, envious, stingy, and fraudulent. "But something else I ask you" means I ask you again something else now. "By what are you covered with dust" means by what action were you covered with refuse-dust, with body strewn over in every respect. This is the meaning.

139-40. "Sīsaṃnhātā" means bathed together with the head. "Adhimattaṃ" means much exceeding. "Samalaṅkatatarā" means rightly and exceedingly adorned. "Adhimattā" is also a reading, meaning exceedingly intoxicated, intoxicated with the vanity of conceit, dependent on conceit. This is the meaning. "Tayā" means by you, dear lady. "Conversed with her husband" means she spoke with her husband by way of friendly conversation.

142-144. "You are consumed by itch" means you are eaten by the disease of itch, you are afflicted. This is the meaning. "Bhesajjahārī" means women who bring medicine, carriers of remedies. "Ubhayo" means two, meaning you and I. This is the meaning. "Vanantaṃ" means the forest. "And you brought medicine" means you brought medicine that was prescribed by physicians and beneficial to yourself. "And I the kapikacchu" means but I brought kapikacchu fruits, fruits of disagreeable touch. Or "kapikacchū" is called sayambhūtā (a wild plant), therefore the meaning is she brought the leaves and fruits of the wild plant. "I sprinkled your sleeping place" means I scattered all around your sleeping place with the fruits and leaves of the kapikacchu plant.

146-147. "Of friends" (sahāyānaṃ) means of companions. "Time" (samayo) means gathering. "Of relatives" (ñātīnaṃ) means of kinsmen. "Assembly" (samitī) means congregation. "Invited" (āmantitā) means invited by way of auspicious ceremonies. "Together with her husband" (sasāminī) means accompanied by her husband; the meaning is "together with her husband." "But not I" (no ca khoṃhaṃ) - the explanation is: but I was not invited. "The cloth to you I" (dussaṃ tyāhaṃ) means the cloth, to you, I. "Removed" (apānudi) means I stole by theft, I took.

149. "Costly" (paccagghaṃ) means new, or very costly. "Threw" (atāresi) means I cast. "Smelling of excrement" (gūthagandhinī) means smelling of the odour of excrement, emitting the smell of faeces.

151. "Whatever wealth is found in the house" (yaṃ gehe vijjate dhaṇaṃ) means whatever wealth is obtained in the house, that was equal for both of us, for you and for me, it was the same, equal indeed. "When there were" (santesu) means when there were existing. "An island" (dīpaṃ) means a support; he speaks with reference to meritorious action.

152. Thus that female ghost, having declared the matter asked by Tissā, again making known the offence committed by herself without heeding her words in the past, said beginning with "that very thing you said to me." Therein, "that very" (tadeva) means at that very time, at the very time when I was established in the state of human existence. "Likewise" (tatheva) is an alternative reading; the meaning is just as it has now come about, that is exactly so. "Me" (maṃ) indicates herself; "you" (tvam) indicates Tissā. "Said" (avaca) means spoke. But to show what she said, "evil deed" and so on was stated. "Evil deeds" (pāpakammānī) is the canonical reading. "You do nothing but evil deeds; by evil deeds a fortunate realm is not easily obtained, but rather an unfortunate realm alone is easily obtained" - just as you previously said to me, exhorted me, that is exactly so, she says.

153. Having heard that, Tissā spoke three verses beginning with "you oppose me wrongly." Therein, "you oppose me wrongly" (vāmato maṃ tvam paccesi) means you approach me adversely; even though I wished your welfare, having made me one who acts in opposition, you regard me thus. "You are jealous of me" (maṃ usūyasi) means you are jealous of me, you harbour envy towards me. "See what kind of result evil deeds have" (passa pāpānaṃ kammānaṃ, vipāko hoti yādiso) means the result of evil deeds, whatever it is like, however terrible it is, see that with your own eyes, she says.

154. "Others enjoy them" means those houses, female slaves, and these ornaments formerly possessed by you, others now enjoy and use. "These" (ime) is said with a change of gender. "Possessions are not eternal" means possessions by name are not eternal, unsettled, temporary, and destined for great departure; therefore the intention is that jealousy, stinginess, and so on should not be practised for that purpose.

155. "Now Bhūta's father" means just now Bhūta's, my son's, father, the householder. "From the market" means he will come from the market to this house. "Perhaps he might give you something" means the householder, having come home, might perhaps give you some gift that is fitting to be given. "Do not go from here just yet" means do not go just yet from here, from the site behind the house - she said this out

of compassion for her.

156. Having heard that, the female ghost, making known her own disposition, spoke a verse beginning with "I am naked, of ugly appearance." Therein, "this is a shameful thing for women" means this state of nakedness, ugliness, and so on, being something that should be concealed, is a shameful thing to be hidden for women. "May Bhūta's father not see me" means therefore, being ashamed, she says "May the householder, Bhūta's father, not see me."

157. Having heard that, Tissā, with compassion arisen, spoke a verse beginning with "Well then, what shall I give you." Therein, "come" (handa) is an indeclinable particle used in the sense of urging. "What shall I give you" means what shall I give you - shall I give cloth, or food? "What shall I do for you here" means what other help shall I do for you here at this time.

158. Having heard that, the female ghost spoke a verse beginning with "Four monks from the Community." Therein, "four monks from the Community, and four individual persons" means four monks by way of the Community from the community of monks, and four monks by way of individuals - thus having fed eight monks according to one's liking, dedicate that offering to me, give the transference of merit to me. "Then I shall be happy" means when you will dedicate the offering to me, then I shall be happy, having attained happiness, endowed with all sensual pleasures - this is the meaning.

159-161. Having heard that, Tissā, having reported that matter to her own husband, on the second day, having fed eight monks, dedicated the offering to her; she, having at that very moment obtained heavenly success, again approached Tissā. To show that meaning, three verses beginning with "Having replied 'Good!'" were placed by the compilers of the recitation.

162-167. But Tissā asked her who had approached and was standing, in return with three verses beginning with "With surpassing beauty." The other, having made herself known with the verse "I am Mattā," having given thanksgiving to her with the verse "May you live long," gave exhortation with the verse "Having practised the Teaching here." Therein, "by your giving" means by that given by you. "A sorrowless, stainless state" means sorrowless due to the absence of sorrow, and stainless due to the absence of sweat and dirt - a divine state; all this is said with reference to the heavenly world. "Residence" means state. "Of those who wield power" means of those who exercise their own control through divine authority. "With its root" means together with greed and hate. For greed and hate are called the root of stinginess. "Blameless" means not censured, praiseworthy; "go to the heavenly state" means go to the divine state that has obtained the name "heaven" because of its thorough pre-eminence in objects such as forms and so on; the meaning is may you be one heading for a fortunate destination. The remainder is clear in itself.

Then Tissā reported that incident to the householder, the householder reported it to the monks, and the monks reported it to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. Having

heard that, the great multitude, having gained a sense of urgency, having removed the stain of stinginess and the like, became devoted to giving, morality, and the like, and was heading for a fortunate destination.

The commentary on the story of the female ghost Mattā is concluded.

4. Commentary on the Story of the Female Ghost Nandā

168-185. "You are dark, of ugly appearance": this was spoken while the Teacher was dwelling at Jeta's Grove, referring to a female ghost named Nandā. It is said that in a certain small village not far from Sāvatthī, there was a lay follower named Nandisena, faithful and devoted. But his wife, named Nandā, was faithless, without confidence, stingy, fierce, harsh in speech, disrespectful towards her husband, and reviled and abused her mother-in-law Aggatissā with accusations of being a thief. She, at a later time, having died, having been reborn in the realm of ghosts, wandering not far from that very village, one day showed herself not far from the lay follower Nandisena as he was leaving the village. He, having seen her -

168. "You are dark, of ugly appearance, harsh, frightful to behold;
You are tawny-eyed, with discoloured teeth, I do not consider you a human woman."

He addressed her in verse. Therein, "dark" means of dark colour, for her colour was similar to burnt charcoal. "Harsh" means rough-bodied. "Frightful to behold" means of frightening appearance, with a terrifying form. "Bhārudassanā" is also a reading, meaning dreadful to behold, having ugly features due to ugliness and so on. This is the meaning. "Tawny-eyed" means having tawny eyes. "With discoloured teeth" means having discoloured teeth. "I do not consider you a human woman" means I do not consider you to be a human woman, and the intention is: I consider you to be a female ghost. Having heard that, the female ghost, making herself known -

169. "I am Nandā, Nandisena, I was formerly your wife;
Having done evil deeds, I have gone from here to the realm of ghosts."

He spoke a verse. Therein, "I am Nandā, Nandisena" means: husband Nandisena, I am named Nandā. "I was formerly your wife" means in the previous birth I was your wife. From here onwards -

170. "What wrong-doing was done by body, by speech, by mind?
By the result of what action have you gone from here to the realm of ghosts?"

This is the question of that lay follower. Then she -

171. "I was fierce and harsh, and also disrespectful towards you;
Having spoken that bad speech, I have gone from here to the realm of ghosts."

She answered. Again he -

172. "Come, I give you my cloak, put on this cloth;
Having put on this cloth, come, I will lead you to that house.

173. "Garments and food and drink, you will obtain having gone home;

And you will see your sons, and you will see your daughters-in-law."Then she to him -

174. "What is given by your hand to my hand, does not benefit me;
But monks accomplished in morality, without lust, very learned.

175. "Satisfy them with food and drink, dedicate the offering to me;
Then I shall be happy, endowed with all sensual pleasures."

He spoke two verses. Thereupon -

176. Having replied "Good!", he gave an abundant gift;
Food, drink, solid food, cloth and lodgings;
Umbrella, odour and garlands, and various sandals.

177. "But monks accomplished in morality, without lust, very learned;
Having satisfied them with food and drink, he dedicated the offering to her.

178. Immediately after the offering was dedicated, the result arose;
Food, clothing, and drink - this is the fruit of the offering.

179. "Then pure, with clean clothing, wearing the finest Kāsi cloth;
Adorned with variegated garments and ornaments, she approached her husband."

These four verses were spoken by the compilers of the recitation. From there onwards -

180. "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.

181. "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.

182. "I ask you, goddess of great majesty, when you were a human being, what merit did you make?
By what are you of such radiant power, and your beauty illuminates all directions?"

183. "I am Nandā, Nandisena, I was formerly your wife;
Having done evil deeds, I have gone from here to the realm of ghosts.

184. "Through the gift given by you, I rejoice, free from fear from any quarter;
May you live long, householder, together with all your relatives;

To the sorrowless, stainless, secure abode of those who wield power.

185. "Having practised the Teaching here, having given a gift, householder;
Having removed the stain of stinginess with its root, blameless, go to the heavenly state."

These are the verses of speech and reply between the lay follower and the female

ghost.

176. Therein, "scattered abundant giving" means he carried on a great giving as if scattering the seed of gifts in a field fit for harvesting. The remainder is similar to the preceding story.

Thus she, having made clear to Nandisena her own divine success and its cause, went to her own dwelling place. The lay follower reported that incident to the monks, and the monks reported it to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. That teaching was beneficial to the great multitude.

The commentary on the story of the female ghost Nandā is concluded.

5. Commentary on the Story of the Ghost with Polished Earrings

186-206. "Adorned, Maṭṭhakuṇḍalī": this was spoken while the Teacher was dwelling at Jeta's Grove, referring to the young god Maṭṭhakuṇḍalī. Therein, what should be said has been stated in the Paramatthadīpanī, in the commentary on the Vimānavatthu, in the commentary on the Maṭṭhakuṇḍalī Mansion story; therefore it should be understood by the very method stated there.

And here, since the young god Maṭṭhakuṇḍalī was a mansion deity, his story was included in the classification of the Vimānavatthu canonical text; but since that young god, for the purpose of removing the sorrow of the brahmin Adinnapubbaka who, through grief for his son, had gone to the cemetery and, having gone round about the cremation ground, was weeping - having withdrawn his own divine form, covered with yellow sandalwood, having raised his arms, weeping, with an appearance of one overcome by suffering, showed himself as if he were a ghost. Since the designation "ghost" is also applicable because of being departed from the state of human existence, it should be seen that his story was included in the classification of the Petavatthu canonical text as well.

The commentary on the story of the ghost with polished earrings is concluded.

6. Commentary on the Story of the Ghost Kaṇha

207-226. "Rise up, Kaṇha, why do you lie down?" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to a certain lay follower whose son had died. It is said that in Sāvattthī, the son of a certain lay follower died. He, pierced by the dart of sorrow on account of that, neither bathed, nor ate, nor attended to his business activities, nor went to attend upon the Buddha, but only lamenting, saying "Dear beloved little son, having left me behind, where have you gone before me?" and so on. The Teacher, towards the break of dawn, surveying the world, having seen his decisive support for the fruition of stream-entry, on the following day, surrounded by the Community of monks, having walked for almsfood in Sāvattthī, having finished the meal, having dismissed the monks, with the Elder Ānanda as his attendant monk, went to his house door. They announced the Teacher's arrival to the lay follower. Then his household members, having prepared a seat at the house door, having caused the Teacher to sit down, having taken hold of the lay follower, brought him to the Teacher's presence. Having seen him seated to one side, having said "What is this, lay follower, do you grieve?" when it was said "Yes, venerable sir," having said

"Lay follower, the wise ones of old, having heard the talk of wise persons, did not grieve over a dead son," being requested by him, he brought up the past.

In the past, in the city of Dvāravatī, there were ten brother-kings -Vāsudeva, Baladeva, Candadeva, Sūriyadeva, Aggideva, Varuṇadeva, Ajjuna, Pajjuna, Ghaṭapaṇḍita, and Aṅkura. Among them, the beloved son of the great king Vāsudeva died. On account of that, the king, overcome with sorrow, having abandoned all duties, having grasped the frame of the bed, lay down lamenting. At that time Ghaṭapaṇḍita thought - "Apart from me, there is no one else able to remove my brother's sorrow; I shall remove his sorrow by a means." He, having assumed the guise of a madman, looking up at the sky, saying "Give me a hare, give me a hare," wandered through the whole city. "Ghaṭapaṇḍita has gone mad" - the whole city was stirred.

At that time, a minister named Rohiṇeyya, having gone to the presence of King Vāsudeva, raising a conversation with him -

207. "Rise up, Kaṇha, why do you lie down? What use is sleeping to you?
He who is your own brother, your heart and right eye;
His winds are growing strong, Kesava is muttering about a hare."He spoke this verse.

207. Therein, "Kaṇha" - he addresses Vāsudeva by his clan name."What use is sleeping to you" means what indeed is the benefit to you from sleeping. "Own brother" means a brother born of the same mother. "Heart and right eye" - the meaning is like his heart and his right eye. "His winds are growing strong" means the winds of madness arising in him again and again are powerful, they grow, they overpower. "Mutters about a hare" means he laments saying "Give me a hare." "Kesava" - he, it is said, is called "Kesava" because of the existence of beautiful hair. He addresses him by that name.

Explaining his having risen from his sleeping place upon hearing his word, the Teacher, having fully awakened, -

208. Having heard that word of his, of Rohiṇeyya, Kesava,
Being in a hurry, arose, distressed by sorrow for his brother."He spoke this verse.

The king, having risen, quickly descended from the palace, having gone to the presence of Ghaṭapaṇḍita, having firmly grasped him by both hands, conversing with him -

209. "Why, as if mad, throughout this whole Dvārakā,
Do you prattle 'A hare, a hare!' - what kind of hare do you wish for?

210. "Made of gold, made of jewels, made of copper, and also made of silver;
Made of conch, stone, and coral, I will have a hare made for you.

211. "There are also other hares, forest-dwellers roaming in the woods;
Those too I will bring for you - what kind of hare do you wish for?"

He spoke three verses.

209-211. Therein, "as if mad" means like a madman. "Whole" means entire. "Dvārakā" means wandering through the city of Dvāravatī. "You prattle 'a hare, a hare'" means you lament "a hare, a hare." "Made of gold" means made of gold. "Made of metal" means made of red copper. "Made of silver" means made of silver. Say whatever you wish, then why do you grieve? There are also other hares, forest-dwellers roaming in the woods; those I will bring for you - say, dear friend, what kind of hare do you wish for? - he invited Ghaṭapaṇḍita with a hare, with the intention "he is in need of a hare." Having heard that, Ghaṭapaṇḍita -

212. "I do not wish for those hares, those hares dependent on the earth;
I wish for the hare from the moon, bring that down for me, Kesava."

He spoke a verse. Therein, "ohara" means "bring down." Having heard that, the king, overcome with displeasure thinking "Without doubt my brother has gone mad" -

213. "Surely then, dear relative, you will give up your sweet life;
You desire what ought not to be desired, you wish for the hare from the moon."

He spoke a verse. Therein, "relative" - he addresses the younger brother. The meaning here is - My dear relative, you will give up, I think, your own exceedingly sweet life, you who desire what ought not to be desired.

Ghaṭapaṇḍita, having heard the king's words, standing motionless, explaining this meaning - "Brother, you who know that for one desiring the hare from the moon, not obtaining it, there will be the dissolution of life, why do you bewail not obtaining your dead son?" -

214. "If you know thus, Kaṇha, as you instruct another;
Why do you still today grieve for your son who died before?"

He spoke a verse. Therein, "if you know thus, Kaṇha" means brother, great king named Kaṇha, if you know thus that "what is unobtainable should not be desired." "As you instruct another" means knowing thus, yet not acting accordingly as you instruct another. "Why your son who died before" means then why do you still today bewail your son who died four months ago?

Thus he, standing right there in the middle of the street, having said "I for my part desire what is visible, but you grieve for the sake of what is not visible," teaching him the Teaching -

215. "That which cannot be obtained by a human being, or even by a non-human being;
'May my son who was born not die' - how can the unobtainable be obtained?"

216. "Not by spells, not by root medicines, not by remedies or by wealth;
Is it possible to bring back, Kaṇha, the departed one you grieve for?" Spoke a pair of verses.

215. Therein, "that" means brother, that which - "May my son who was born not die" - cannot be obtained by a human being or even by a god, is not possible to obtain, that you desire; but how can that be obtained, for what reason is it possible to obtain? Because the unobtainable is indeed an unobtainable matter - this is the meaning.

216. "By spells" means by the application of spells. "By root medicines" means by root medicine. "By remedies" means by various kinds of remedies. "Or by wealth" means even by wealth reckoned in hundreds of ten millions. This is what is meant - The departed one you grieve for cannot be brought back even by the application of spells and so on.

Again, the wise Ghaṭa, showing that "Brother, this so-called death cannot be prevented by wealth or by birth or by true knowledge or by morality or by meditation"

217. "Those of great riches, of great possessions, warriors who have kingdoms; Those with abundant wealth and grain, they too are not free from ageing and death.

218. "Warriors, brahmins, merchants, workers, outcasts, and refuse-removers; These and others by birth, they too are not free from ageing and death.

219. "Those who recite the sacred hymn, the six-factored, devised by Brahmā; These and others by true knowledge, they too are not free from ageing and death.

220. "And those sages who are peaceful, self-restrained austere ascetics; They too in time abandon the body, those austere ascetics.

221. "The Worthy Ones, well-trained, who have done what had to be done, without mental corruptions; They lay down this body, with the utter elimination of merit and demerit."

He expounded the Teaching to the king with five verses.

217. Therein, "of great riches" means having much wealth due to the existence of great wealth that has gone into deposit. "Of great possessions" means endowed with a great achievement of wealth similar to the wealth of the gods. "Possessing countries" means possessing entire countries. "Those with abundant wealth and grain" means those with limitless wealth and grain by way of wealth and grain constituting permanent expenditure that should be deposited and stored for the purpose of three or four years. "They too are not free from ageing and death" means even those of such great splendour, warriors such as Mandhātu, Mahāsudassana, and others, were not free from ageing and death; rather, they entered the very mouth of death. This is the meaning.

218. "These" means the aforesaid warriors and others. "Others" means certain ones of such kind, such as Ambaṭṭha and others. "By birth" means they were not free from ageing and death on account of their own birth. This is the meaning.

219. "Sacred text" means the Veda. "Recite" means they study and teach. Or alternatively, "recite" means those who go through the Veda, performing oblations,

they mutter. "Six-factored" means endowed with six factors reckoned as phonetics, ritual procedure, etymology, grammar, astronomy, and metre. "Devised by Brahmā" means conceived and spoken by Brahmā for the benefit of brahmins. "By true knowledge" means endowed with true knowledge similar to that of Brahmā; they too are not free from ageing and death. This is the meaning.

220-221. "Sages" means sages in the meaning of search for restraints and observances and so on, and for the perception of repulsiveness and so on. "Peaceful" means those whose intrinsic nature is peaceful by body and speech. "Self-restrained" means those whose minds are restrained through the self-control of lust and so on. "Austere ascetics" means those who have austere asceticism reckoned as bodily mortification. Again, "austere ascetics" means those who exercise restraint. By this he shows that even though they have become dependent on austere asceticism and wish to attain deliverance from the body, those who exercise restraint do indeed give up the body. Or else, "sages" means sages in the meaning of search for the training in higher morality and so on; "peaceful" through the appeasement of evil qualities that are their opposites, for that purpose; "self-restrained" through the self-control of the mind on a single object; "austere ascetics" through the burning of energy from the exertion of right striving; "austere ascetics" through the proper exertion of burning up lust and so on - thus it should be connected. "Developed in self" means those whose minds are developed through the meditation on the meditation subject of the four truths.

When the Teaching had been thus spoken by Ghaṭa the wise, having heard that, the king, with the dart of sorrow removed, with a gladdened mind, praising Ghaṭa the wise -

222. "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.
223. "He has indeed drawn out my dart, the sorrow lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my son.
224. "I have had the dart pulled out, I have become cool, quenched;
I do not grieve, I do not weep, having heard you, brother.
225. "Thus do the wise act, those who are compassionate;
They turn one away from sorrow, as Ghaṭa did his elder brother.
226. "One who has such colleagues and attendants,
They follow him with well-spoken words, as Ghaṭa did his elder brother." He spoke the remaining verses.

225. Therein, "as Ghaṭa did his elder brother" means just as Ghaṭa the wise turned his own elder brother, who was overcome by sorrow for his dead son, away from that sorrow for his son through his own skilfulness in means and through a talk on the Teaching, so too others who are wise, who are compassionate, they render help to their relatives. This is the meaning.

226. "One who has such" - this is the verse discovered by the Fully Enlightened One. Its meaning is - Just as for whatever reason Ghaṭa the wise followed and pursued King Vāsudeva, who was overcome by sorrow for his son, with well-spoken words for the purpose of removing his sorrow, whoever else too might have obtained such wise colleagues, whence could there be sorrow for him! The remaining verses have the meaning already stated above.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, lay follower, the wise ones of old, having heard the discussion of the wise, removed their sorrow for their son," having made known the truths, connected the Jātaka. At the conclusion of the truths, the lay follower became established in the fruition of stream-entry.

The commentary on the story of the ghost Kaṇha is concluded.

7. Commentary on the Story of the Ghost of the Millionaire Dhanapāla

227-245. "Naked, of ugly appearance": this was spoken while the Teacher was dwelling at Jeta's Grove, referring to the ghost Dhanapāla. When a Buddha had not yet arisen, it is said, in the country of the Paṇṇas, in the city of Erakaccha, there was a millionaire named Dhanapālaka, faithless, undevoted, miserly, holding the view of nihilism. His actions are known from the Pāḷi text itself. He, having died, was reborn as a ghost in the desert wilderness. His body was the size of a palm tree trunk, with skin standing up, rough, with deformed hair, frightful, ugly, exceedingly deformed, loathsome to behold. He, for fifty-five years, not obtaining even a grain of boiled rice or a drop of water, with dried-up throat, lips, and tongue, overcome by hunger and thirst, wanders about here and there.

Then, when our Blessed One had arisen in the world and had set in motion the excellent wheel of the Teaching, while he was in due course dwelling at Sāvattṥī, merchants dwelling in Sāvattṥī, having filled about five hundred carts with goods, having gone to the northern trade route, having sold the goods, having loaded the obtained goods onto the carts, while returning, in the evening time, having reached a certain dry river, having unyoked the vehicles there, made their dwelling for the night. Then that ghost, overcome by thirst, having come for the purpose of drinking water, not obtaining there even a drop of drinking water, bereft of hope, fell down like a palm tree with its root cut, as if with severed feet. Having seen that, the merchants

227. "Naked, of ugly appearance, emaciated, with veins spread over you;
With ribs protruding, so thin, who indeed are you, sir?"

Asked with this verse. Thereupon the ghost -

228. "I, venerable sir, am a ghost, ill-fated, belonging to Yama's world;
Having done evil deeds, I have gone from here to the realm of ghosts."

Having revealed himself, again by them -

229. "What wrong-doing was done by body, by speech, by mind?
By the result of what action have you gone from here to the realm of ghosts?"

Asked about the deed done, beginning from the place of former rebirth, showing his own occurrence in the past, present, and future, and giving them exhortation -

230. "There is a city of the Paṇṇas, renowned as Erakaccha;
There I was formerly a millionaire, they knew me as Dhanapāla.
231. "Eighty cartloads of unwrought gold were mine;
Abundant was my gold, many pearls and lapis lazuli.
232. "Though I had such great wealth, giving was not dear to me;
Having closed the door I ate, lest beggars should see me.
233. "I was faithless and stingy, miserly, abusive;
I hindered many people who were giving and doing meritorious deeds.
234. "There is no result of giving, how can there be fruit of self-control?
Lotus ponds and wells, and parks that were planted;
And drinking halls I destroyed, and bridges in difficult places.
235. "I, having not done good, having done evil, passed away from there;
Reborn in the sphere of ghosts, afflicted by hunger and thirst.
236. "Fifty-five years since I deceased;
I do not know of food eaten, or even drinking water drunk.
237. "What is self-control, that is destruction; what is destruction, that is self-control;
For ghosts truly know, what is self-control, that is destruction.
238. "In the past I was restrained, I did not give though there was much wealth;
Though there were gifts to be given, I made no refuge for myself;
So now I feel remorse afterwards, having reached the fruit of my own actions.
239. "After four months, death will occur;
I will fall into hell, extremely painful and terrible.
240. "Rectangular, with four doors, divided into sections, measured;
Surrounded by an iron wall, covered over with iron.
241. "Its floor is made of iron, blazing, endowed with heat;
Having pervaded a hundred yojanas all around, it stands always.
242. "There I shall experience painful feeling for a long duration;
The fruit of evil action, therefore I grieve exceedingly."
243. "This I say to you, may you be blessed, as many as are assembled here;
Do not do evil action, whether openly or in secret.
244. "If you will do or are doing that evil action;
There is no freedom from suffering for you, even if you fly up and flee.

245. "Be respectful to your mothers, be respectful to your fathers, honouring the elders in the family;
Be respectful to ascetics, be committed to holy life, thus you will go to heaven."

He spoke these verses.

230-231. Therein, "of the Paṇṇas" means of kings of such a name of the country named Paṇṇa. "Erakaccha" is the name of that city. "There" means in that city. "Formerly" means in a previous past existence. "They knew me as Dhanapāla" means they know me as "the millionaire Dhanapāla." Showing that "this name was indeed in accordance with the meaning for me at that time," he spoke the verse beginning with "eighty." Therein, "eighty cartloads" - a cartload is a load of twenty khāris, which is called a cart. The explanation is: I had eighty of those cartloads of unwrought gold and likewise of coins. "Abundant was my gold" - the connection is: gold too was abundant, measuring many loads.

232-233. "Giving was not dear to me" means to give gifts was not dear to me. "Let not beggars see me" means "thinking 'let not beggars see me,' having shut the house door, I eat." "Miserly" means a great miser. "Abusive" means one who threatens with fear, having seen others giving gifts. "Of those giving, of those doing" is the genitive case used in the accusative sense; meaning those giving gifts, those doing meritorious deeds. "Many people" means many beings. I hindered, I prevented many people, constituting a multitude, who were either giving or doing, from meritorious action.

234-236. "There is no result of giving" and so on is the showing of the reason for the prevention of giving and so on. Therein, "there is no result of giving" means there is no fruit of the action of giving; it explains that merely saying "merit, merit" is just the destruction of wealth. "Of self-control" means of the self-control of morality. "Whence the fruit" means whence indeed is fruit obtained; the intention is that the observance of morality is entirely useless. "Parks" means parks and groves. This is the meaning. "Drinking water halls" means drinking water halls. "Difficult places" means places difficult to traverse on account of water and mud. "Bridges" means bridges. "Passed away from there" means passed away from there, from the human world. "Fifty-five" means fifty-five. "Since I deceased" means when I died, from that time onwards. "I do not directly know" means for so long a time I do not know of anything eaten or drunk.

237-238. "What is self-control, that is destruction" means whatever restraint, not giving to anyone, by way of greed and so on, that is called the destruction of these beings, because of being the cause of the great disaster of ghosts reborn in the realm of ghosts. By "what is destruction, that is self-control," he states the absolute nature of the aforesaid meaning. "For ghosts truly know" - here the word "hi" is used for emphasis, and the word "kira" indicates disapproval. "Self-control, the non-relinquishment of what should be given, is the cause of destruction" - this meaning ghosts alone truly know, because it is being experienced by them directly, not humans. This is not fitting, since humans too are seen being overcome by hunger, thirst, and so on, just like ghosts. But ghosts know that meaning more thoroughly because of the obviousness of the action done in their former existence. Therefore he

said - "I formerly practised self-control" and so on. Therein, "I practised self-control" means I myself made restraint, contraction, from meritorious deeds such as giving and so on. "Much wealth" means when great wealth was existing.

243. "Taṃ" means therefore. "Vo" means you. "May you be blessed" means may there be good fortune, well-being, and beauty for you - this is the remainder of the expression. "As many as are assembled here" means as many as, however many, are assembled here, may all of them listen to my words. This is the intention. "Openly" means making known, by way of being manifest to others. "In secret" means concealed, by way of being not manifest. Whether openly, by way of bodily and verbal action such as killing living beings and so on, false speech and so on, or whether in secret, by way of covetousness and so on - do not do, do not perform, evil, inferior, unwholesome action.

244. "If you will do that evil action" means but if you will do that evil deed in the future, or are doing it at present, there is no freedom, no release called deliverance from the suffering that is the fruit of that in the four realms of misery beginning with hell and among human beings by way of short lifespan and so on. "Even if you fly up and flee" means the meaning is that even for those who, having flown up, go through space, there is simply no release. "Upeccā" is also a reading; with the intention that "it will follow you who flee from here or from there," even for you who flee intentionally, having approached, there is no release from that; but the meaning is that when there is a conjunction of other conditions such as destination, time and so on, it will indeed ripen. And this meaning -

"Not in the sky, not in the middle of the ocean, not by entering a cleft of the mountains;
There is no spot on earth found, where standing one could be freed from evil deeds."

Should be explained by this verse.

245. "Respectful to one's mother" means one who seeks the welfare of one's mother. "Be" means perform attendance and so on for them. Likewise, "respectful to one's father" should be understood. "Showing respect to elders in the family" means those who show reverence to the elders in the family. "Committed to asceticism" means those who honour ascetics. Likewise, "committed to holy life" means those who honour those who have warded off evil; this is the meaning. "Thus you will go to heaven" means having performed meritorious deeds in the manner stated by me, you will be reborn in the heavenly world; this is the meaning. But whatever here has not been analysed as to meaning, that should be understood by the very method stated below in the Khallāṭiya Ghost Story and so on.

Those merchants, having heard his words, stirred with a sense of urgency, having compassion for him, having taken drinking water in vessels, having laid him down, poured it into his mouth. Thereupon the water poured for a long time by the great multitude of people, by the power of that ghost's evil, did not descend down the throat; how then could it remove his thirst? They asked him - "Has any measure of comfort been obtained by you?" He said - "If, of the water being poured by so many people for so long a time, even a single drop has entered down my throat, may there

be no release from this realm of ghosts." Then those merchants, having heard that, exceedingly stirred with a sense of urgency, said "But is there any means for the appeasement of thirst?" He said - "When this evil deed is exhausted, if a gift is given to the Truth-finder or to the disciples of the Truth-finder and the gift is dedicated to me, I shall be freed from this ghost state." Having heard that, the merchants, having gone to Sāvattthī, having approached the Blessed One, having reported that incident, having taken the refuges and the precepts, having given a gift for seven days to the Community of monks headed by the Buddha, dedicated the offering to that ghost. The Blessed One, making that the occasion, expounded the Teaching to the four assemblies. And the great multitude of people, having abandoned the stain of stinginess beginning with greed, became devoted to meritorious deeds beginning with giving.

The commentary on the story of the ghost of the millionaire Dhanapāla is concluded.

8. Commentary on the Story of the Ghost of the Minor Millionaire

246-256. "Naked, emaciated, you are a gone forth one, venerable sir": this was spoken while the Teacher was dwelling at the Bamboo Grove, referring to the ghost of the junior millionaire. In Bārāṇasī, it is said, there was a certain householder, faithless, undevoted, stingy, miserly, indifferent to meritorious deeds, named the junior millionaire. He, having died, was reborn among the ghosts; his body was devoid of flesh and blood, consisting only of bones, sinews, and skin, shaven-headed, and without clothing. Now his daughter Anulā, dwelling in her husband's house at Andhakavinda, wishing to feed brahmins dedicated to her father, prepared rice-grain and other requisites for giving. Having known that, the ghost, with hope, going through the sky to that place, arrived at Rājagaha. And at that time King Ajātasattu, instigated by Devadatta, having deprived his father of life, unable to fall asleep due to that remorse and bad dreams, having gone up to the upper terrace of the palace, walking up and down, having seen that ghost going through the sky, asked with this verse -

246. "Naked, emaciated, you are a gone forth one, venerable sir, where do you go at night, for what reason;
Tell me that, perhaps we may be able, with all wealth I would provide for you."

Therein, "gone forth" means an ascetic. The king, it is said, with the perception "this is a naked ascetic" due to his nakedness and shaven-headedness, said beginning with "naked, emaciated, you are a gone forth one." "For what reason" means for what cause. "With all wealth I would provide for you" means wealth that serves as an instrument of happiness, I would supply and procure for you with all my possessions in accordance with your disposition, or with all my endeavour. "Perhaps we may be able to do so; therefore tell me that" - the meaning is: tell me this reason for your coming.

Thus asked by the king, the ghost, relating his own story, spoke three verses -

247. "Bārāṇasī is a city famed far and wide, there I was a householder, wealthy but wretched;
A non-giver, with mind greedy for material gains, through immorality I reached the domain of Yama.

248. "I, wearied by hunger like a needle, by those deeds,
By that very reason I go to my relatives for the sake of some trifling material
gain;
Habitually not giving, they do not believe,
'The fruit of giving exists in the other world.'

249. "And my daughter constantly speaks, 'I will give a gift for my parents and
grandparents';
That which is set aside, the brahmins serve as food, I go to Andhakavinda to
eat."

247. Therein, "famed far and wide" means proclaimed from afar by way of praising its
virtues, renowned everywhere, well-known. This is the meaning. "Wealthy" means
rich, of great wealth. "Wretched" means of low mind, with a disposition of not giving.
Therefore he said "a non-giver." "With mind greedy for material gains" means with
mind attached to sensual material gains, having fallen into greed. "Through
immorality I reached the domain of Yama" means by the immoral action done by
myself, I have reached the domain of Yama, the realm of ghosts.

248. "Wearied by hunger like a needle" means I, wearied by hunger which obtained
the name "needle" due to its resemblance to a needle in the sense of piercing, being
continuously pierced. Or the reading is just "kilamatho" (weariness). "By those" means
by the evil deeds which are the causes, stated beginning with "wretched." For when
that ghost recollected those evil deeds, exceedingly great displeasure arose;
therefore he spoke thus. "By that very reason" means by that very suffering of
hunger. "I go to my relatives" means I go, I proceed, to the proximity of my relatives.
"For the sake of some trifling material gain" means for the purpose of some trifle of
material gain; the meaning is desiring some material gain. "Habitually not giving,
they do not believe, 'the fruit of giving exists in the other world'" means just as I, so
too other people also, habitually not giving, do not believe that "the fruit of giving
certainly exists in the world beyond." The intention is that since, like me, they too,
having become ghosts, experience great suffering.

249. "Speaks" means says. "Constantly" means frequently, repeatedly. What does
she say? She says "I will give a gift for my parents and grandparents." Therein, "for
parents" means for mother and father, or for the younger father and the elder father.
"For grandparents" means for grandfathers and great-grandfathers. "Prepared"
means made ready. "They serve" means they feed. "Andhakavinda" means a city so
named. "To eat" means to consume. From there onwards was spoken by the Elders
who held the convocations -

250. "The king said to him: 'Having experienced that too,
Come back quickly, I too shall make an offering;
Tell me that, if there is a reason,
We would hear words with reason that can be believed.'

251. "Having said 'So be it', he went there, they ate the meal but not those worthy
of offerings;
He returned to Rājagaha once again, and appeared before the lord of men.

252. Having seen the ghost come again, the king said: "What shall I too give? Tell me that, if there is a reason, by which you may be satisfied for a longer time."
253. "Having served the Buddha and the Community, O king, with food and drink and robes;
Dedicate that offering for my welfare, thus I may be satisfied for a longer time."
254. Then the king, having descended at that very moment, having given an incomparable gift with his own hand to the monastic community;
He announced what was done to the Truth-finder, and dedicated the offering to that ghost.
255. He, being venerated, shining very much, appeared before the lord of men;
"I am a demon who has attained supreme supernormal power, there are no humans equal or similar to me.
256. "See this boundless power of mine, having given an incomparable gift to the monastic community, dedicated by you;
Satisfied constantly, always, by many, I go happy, O king of men and gods."

250. Therein, "the king said to him" means King Ajātasattu said to that ghost who had spoken thus and was standing there. "Having experienced that too" means having experienced that gift too which was prepared by your daughter. "You would come" means you should come. "I shall do" means I shall do. "Tell me that, if there is a reason" means if there is any cause, tell, relate that cause to me. "To be believed" means worthy of being believed. "A reasoned statement" means a statement connected with reason; the meaning is he says a statement with reason, "when a gift is made in such a place in such a manner, it is beneficial for me."

251. "Having said 'so be it'" means having said "good!" "There" means at that food distribution place in Andhakavinda. "They ate the meal but not those worthy of offerings" means the immoral brahmins ate the meal, but those who are virtuous, worthy of offerings, did not eat. This is the meaning. "Once again" means he returned to Rājagaha yet another time.

252. "What shall I give" means the king asked the ghost "What kind of gift shall I give you?" "By which you" means for whatever reason you. "For a longer time" means for a long time. "Satisfied" means may be contented; the meaning is tell that.

253. "Having served food" means having fed. "O king" - he addresses Ajātasattu. "For my welfare" means for my own benefit, for release from the state of ghost existence.

254. "Then" means therefore, by that word, or alternatively, from the palace. "Having descended" means having gone out. "At that very moment" means at that very time, at the time of the break of dawn. On the very day when the ghost, having returned, showed himself to the king, on that very day before the meal he gave the gift. "With own hand" means with his own hand. "Incomparable" means immeasurable, lofty, superior. "Having given to the Community" means having given to the Community. "He announced what was done to the Truth-finder" means he reported that incident

to the Blessed One, saying "This, venerable sir, is a gift made with reference to a certain ghost." And having reported it, in such a way that that gift would be beneficial to him, thus he dedicated the offering to that ghost.

255. "He" means that ghost. "Venerated" means venerated by the offering being given. "Exceedingly shining" means exceedingly resplendent through divine power. "Appeared" means became manifest; he showed himself before the king. "I am a demon" means freed from the state of ghost existence, I have been born a demon, I have attained the state of a god. "There are no humans equal or similar to me" means there are no humans equal to me in the achievement of power or similar to me in the achievement of wealth.

256. "See this boundless power of mine" - he speaks showing his own success directly to the king, saying "See this immeasurable divine power of mine." "Having given an incomparable gift to the Community, dedicated by you" means having given an incomparable, lofty gift to the noble Community, dedicated by you out of compassion for me. "Satisfied constantly, always, by many" means by you who satisfy the noble Community with many gifts such as food, drink, garments, and so on, always, at all times, for as long as life lasts, even there constantly, without interruption, I have been satisfied and gladdened. "I go happy, O king of men and gods" - he took leave of the king, saying "Therefore I now go happy, O king of men and gods, great king, to whatever place I wish."

When the ghost had thus taken leave and departed, King Ajātasattu reported that matter to the monks; the monks, having approached the presence of the Blessed One, reported it. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. Having heard that, the great multitude of people, having abandoned the stain of stinginess, became devoted to meritorious deeds beginning with giving.

The commentary on the story of the ghost of the minor millionaire is concluded.

9. Commentary on the Story of the Ghost Aṅkura

257-330. "For the purpose for which we go": the Teacher, while dwelling at Sāvattthī, spoke this referring to the ghost of Aṅkura. Certainly, here, Aṅkura is not a ghost, but since his conduct is connected with a ghost, therefore it is called "the story of the ghost of Aṅkura."

Herein this is the meaning in brief - Those who were born in the womb of Devagabbhā, the daughter of Mahākamsa, in the city of Asitañjana in the Kamsa domain in the northern trade route, dependent on Upasāgara, the son of King Mahāsāgara, the ruler of Uttaramadhurā - namely Añjanadevī, Vāsudeva, Baladeva, Candadeva, Sūriyadeva, Aggideva, Varuṇadeva, Ajjuna, Pajjuna, Ghaṭapaṇḍita, and Aṅkura - the ten brothers beginning with Vāsudeva together with Añjanadevī were eleven warriors. Among them, the brothers beginning with Vāsudeva, starting from the city of Asitañjana and ending at Dvāravatī, having brought all the kings in sixty-three thousand cities in the whole of Jambudīpa to the destruction of life by means of the wheel, while dwelling in Dvāravatī, having made the kingdom into ten portions, divided it. But they did not remember their sister Añjanadevī. Having remembered again, when it was said "Let us make eleven portions," the youngest of all of them,

Aṅkura, said "Give my portion to her; I shall live by engaging in trade; you shall remit the toll to me in your respective provinces." They, having accepted saying "Very well," having given his portion to their sister, nine kings dwelt in Dvāravatī.

But Aṅkura, while engaging in trade, constantly gave a great gift. Now one of his slaves, a storekeeper, was well-wishing towards him. Aṅkura, with a gladdened mind, having taken a daughter of good family, gave her to him. He died while the son was still in the womb. When that child was born, Aṅkura gave to him the food and wages that had been given to his father. Then, when that boy had come of age, a judgment arose in the royal court: "A slave or not a slave." Having heard that, Añjanadevī, having spoken the simile of the cow, freed him from slavery, saying "If the mother is a freewoman, the son too is indeed a freeman."

But the boy, being unable to dwell there out of shame, having gone to the city of Roruva, having taken the daughter of a certain tailor there, earned his livelihood by the tailor's craft. At that time in the city of Roruva there was a millionaire named Asayha. He gave a great gift to ascetics, brahmins, the destitute, travellers, paupers, and beggars. That tailor, filled with joy and pleasure for those who did not know the millionaire's house, having stretched out his right arm, showed the dwelling of the millionaire Asayha, saying "Having gone there, let them obtain what is to be obtained." His action has come in the Pāḷi text itself.

He, at a later time, having died, was reborn as a terrestrial deity in a certain banyan tree in the desert land; his right hand was a granter of all desires. And in that very Roruva, a certain man, zealous in the giving of the millionaire Asayha, faithless, undevoted, holding wrong views, indifferent to meritorious deeds, having died, was reborn as a ghost not far from the dwelling place of that young god. And the deed done by him has come in the Pāḷi text itself. But the great millionaire Asayha, having died, attained companionship with Sakka, the king of gods, in the Tāvātimsa realm.

Then at a later time, Aṅkura with five hundred carts, and a certain brahmin with five hundred carts - both people, having taken goods with a thousand carts, having set out on the desert wilderness road, having lost their way, wandering about right there for many days, their grass, water, and food became exhausted. Aṅkura sent horse-messengers to search for water in the four directions. Then that demon whose hand granted desires, having seen that attainment of disaster of theirs, having considered the help formerly done for himself by Aṅkura, thinking "Come now, I must be a support for this one," showed his own banyan tree where he dwelt. That banyan tree, it is said, was endowed with branches and boughs, with dense foliage, giving thick shade, with many thousands of aerial roots, and was a yojana in extent in length, breadth, and height. Having seen it, Aṅkura, full of mirth, had a camp set up beneath it. The demon, having stretched out his own right hand, first satisfied all the people with drinking water. Then whoever wished for whatever, he gave that very thing to that very person.

Thus, when that great assembly had been satisfied as they wished with various kinds of food, drink, and so on, and afterwards when the fatigue of the journey had subsided, that brahmin merchant, attending unwisely, thought thus - "Having gone from here to Kamboja for the sake of gaining wealth, what shall we do? Rather,

having seized this very demon by whatever means, having placed him on a vehicle, we shall go to our own city." Having thus reflected, speaking of that matter to Aṅkura -

257. "For the purpose for which we go, to Kamboja as wealth-carriers;
This demon grants desires, let us take this demon away.

258. "Having seized this demon, by entreaty or by force;
Having placed him on a vehicle, let us quickly go to Dvārakā."

He spoke a pair of verses. Therein, "for the purpose of which" means for which reason. "Kamboja" means the Kamboja country. "Wealth-carriers" means those who carry wealth obtained through the sale of goods. "Granter of desires" means one who gives whatever is wished for. "Demon" means a young god. "Let us take away" means we shall lead away. "By entreaty" means by requesting. "By force" means having overpowered, by violence. "Vehicle" means a comfortable vehicle. "Dvārakā" means the city of Dvāravatī. This is the intention herein - The purpose for which we wish to go from here to Kamboja, the goal to be accomplished by that journey succeeds right here. For this demon grants desires; therefore, having requested this demon, either with his consent, or if he does not agree, having placed him on a vehicle by force, having bound his hands behind his back on the vehicle, having seized him, let us go from here itself quickly to the city of Dvāravatī.

But Aṅkura, thus spoken to by the brahmin, standing firm in the principles of a good person, rejecting his words -

259. "In the shade of whatever tree one might sit or lie down,
One should not break a branch of that tree, for a betrayer of friends is evil."

He spoke a verse. Therein, "should not break" means should not cut. "Betrayal of friends" means treachery towards friends, the causing of harm to them. "Evil" means wicked is the betrayer of friends. For if even towards a tree with cool shade that dispels the fatigue of a man overpowered by heat, nothing evil should be thought, how much less so towards living beings. This shows that this young god is a good person, one who has acted first, a remover of our suffering, of great help; nothing harmful should be thought towards him; on the contrary, he should indeed be venerated.

Having heard that, the brahmins, relying on the path of policy that "the root of benefit is the removal of fraud," standing on the opposite side to Aṅkura -

260. "In the shade of whatever tree one might sit or lie down,
One would cut even its trunk, if such were the purpose."

He spoke a verse. Therein, "if such were the purpose" means if there were need for such building material, one would cut even the trunk of that tree, how much less the branches and so on - this is the intention.

When the brahmin had spoken thus, Aṅkura, upholding the principle of a good person -

261. "In the shade of whatever tree one might sit or lie down,

One should not break a leaf of that tree, for a betrayer of friends is evil."

He spoke this verse. Therein, "one should not break a leaf of that tree" means one should not fell even a single leaf of that tree, how much less the branches and so on - this is the intention.

Again the brahmin, upholding his own doctrine -

262. "In the shade of whatever tree one might sit or lie down,
One would pull it out even with its root, if such were the purpose."

He spoke a verse. Therein, "one would pull it out even with its root" means one would pull out that tree there even with its root, together with the root; would uproot it - this is the meaning.

When the brahmin had spoken thus, Āṅkura again, wishing to render that policy useless -

263. "In whose house one might stay even for a single night, where a person might obtain food and drink;
One should not think evil of him even in mind, gratitude is praised by good persons.
264. "In whose house one might stay even for a single night, and be attended upon with food and drink;
One should not think evil of him even in mind, the one with harmless hands burns the betrayer of friends.
265. "He who formerly had good done for him, afterwards harms with evil;
A man destroyed by a wet hand, he does not see good fortune."

She spoke these three verses.

263. Therein, "of whom" means of whatever person. "Even for a single night" means one might stay even for a single night only in the house. "Where a person might obtain food and drink" means in whose presence any person might obtain food and drink or whatever food. "One should not think evil of him even in mind" means one should not think, should not desire what is unlucky, what is harmful for that person even in mind, how much less by body and speech. If one asks why? "Gratitude is praised by good persons" means gratitude is praised by the highest persons such as the Buddhas and others.

264. "Attended upon" means honoured, attended upon with food, drink, and so on, saying "Take this, eat this." "With harmless hands" means with non-violent hands, restrained in hand. "Burns the betrayer of friends" means he burns, destroys that person who betrays friends. An offence committed by another against an innocent person endowed with a disposition for welfare indiscriminately brings harm to that very one himself; the innocent person in effect burns him. Therefore the Blessed One said -

"Whoever wrongs a man who is innocent, a pure person without blemish;
"The evil returns to that very fool, like subtle dust thrown against the wind."

265. "He who formerly had good done for him" means whatever person had good done for him, had assistance rendered by some good person. "Afterwards harms with evil" means he afflicts that former benefactor at a later time with evil, with what is bad and harmful. "A man destroyed by a wet hand" means destroyed, afflicted by one with a wet hand, by the act of assistance, by one with a wet hand, by one with a washed hand, by the former benefactor in the manner stated below; or destroyed by the affliction of that former benefactor, he is called "destroyed by a wet hand" - an ungrateful person. "He does not see good fortune" means that aforesaid person does not see, does not find, does not obtain desirable things in this world and in the world beyond. This is the meaning.

Thus that brahmin, overpowered by Aṅkura who was upholding the principle of a good person, was without reply and remained silent. But the demon, having heard the words and replies of those two, although angry with the brahmin, thinking "Let it be; what is to be done about this wicked brahmin I shall know later," showing for now his own invincibility by anyone -

266. "I am not easily overpowered by a god or by a human being, or by supremacy; I am a demon who has attained supreme supernormal power, going afar, endowed with beauty and strength."

He spoke a verse. Therein, "by a god or" means by whatever god. "By a human being or" - here too the same method applies. "By supremacy or" means by divine supremacy or by human supremacy. Therein, divine supremacy means the divine power of the gods of the Four Great Kings, Sakka, the Suyāma gods, and so on; human supremacy means the power of merit of universal monarchs and so on. Therefore, by the mention of supremacy, he includes gods and human beings of great majesty. For even gods of great majesty are unable to overcome human beings supported by the fruit of their own merit, in the absence of failure of means, how much less so others. "Haṃ" is an indeclinable particle expressing inability to endure. "Not easily overpowered" means not to be violated. "I am a demon who has attained supreme supernormal power" means by the fruit of one's own merit, I have attained the state of a demon; being a demon, not just any ordinary one, but rather one who has attained supreme supernormal power, endowed with the supreme, highest supernormal power of a demon. "Going afar" means able to go even to a distant place in just a moment. "Endowed with beauty and strength" means endowed, possessed of beauty and bodily strength - thus by all three terms he shows his own invincibility by spells, magical means, and so on. For one accomplished in beauty is much esteemed by others; in dependence on the accomplishment of beauty, one is not to be dragged away even by an adverse object - thus the accomplishment of beauty is stated as a reason for invincibility.

From here onwards there is a discussion of speech and reply between Aṅkura and the young god -

267. "Your hand is entirely golden, with five streams dripping with honey; Various flavours flow forth, I imagine you to be the first of givers.

268. "I am not a god nor a gandhabba, nor Sakka, the first of givers; Know me, Aṅkura, as a ghost, come here from Roruva.

269. "Of what morality, of what conduct, were you before in the city of Roruva;
By what holy life of yours does merit succeed in your hand?
270. "I was formerly a tailor, in Roruva then was I;
Living with great difficulty, a poor wretch, nothing was found for me to give.
271. "And my dwelling was near Asayha,
The faithful master of giving, who had made merit, one with shame.
272. "There beggars go, paupers of various clans;
And they ask me there for Asayha's dwelling.
273. "Where should we go, may you be blessed, where is a gift being given?
When asked by them I declare Asayha's dwelling.
274. "Having raised my right arm, 'Go here, may you be blessed;
Here a gift is being given, at the dwelling of Asayha.'
275. "By that my hand grants desires, by that my hand drips with honey;
By that holy life of mine, merit succeeds in my hand.
276. "It seems you did not give a gift, with your own hands to anyone;
Rejoicing in another's giving, having raised your hand you spoke.
277. "By that my hand grants desires, by that my hand drips with honey;
By that holy life of yours, merit succeeds in your hand.
278. "He who gave gifts, venerable sir, devoted with his own hands;
He, having abandoned the human body, to which direction has he gone?
279. "I do not understand the destination or coming of Asayha, the endurer of the
unbearable, the radiant one;
But I have heard near Vessavaṇa that Asayha has gone to the company of
Sakka.
280. "It is indeed fitting to do good, to give gifts as is proper;
Having seen the hand that grants desires, who would not make merit?
281. "Surely I, having gone from here, having arrived at Dvārakā;
I shall establish giving, which would bring me happiness.
282. "I will give food and drink, cloth and lodgings;
And drinking halls and wells, and bridges in difficult places."

There are fifteen verses of speech and reply.

267. Therein, "your hand" means your right hand. "Entirely golden" means altogether of golden colour. "Five-streamed" means streams of things desired by others flow from his five fingers, thus he is "five-streamed." "Dripping with honey" means one from whom sweet flavour flows forth. Therefore he said "various flavours flow forth"; the meaning is that various flavours of the kinds of sweet, pungent, astringent and so

on flow forth. For it is said that when the demon's desire-granting hand releases various kinds of solid and soft food endowed with sweet and other flavours, sweet and other flavours flow forth. "I imagine you to be the first of givers" means I imagine you to be Purindada, Sakka; the meaning is: I think you are "Sakka, the king of gods, of such great majesty."

268. "I am not a god" means I am not a well-known god such as Vessavaṇa and so on. "Not a gandhabba" means I am not even a god belonging to the gandhabba host. "Nor Sakka, the first of givers" means I am not even Sakka, the king of gods, who obtained the name "Purindada" because of having established giving first in a former existence. "But which one was he?" - he said "Know me, Aṅkura, as a ghost" and so on. Know me as one reborn in connection with the Aṅkura ghost story; consider me as "a certain ghost of great supernormal power." "Come here from Roruva" means having passed away from the city of Roruva, having come here to this banyan tree in the desert wilderness by way of being reborn; the meaning is: reborn here.

269. "Of what morality, of what conduct, were you before in the city of Roruva" means formerly in a previous existence, you who were dwelling in the city of Roruva, of what morality and of what conduct were you - having undertaken what kind of morality characterised by abstinence from evil, of what conduct characterised by the practice of meritorious deeds, of what kind of conduct among wholesome practices such as giving and so on - this is the meaning. "By what holy life of yours does merit succeed in your hand" means by what kind of excellent conduct does this such fruit of merit now succeed and come to fruition in your hands - tell that. This is the meaning. For "fruit of merit" is here intended as "merit" by the elision of the further term. For therein that is stated as "merit" in such passages as "Monks, because of undertaking wholesome mental states, thus this merit increases" and so on.

270. "Tailor" means one who sews. "Of difficult livelihood" means one who earns a living well with difficulty, one whose livelihood is exceedingly painful. "Destitute" means wretched; the meaning is miserable. "There is nothing for me to give" means there is nothing suitable to be given by me to give to travellers, ascetics, and brahmins; but the intention is that my mind has given the gift.

271. "Dwelling" means a house, or a workshop. "Near Asayha" means near the house of Asayha the great millionaire. "Of a faithful one" means of one endowed with faith in the fruit of action. "A master of giving" means one who is a guarantor through the achievement of relinquishment in the uninterrupted continuation of giving and through the overcoming of greed. "Of one who has made merit" means of one who has formerly done good conduct. "One who has shame" means of one whose nature is to abhor evil.

272. "There" means in that dwelling of mine. "Beggars come" means begging people come wishing to ask the millionaire Asayha for something. "Of various clans" means of various kinds of clan designations. "Paupers" means those who proclaim merit, who go about declaring their state of neediness by means of praising the virtues and the fruit of merit and so on of the donor. "And they ask me there" - "there" is merely a particle; those beggars and so on ask me for the dwelling of the millionaire Asayha. For the grammarians require a double accusative in such instances.

273. "Where should we go, may you be blessed, where is a gift being given" - this is a

showing of the manner of their questioning. This is the meaning here: May it be well for you; we have come having heard "A gift is being given by the great millionaire Asayha"; where is the gift being given, where should we go, by going where is it possible to obtain the gift? "When asked by them I declare" means thus asked by those travellers about the place where it could be obtained, "I, formerly through not having made merit, have now become unable to give anything to such people; but by showing these people the place of giving, by pointing out the means of gain, generating joy, even by this much I generate much merit" - having aroused respect, having stretched out my right arm, I declare to them the dwelling of the millionaire Asayha. Therefore he said "Having raised my right arm" and so on.

274. "By that my hand grants desires" means by that making known of another's giving, by the mere cause of carefully giving thanks for a gift done by another, now my hand, like a wish-fulfilling tree, like a santānaka creeper, is wish-granting, giving whatever is wished for, granting desires. And being one that grants desires, by that my hand became dripping with honey, one that bestows desirable things.

276. "It seems you did not give a gift" - "kira" is an indeclinable particle in the sense of oral tradition; you, it seems, did not relinquish your own property, with your own hands you did not give any gift to any ascetic or brahmin whatsoever. "Rejoicing in another's giving" means he merely dwelt rejoicing in a gift done by another, another's giving, thinking "Oh, he has carried on giving!"

277. "By that my hand grants desires" means by that your hand thus grants desires; oh, wonderful indeed is the destination of merits - this is the intention.

278. "He who gave gifts, venerable sir, devoted with his own hands" - he addresses the young god with respect. Venerable sir, for you who merely gave thanks for a gift done by another, there is already such a fruit, such a power; but he, the great millionaire Asayha, gave a great gift, and having become of confident mind, with his own hands he then carried on the great giving. "He, having abandoned the human body" means he, having given up human existence here. "What" means which one. "Nu so" - "nu" is merely a particle. "Gone to a direction" means gone to a direction, a place; of what kind is his attainment, his destination - thus he asked about the future life of the millionaire Asayha.

279. "The endurer of the unbearable" means because of enduring the duty of a good person, the division of relinquishment and so on, which is unable to be endured and borne by others who are stingy and overcome by greed, he is the endurer of the unbearable. "The radiant one" means one whose radiance emanates from his limbs. For "rasa" is indeed a designation for radiance. It is said that when he saw beggars coming, lofty joy and pleasure arose in him, and his complexion became bright; having made that evident to himself, he spoke thus. "Destination or coming" means I do not know either his destination, as "he has gone to such and such a destination, gone from here," or his coming, as "from there, at such and such a time, he will come here" - this is outside my domain. "But I have heard near Vessavaṇa" means moreover, having gone to pay attendance, this was heard by me near the Great King Vessavaṇa. "Asayha has gone to the company of Sakka" means the millionaire Asayha went to the company of Sakka, the lord of the gods; the meaning is he was reborn in the Tāvatiṃsa realm.

280. "It is indeed fitting to do good" means it is indeed proper, indeed befitting, to do whatever good, wholesome, meritorious deed. But therein, to show that which is most easily done and common to all, it was said "to give gifts as is proper"; it is indeed fitting to give gifts in accordance with one's own wealth and means. Therein, he states the reason by the phrase "having seen the hand that grants desires." For when indeed, by one who had previously merely given thanks for merit done by another, by the mere pointing out of the way to the donor's dwelling, this hand has been seen as granting desires, having seen this - "Who would not make merit" means who indeed like me would not make merit that serves as one's own support?

281. Having thus shown regard for meritorious deeds in a general way, now specifying and applying that to himself, he spoke the pair of verses beginning with "surely I." Therein, "he" means he, I. "Hi" is an indeclinable particle of emphasis; "nūna" is in the sense of reflection. "Having gone from here" means having departed from here, from the desert. "Having arrived at Dvārakā" means having reached the city of Dvāravatī. "I shall establish" means I shall set going.

Thus, when Aṅkura had carried out the acknowledgment "I will give a gift," the demon, with a satisfied mind, having instigated him to the act of giving, saying "Sir, you give the gift confidently, and I shall perform the function of a friend for you; I shall act in such a manner that your gift will not go to utter elimination," threatened the brahmin merchant, saying "Brahmin merchant, you, it seems, wishing to lead away one like me by force, do not know your own measure," having caused his goods to disappear, frightening him with a demon's terrifying appearance. Then Aṅkura, having entreated him in various ways, having asked the brahmin's forgiveness and having gladdened him, having caused all the goods to be restored to their natural state, when night had arrived, having dismissed the demon, while going, having seen not far from there a certain ghost of exceedingly hideous appearance, asking about the deed done by him -

283. "By what are your fingers crooked, and your face distorted;
And your eyes are oozing, what evil was done by you?"

He spoke a verse. Therein, "crooked" means bent, twisted, not straight. "Distorted" means deformed by a contortion of the face, contracted. "Are oozing" means they flow out with impurity.

Then the ghost to him -

284. "For the radiant householder, the faithful one dwelling at home;
I was appointed in his place of giving, commissioned in the gift.

285. "There, having seen beggars, who had come seeking food;
Having withdrawn to one side, I made a scowling face.

286. "By that my fingers are crooked, and my face is distorted;
My eyes are oozing, that evil was done by me."

He spoke three verses.

284. Therein, by the words beginning with "of the radiant one," he praises the millionaire Asayha. "One who seeks a home" means of a householder who dwells in a house. "In the place of giving" means in the place where alms are given, the place of bestowal. "Was commissioned in the gift" means I was commissioned, appointed in the office of giving, in the relinquishment of the gift.

285. "Having withdrawn to one side" means having seen beggars who had come seeking food, one who is engaged in giving should not depart from the place where alms are given, but remaining in one's very place, with joy and pleasure arisen, with a bright complexion, should give the gift with one's own hand, or should have it given by other suitable persons; but I, not acting thus, having seen the beggars coming from afar, not showing myself, having withdrawn to one side, having departed. "I made a scowling face" means I made a distorted, contracted face.

286. "By that" means because at that time I, being appointed by my master in the office of giving, when the time of giving had arrived, overcome by stinginess, departing from the place where alms are given, underwent contraction of the feet; when it should have been given with one's own hands, not acting thus, I underwent contraction of the hands; when there should have been a serene face, I underwent contraction of the face; when they should have been looked upon with eyes of affection, I produced obscurity of the eyes; therefore the fingers of the hands and the toes of the feet became crooked, and the face became distorted, of ugly form, contracted, and the eyes ooze impure, foul-smelling, loathsome tears. This is the meaning. Therefore it was said -

"By that my fingers are crooked, and my face is distorted;
My eyes are oozing, that evil was done by me."

Having heard that, Āṅkura, censuring the ghost -

287. "Rightly for you, wretch, your face is distorted;
And your eyes are oozing, because you for another's giving;
Made a scowling face."

He spoke a verse. Therein, "righteously" means by a fitting reason indeed. "Te" means of you. "Wretch" means a contemptible person. "That" means because. "Of another's giving" means in another's giving. Or this itself is the reading.

Again Āṅkura, censuring that donor, the merchant -

288. "For how could one giving a gift, make it dependent on another;
Food, drink, solid food, cloth and lodgings?"

He spoke a verse. Its meaning is - How could a person giving a gift make it dependent on another, to be accomplished and effected by another? He should do it as self-witnessed and give with his own hand, or he himself should be engaged therein; otherwise his own gift would be destroyed in an improper place, and those worthy of offerings would be deprived of the giving.

Having thus censured him, now showing the method to be practised by himself -

289. "Surely I, having gone from here, having arrived at Dvārakā;

I shall establish giving, which would bring me happiness.

290. "I will give food and drink, cloth and lodgings;
And drinking halls and wells, and bridges in difficult places."

He spoke a pair of verses; that is just the meaning already stated.

291. Then he, having turned back, having arrived at Dvārakā;
Aṅkura established giving, which would bring him happiness.

292. He gave food and drink, cloth and lodgings;
And drinking halls and wells, with a clear mind.

293. "Who is hungry and who is thirsty, who will put on a garment;
Whose draught animals are weary, let them harness a vehicle from here.

294. "Who wishes for an umbrella and odour, who for a garland, who for sandals?
Thus they proclaim there, barbers, cooks, and perfumers;
Always, evening and morning, at Aṅkura's dwelling."

These four verses were placed by the compilers of the recitation to show Aṅkura's practice.

291. Therein, "from there" means from the desert wilderness. "Having turned back" means having turned back again. "Having arrived at Dvārakā" means having reached the city of Dvāravatī. "Aṅkura established giving" means that Aṅkura, whose entire storehouses had been filled by the demon, established a great giving with all provisions. "Which would bring him happiness" means that which produces happiness for oneself both now and in the future.

293. "Who is hungry" means who is famished; the intention is: let him come and eat as he pleases. The same method applies in the remaining cases too. "Thirsty" means parched. "Will put on" means will wear as a lower garment and will wear as an upper robe. This is the meaning. "Weary" means overcome by fatigue. "Draught animals" means chariots and vehicles. "Let them harness a vehicle from here" means from this collection of vehicles, having taken whichever one pleases, let them harness a vehicle.

294. "Who wishes for an umbrella" means who wishes for an umbrella of the type made of rush-mats and so on; the intention is: let him take one. The same method applies in the remaining ones too. "Odour" means odour such as the four-constituent perfume and so on. "Garland" means flowers, whether of the strung or unstrung variety. "Sandals" means sandals of the type bound with leather and so on. "Itissū" - here "sū" is merely a particle; the meaning is: thus, in such a way as "who is hungry, who is thirsty" and so on. "Barbers" means hairdressers. "Chefs" means food preparers. "Perfumers" means those who deal in fragrances. "Always" means at all times, day after day, evening and morning, they proclaim and announce there at Aṅkura's dwelling. This is the explanation.

Thus, as time went on while he was carrying on the great giving, due to the state of satiation, the place of giving became separated from those in need, sparse. Having seen that, Aṅkura, being dissatisfied in mind due to his lofty disposition towards giving, having addressed a young man named Sindhaka who was appointed to his giving -

295. "Aṅkura sleeps happily', thus people know me;
I sleep unhappily, Sindhaka, because I do not see beggars.

296. "Aṅkura sleeps happily', thus people know me;
I sleep unhappily, Sindhaka, when there are few paupers."

He spoke a pair of verses. Therein, "Aṅkura sleeps happily, thus people know me" means people esteem me thus: "King Aṅkura, endowed with fame and wealth, a master of giving, through his achievement of wealth and achievement of giving, sleeps happily, goes to sleep with ease, and wakes up happily." "I sleep unhappily, Sindhaka" means but I, Sindhaka, sleep only unhappily. Why? "Because I do not see beggars" means because I do not see many beggars who are recipients of gifts suited to my disposition, therefore - this is the meaning. "When there are few paupers" - the explanation is: when pauper folk have become few, only a handful, I sleep unhappily. "Su" is merely a particle; the meaning is: when there are few pauper folk.

Having heard that, Sindhaka, wishing to make his lofty disposition towards giving more manifest -

297. "If Sakka, the lord of the Tāvatiṃsa gods, were to grant you a boon;
Wishing for a boon, what boon would you wish for from the whole world?"

He spoke a verse. Its meaning is - If Sakka, the lord of the Tāvatiṃsa gods and of the whole world, were to grant, were to give you a boon, saying "Choose a boon, Aṅkura, whatever you wish in your mind," then wishing for, aspiring for what kind of boon would you choose - this is the meaning.

Then Aṅkura, declaring his own disposition as it really is -

298. "If Sakka, the lord of the Tāvatiṃsa gods, were to grant me a boon;
When I have risen early, being mindful, towards sunrise;
May divine foods appear, and may the beggars be virtuous.

299. "May my giving not be exhausted, having given may I not regret;
While giving may I gladden the mind, this boon I would wish for from Sakka."
He spoke two verses.

298. Therein, "when I have risen early, being mindful" means when I, being one who has risen early in the morning, endowed with industriousness and energy by way of reverence, service, and so on towards those who are in need and worthy of offerings. "Towards sunrise" means at the time of sunrise. "May divine foods appear" means may nutriments belonging to the heavenly world arise. "And may the beggars be virtuous" means and may the beggars be virtuous, of good character.

299. "May my giving not be exhausted" means may the gift not be exhausted, may it not come to utter elimination, while I am giving gifts to those who come and go.

"Having given may I not regret" means having given that gift, even seeing something slightly displeasing, may I not afterwards regret on account of that. "While giving may I gladden the mind" means while giving I should gladden the mind; having become one with a confident mind, I should give. "This boon I would wish for from Sakka" means I would wish for this fivefold boon from Sakka, the lord of the gods: accomplishment regarding health, accomplishment regarding the gift, accomplishment regarding those worthy of offerings, unlimited accomplishment regarding the gift, and accomplishment regarding the donor. And here, by "when I have risen early, being mindful," through this, accomplishment regarding health; by "may divine foods appear," through this, accomplishment regarding the gift; by "and may the beggars be virtuous," through this, accomplishment regarding those worthy of offerings; by "may my giving not be exhausted," through this, unlimited accomplishment regarding the gift; by "having given may I not regret, while giving may I gladden the mind," through these, accomplishment regarding the donor - these five meanings are wished for as boons. And these should be understood as being solely for the loftiness of the merit consisting of giving.

When Aṅkura had thus made known his own disposition, a certain man named Sonaka, seated there, who was practised in the science of statecraft, wishing to dissuade him from excessive giving -

300. "One should not give all one's wealth to others, one should give gifts and also protect one's wealth;
Therefore wealth is indeed better than giving, for by excessive giving families cease to exist.
301. "Not giving and excessive giving - the wise do not praise these;
Therefore wealth is indeed better than giving,
One should conduct oneself with moderation - that is the principle of the wise."

He spoke two verses. Others say that Sindhaka, wishing to test him again in this way, said beginning with "Not all one's wealth."

300. Therein, "all one's wealth" means all wealth-instruments of the distinction of animate and inanimate; the meaning is "riches." "To others" means to another, to another person - this is the meaning. "Should not give" means should not give; the meaning is that thinking "those worthy of offerings have been found," one should not make a relinquishment of all one's property without leaving anything. "One should give gifts and" means the practice of giving should not be done in its entirety; rather, having known one's own income and expenditure, one should give gifts in accordance with one's means. "And should protect one's wealth" means one should safeguard one's wealth by way of the connection of obtaining what has not been obtained, protecting what has been obtained, and guarding what has been protected.

"With one part he should enjoy wealth, with two he should engage in work;
And the fourth he should store away, it will be there in times of misfortune."

Or one should protect wealth according to the method stated, because giving is rooted in that. These three paths too should be practised by mutual purification - so indeed say the thinkers on law. "Therefore indeed" means because one who protects

wealth and practises giving is practising for the welfare of both worlds, and giving is rooted in wealth, therefore wealth is indeed better than giving, more beautiful - the intention is that excessive giving should not be done. Therefore he said "by excessive giving families cease to exist." Not knowing the measure of wealth, in dependence on that, through the involvement of excessive giving, families do not exist, do not continue, they are annihilated - this is the meaning.

301. Now, establishing the very meaning praised by the wise, he spoke the verse "neither not-giving nor excessive giving." Therein, "neither not-giving nor excessive giving" means not giving at all, not even a ladle of almsfood or a handful of rice-grain, and excessive giving reckoned as relinquishment having exceeded the measure - the wise, the intelligent, those of the nature of possessing wisdom, do not praise, do not commend. For by complete non-giving one becomes excluded from benefit in terms of the future life. By excessive giving the lineage pertaining to the present life does not continue. "One should conduct oneself evenly" means one should conduct oneself by an impartial, mundane-like, balanced, middle, true method. "That is the principle of the wise" means whatever aforesaid practice of giving and not-giving, that is the principle of the wise, those accomplished in energy, those skilled in the method of law; it explains that it is the path traversed by them.

Having heard that, Āṅkura, turning around his intention -

302. "Oh, indeed, may I myself give, and may the peaceful good persons associate with me;

Like a cloud filling the low-lying places, may I satisfy all the paupers.

303. "One who, having seen beggars, whose complexion becomes bright;
Having given, is delighted - for one dwelling in that house, there is happiness.

304. "One who, having seen beggars, whose complexion becomes bright;
Having given one is delighted, this is the accomplishment of sacrifice.

305. "Even before giving one is glad, while giving one should make the mind confident;
Having given one is delighted, this is the accomplishment of sacrifice."

With four verses he made known the method to be practised by himself.

302. Therein, "oh indeed" means good indeed. "You" is a form of address. "May I myself give" means I would indeed give. Here this is the meaning in brief - Young man, if this is the doctrine of those skilled in law, "wealth is indeed better than giving," let it be yours; surely I would indeed give. "And may the peaceful good persons associate with me" means and at that giving, the peaceful ones, those of calmed bodily, verbal, and mental conduct, the good persons, the virtuous ones, may they associate with me, may they approach me. "Like a cloud filling the low-lying places" means I, raining down like a great cloud, filling the low-lying places, the low-lying areas, fulfilling the wishes of all the paupers, oh indeed, may I satisfy them.

303. "One who, having seen beggars" means for whatever person, a householder, having seen beggars, thinking "First indeed, a field of merit has arrived for me," for one in whom faith has arisen, his complexion becomes bright; and having given them

a gift according to his means, he is delighted, with a mind seized by joy and pleasure. "That" means whatever here is the seeing of beggars, and having seen them the clarification of the mind, and having given a gift as is fitting, the delight.

304. "This is the accomplishment of sacrifice" means this is the success, the fulfilment, the achievement of sacrifice. This is the meaning.

305. "Glad even before giving" means thinking "I shall deposit a treasure that follows along, a source of successes," beginning from the preparation of the requisites for giving, even before the volition of relinquishing, one should be glad, filled with pleasure. "While giving he makes the mind confident" means while giving, placing the gift in the hands of those worthy of offerings, one should make one's own mind confident, thinking "From wealth that is without substance, I am making a gift that has substance." "Having given, one is delighted" means having relinquished the gift to those worthy of offerings, thinking "What was laid down by the wise has indeed been practised by me, oh good, well done!" one is delighted, with gladdened mind, filled with joy and pleasure. "This is the accomplishment of sacrifice" means the fulfilment of these three volitions - the prior volition, the volition at the moment of giving, and the subsequent volition - which are accompanied by faith in the fruit of action and embraced by pleasure; this is the accomplishment of sacrifice, the success of giving, not otherwise. This is the intention.

Thus Aṅkura, having made known his own method of practice, with an ever-increasing disposition towards giving, day by day carried on the great giving. Because of that, at that time, when the great giving was being given, having made all the kingdoms free from the plough, people who had obtained all provisions, having abandoned their own respective occupations, wandered about comfortably; because of that, the storehouses of the kings went to utter elimination. Thereupon the kings sent a messenger to Aṅkura - "In dependence on the venerable one's giving, there has been destruction of our income, the storehouses have gone to utter elimination; therein the proper measure should be known."

Having heard that, Aṅkura, having gone to the southern route, in the Tamil territory, at a place not far from the sea, having had many alms-halls built, carrying on great givings, having remained as long as life lasted, upon the collapse of the body at death, he was reborn in the Tāvatiṃsa realm. Showing his splendour of giving and his rebirth in heaven, the compilers of the recitation -

306. "Sixty thousand cartloads, at Aṅkura's dwelling;
Food is given constantly, to beings hoping for merit.
307. "Three thousand cooks indeed, adorned with jewelled earrings;
Live depending on Aṅkura, engaged in the sacrifice of giving.
308. "Sixty thousand men, adorned with jewelled earrings;
At Aṅkura's great giving, young men split firewood.
309. "Sixteen thousand women, adorned with all ornaments;
At Aṅkura's great giving, the women grind ingredients.
310. "Sixteen thousand women, adorned with all ornaments;

At Aṅkura's great giving, stood ready holding ladles.

311. "Much to many he gave, for a long time the warrior gave;
Attentively and with his own hand, with respect again and again.
312. "For many months and fortnights, seasons and years;
Aṅkura carried on the great giving for a long interval.
313. "Having thus given and sacrificed, Aṅkura for a long interval;
He, having abandoned the human body, went to the Tāvatiṃsa heaven."
These are the verses they spoke.

306. Therein, "sixty thousand cartloads" means sixty thousand cartloads, sixty thousand cartloads filled with fragrant rice-grain and so on. The explanation is: at the dwelling of Aṅkura, who was hoping for merit, whose disposition was towards giving, who was intent upon giving, constantly, day after day, food is given to the community of beings.

307-308. "Three thousand cooks indeed" means approximately three thousand cooks, food-preparers. And those intended are the principal ones; but it should be understood that for each one of them, there were many who carried out their instructions. Some also read "tisahassāni sūdāna." "Adorned with jewelled earrings" means wearing earrings decorated with various gems. And this is merely an illustration; they also wore bracelets, waist-strings, and other ornaments. "Live depending on Aṅkura" means they live in dependence on him, their livelihood being bound to him - this is the meaning. "Engaged in the sacrifice of giving" means engaged in, having undertaken zeal for, the giving, the sacrificing of the sacrifice known as the great sacrifice. "Young men split firewood" means young men, adorned and prepared, split and cleave firewood for the cooking of various kinds of special foods such as hard food, soft food, and so on.

309. "Preparations" means spices suitable for food that are to be prepared. "They mix" means they employ by way of grinding.

310. "Ladle-holders" means those who hold ladles. "Stood ready" means they stand having gone to the place of food distribution.

311. "Much" means great, abundant. "To many" means to numerous ones. "He gave" means he gave in various ways. "For a long time" means for a long period. For he was born when human beings had a life span of twenty thousand years. To show how he gave much to many and for a long time, "attentively" and so on was stated. Therein, "attentively" means with regard, having done so without casting aside and without contempt. "With his own hand" means with his own hand, not merely by commanding. "With respect" means having done so with the mind through the application of reverence and esteem, having venerated. "Again and again" means repeatedly, not once, nor having done so only a few times, but on many occasions he gave - this is the explanation.

312. Now, to make clear that very same doing again and again, they spoke the verse "For many months and." Therein, "many months" means many, several months such as Citta month and so on. "Fortnights" means many fortnights of the dark and bright

divisions. "Seasons and years" means many seasons such as spring, summer, and so on, and years; everywhere the accusative case is used in the sense of absolute connection. "A long interval" means a long period of time. And here, it should be understood that having stated the fact of giving being carried on for a long time by "for a long time he gave," then "for many months" and so on was stated to show its being carried on without interruption.

313. "Thus" means in the way above explained. "Having given and sacrificed" - these are one in meaning; having given by way of relinquishing a certain gift to certain ones worthy of offerings, and again, according to the method stated as "much to many he gave," having sacrificed by way of a great sacrifice, giving to all who were in need according to their wishes. "He, having abandoned the human body, went to the Tāvatiṃsa heaven" means that Aṅkura, at the end of his life span, having abandoned the state of human existence, by way of taking up conception in rebirth, went to the Tāvatiṃsa order of gods.

Thus, while he, having been reborn among the Tāvatiṃsa gods, was experiencing divine success, in the time of our Blessed One, a young man named Indaka, with a gladdened mind, had a ladle of almsfood given to the Venerable Elder Anuruddha who was walking for almsfood. He, at a later time, having died, by the power of merit directed to the field, having become a young god of great supernormal power and great might among the Tāvatiṃsa gods, was reborn, and outshines the young god Aṅkura, having surpassed him in ten respects of divine forms and so on. Therefore it was said -

314. "Having given a ladle of almsfood to Anuruddha, Indaka,
He, having abandoned the human body, went to the Tāvatiṃsa heaven.

315. "In ten respects Indaka outshines Aṅkura;
In forms, sounds, flavours, odours, and delightful tangible objects.

316. "In life span and in fame, in beauty and in happiness;
In lordship, Indaka outshines Aṅkura."

314-315. Therein, "in forms" means because of forms, on account of one's own beauty. This is the meaning. In "in sounds" and so on too, the same method applies. "In life span" means in life. But is it not that the life of the gods has been stated as having a determined measure? True, it has been stated, but that is mostly. For indeed, for some gods there is premature death through failure of exertion and so on. But Indaka fulfils three ten million years and sixty thousand years. Therefore it was said "he outshines in life span." "In fame" means by a great achievement of renown. "In beauty" means by the achievement of proportions. But the accomplishment of the colour element has already been stated by this term "in forms." "In lordship" means in supremacy.

Thus, while Aṅkura and Indaka, having been reborn in the Tāvatiṃsa realm, were experiencing divine success, our Blessed One, in the seventh year after the full enlightenment, on the full moon of Āsāḷha, at the gate of the city of Sāvattṭhī, at the foot of the Kaṇḍamba tree, having performed the Twin Miracle, gradually, by the three-step stride, having gone to the Tāvatiṃsa realm, at the foot of the

Pāricchattaka tree, on the Paṇḍukambala stone, shining like the rising sun on Mount Yugandhara, overcoming with the radiance of his own body the effulgence of the assembly of gods and brahmās that had gathered together from the ten world systems, seated to teach the higher teaching, having seen Indaka seated not far away and Aṅkura seated at an interval of twelve yojanas, for the purpose of making clear the achievement of the one worthy of offerings -

"Great giving was given by you, Aṅkura, for a long interval;
You are seated too far away, come near me."

He spoke a verse. Having heard that, Aṅkura said: "The great giving carried on by me, having relinquished much gift for a long time, through the lack of achievement of one worthy of offerings, was like seed sown in an unsuitable field - it did not produce lofty fruit. But even the gift of a ladleful of almsfood by Indaka, through the achievement of one worthy of offerings, like seed sown in a good field, produced exceedingly lofty fruit." Making known that meaning, the compilers of the recitation -

317. "When in the Tāvatiṃsa realm, the Buddha, on the Paṇḍukambala stone;
At the root of the Pāricchattaka tree, the highest of men dwelt.
318. "In the ten world systems, having gathered together, the deities;
Attend upon the Enlightened by himself, dwelling on the mountain summit.
319. "No god outshines the Enlightened by himself in beauty;
Surpassing all the gods, the Enlightened by himself alone shines.
320. "Twelve yojanas away, this Aṅkura was then;
Not far from the Buddha, Indaka outshines.
321. "Having looked upon the Perfectly Enlightened One, and also Aṅkura and Indaka;
Honouring the one worthy of offerings, he spoke these words.
322. "Great giving was given by you, Aṅkura, for a long interval;
You are seated too far away, come near me.
323. "Thus urged by the one of developed self, Aṅkura said this:
What use is that giving to me, void of one worthy of offerings.
324. "This demon Indaka, having given a small gift,
Outshines us, as the moon the host of stars.
325. "Just as in a barren field, even much seed planted;
Does not yield abundant fruit, nor does it please the farmer.
326. "Just so a gift, even if abundant, established among the immoral;
Does not yield abundant fruit, nor does it please the donor.
327. "Just as in a good field, even a little seed planted;
When the rain sends down proper showers, the fruit pleases the farmer.

328. "Likewise among the virtuous, among such ones endowed with qualities; Even a little service done, the merit becomes of great fruit." They spoke the verses.

317. Therein, "Tāvatiṃse" means in the Tāvatiṃsa realm. "On the stone, the Paṇḍukambala" means the explanation is: when the highest of men, the Buddha, dwelt on the stone seat named Paṇḍukambala.

318. "In the ten world systems, having gathered together, the deities" means in the ten thousand world-systems designated as the birth-field, the sensual-sphere deities and the Brahmā deities, having gathered together for attending upon the Buddha, the Blessed One, and for the purpose of hearing the Teaching. Therefore it is said "They attend upon the Enlightened by himself, dwelling on the mountain summit"; the meaning is on the summit of Sineru.

320. "Twelve yojanas away, this Aṅkura was then" means this Aṅkura, whose conduct has been described above, at that time, in the presence of the Teacher, was at a distance of twelve yojanas. The meaning is that he was seated at a place twelve yojanas away from the Teacher's seated place.

323. "Urged by the one of developed self" means urged by the Perfectly Enlightened One, whose self was developed through the development of the noble path, which was cultivated through the perfections. The verse beginning with "What use is that to me" etc. was spoken by Aṅkura by way of reply to the Teacher. "Void of one worthy of offerings" means that which was void, empty, devoid of one worthy of offerings - that was my giving at that time; therefore, saying "What use is that to me," he speaks disparaging his own merit of giving.

324. "Demon" means a young god. "Dajjā" means having given. "Outshines us" means he shines exceedingly over those like myself. "Hi" is merely a particle; the meaning is he shines having surpassed and overcome us. "Like what?" - he said "as the moon among the host of stars."

325-326. "Barren" means in an exceedingly hard piece of ground. Some say "saline." "Planted" is said; having sown or having uprooted and planted again. "Nor does it please" means it does not delight; or due to the meagreness of fruit, it does not generate satisfaction. "Likewise" means just as in a barren field, even much seed planted does not yield extensive fruit, lofty fruit, and therefore does not please the farmer, so too even much giving established among the immoral, those devoid of morality, does not yield extensive fruit, great fruit, and therefore does not please the donor. This is the meaning.

327-328. The interpretation of meaning of the pair of verses beginning with "Just as in a good" should be understood by way of the reverse of the statement. Therein, "sending down proper showers" means when the rain showers are properly occurring, when the sky rains every half-month, every ten days, every five days. This is the meaning. "Among the virtuous" means among those endowed with qualities such as meditative absorption and so on. "Among such ones" means among those who have attained the characteristic of suchness regarding desirable things and so on. "Kāra" is said with a change of gender; the meaning is "help." "What kind of help?" - he said "merit."

329. "Giving with discrimination should be given, where what is given is of great fruit;
Having given with discrimination, donors go to heaven.
330. "Giving with discrimination is praised by the Fortunate One, those who are worthy of offerings here in the world of the living;
Gifts given to them are of great fruit, like seeds sown in a good field."

This verse was placed by the compilers of the recitation.

329. Therein, "with discrimination" means having discriminated, having examined the field of merit with wisdom. The remainder is clear everywhere.

This story of the ghost of Aṅkura was initiated by the Teacher himself in the Tāvātimsa realm before the deities of the ten-thousand world-systems for the purpose of elucidating the achievement of worthiness of offerings, beginning with "Great giving was given by you." There, having expounded the Higher Teaching for three months, at the great invitation ceremony, surrounded by the host of gods, the god of gods, having descended from the heavenly world to the city of Saṅkassa, gradually having reached Sāvattṥī, while dwelling at Jeta's Grove, in the midst of the fourfold assembly, for the very purpose of elucidating the achievement of worthiness of offerings, having taught in detail beginning with "For the purpose for which we go," he reached the pinnacle of the teaching with the discourse on the four truths. At the conclusion of the teaching, there was the full realisation of the teaching by many thousands of tens of millions of living beings.

The commentary on the story of the ghost Aṅkura is concluded.

10. Commentary on the Story of the Female Ghost Who Was the Mother of Uttara

331-340. "A monk who had gone for day residence": this is the story of the ghost of Uttara's mother. Herein, this is the explanation of the meaning - When the Teacher had attained final Nibbāna, after the First Great Communal Recitation had taken place, the Venerable Mahākaccāyana dwelt together with twelve monks in a certain forest haunt not far from Kosambī. And at that time a certain councillor of King Udena died, and previously business activities in the city had been determined by him. Then the king, having summoned his son, a young man named Uttara, established him in the position where he had stood, saying "You should oversee the business activities determined by your father."

And he, having accepted saying "Very well," one day, taking carpenters for the purpose of timber for the restoration of the city, went to the forest. There, having approached the dwelling place of the Venerable Elder Mahākaccāyana, having seen the elder sitting there in seclusion wearing a rag-robe, having gained confidence in his very deportment, having exchanged friendly welcome, having paid homage, he sat down to one side. The elder expounded the Teaching to him. He, having heard the Teaching, with confidence arisen in the Triple Gem, having become established in the refuges, invited the elder - "May you consent, venerable sir, to a meal for the morrow together with the monks, out of compassion." The elder consented by silence. He,

having departed from there, having gone to the city, informed the other lay followers - "The elder has been invited by me for the morrow; you too should come to my place of giving."

He, on the second day, at an early hour before sunrise, having had superior solid and soft food prepared, having had the time announced, having gone out to meet the elder who was coming together with the monks, having paid homage, having put him in front, ushered him into the house. Then, when the elders and monks were seated on seats spread with very precious allowable coverings, having made an offering with perfumes, flowers, and incense, having satisfied them with superior food and drink, with confidence arisen, with joined palms, having heard the thanksgiving, when the thanksgiving after the meal was done and the elders were departing, having taken the bowl, following along, having departed from the city, while turning back, having requested "Venerable sir, you should always enter my house," having known the elder's acceptance, he turned back. Thus he, attending upon the elder, having become established in his exhortation, attained the fruition of stream-entry, and had a monastery built, and made all his own relatives devoted to the Dispensation.

But his mother, with a mind obsessed by the stain of stinginess, abused him thus - "Whatever food and drink you give to the ascetics against my wish, may that become blood for you in the world beyond!" However, she allowed a single bunch of peacock tail-feathers being given on the great festival day of the monastery. She, having died, was reborn in the realm of ghosts; but through the thanksgiving for the gift of the bunch of peacock tail-feathers, her hair was dark blue, glossy, with curly tips, fine, and long. Whenever she descended into the river Ganges thinking "I will drink water," then the river became full of blood. She, having wandered about for fifty-five years overcome by hunger and thirst, one day, having seen the Elder Kaṅkhārevata seated for day residence on the bank of the Ganges, having covered herself with her own hair, having approached, requested drinking water. With reference to that it was said -

331. "A monk who had gone for day residence, sitting on the bank of the Ganges;
A female ghost approached him, ugly and frightful to behold.
332. "Her hair was exceedingly long, hanging down to the ground;
Covered by her hair, she said this to the ascetic."

These two verses were placed here from the beginning by the Elders who held the convocations.

Therein, "frightful to behold" means of frightening appearance. "Ruddadassanā" is also a reading, meaning of terrifyingly grave appearance. "As far as the ground they hang down" means as far as the ground, so far they hang down. The earlier term "monk" and the later term "ascetic" were both said with reference to the Elder Kaṅkhārevata himself.

But that female ghost, having approached the elder, requesting drinking water -

333. "Fifty-five years since I deceased;
I do not know of food eaten, or even drinking water drunk;

Give me drinking water, venerable sir, I am thirsty, wandering for drinking water." He spoke this verse.

333. Therein, "I do not know of food eaten" means thus, during such a long intervening period, I do not know of food eaten or drinking water drunk; neither eaten nor drunk is the meaning. "Thirsty" means parched with thirst. "For drinking water" means the explanation is: give drinking water to me who is wandering about for the purpose of drinking water, venerable sir.

From here onwards -

334. "This Ganges with cool water flows from the Himalayas;
Drink, having taken from here, why do you ask me for drinking water?"

335. "If I, venerable sir, from the Ganges, myself take drinking water;
It turns to blood for me, therefore I request drinking water.

336. "What wrong-doing was done by body, by speech, by mind?
By the result of what action does the Ganges become blood for you?"

337. "My son named Uttara was a faithful lay follower;
And he, against my wish, offers to the ascetics.

338. "Robes and almsfood, requisites and lodgings;
Him I abused, troubled by stinginess.

339. "That which you, against my wish, offer to the ascetics;
Robes and almsfood, requisites and lodgings.

340. "May this be blood for you in the world beyond, Uttara;
By the result of that action, the Ganges becomes blood for me."

These are the verses of speech and reply between the elder and the female ghost.

334. Therein, "from the Himalayas" means from the king of mountains which received the name "Himavā" because of the existence of great snow. "Flows" means proceeds. "From here" means from this great Ganges. "Why" shows: why do you ask me for drinking water? Having descended into the river Ganges, drink as you please.

335. "It turns to blood for me" means the flowing water, by the fruit of my evil action, having become blood, turns and transforms; the water, as soon as taken by her, becomes blood.

337-340. "Against my wish" means of me who was unwilling. "Offers" means gives. "Requisite" means requisite for the sick. "This" means whatever this collection of requisites beginning with robes you offer and give to the ascetics, "may this be blood for you in the world beyond, Uttara" - this is the evil action done by way of cursing; the explanation is: by the result of that.

Then the Venerable Revata, dedicated to that female ghost, gave drinking water to the Community of monks, and having walked for almsfood, having taken the meal, gave it to the monks, and having taken rag-cloth from a rubbish heap and so on,

having washed it, having made a mattress and a carpet, gave them to the monks; because of that, there were heavenly successes for that female ghost. She, having gone to the elder's presence, showed the elder the heavenly success she had obtained. The elder, having made known that incident to the four assemblies who had come to his presence, gave a talk on the Teaching. Because of that, the great multitude, with a sense of urgency arisen, having become free from the stain of stinginess, became devoted to wholesome qualities such as giving, morality, and so on. But this ghost story should be understood as having been included in the collection at the Second Council.

The commentary on the story of the female ghost who was the mother of Uttara is concluded.

11. Commentary on the Story of the Thread Ghost

341-347. "I formerly to a monk gone forth" - this is the Thread Ghost Story. What is its origin? It is said that in a certain small village not far from Sāvatthī, even when our Teacher had not yet arisen, more than seven hundred years before, a certain boy attended upon a certain Individually Enlightened One. His mother, when he had come of age, brought a certain daughter of good family from a family of equal standing for his sake. On the very day of the marriage, that prince, having gone to bathe together with his companions, was bitten by a snake and died; some say "by seizure of a demon." He, although he had done much wholesome action through attendance upon the Individually Enlightened One, because of the state of having a mind bound to that girl, was reborn as a mansion ghost, but he was of great supernormal power, of great might.

Then he, wishing to lead that girl to his own mansion, investigating the cause for her experiencing the success of divine wealth, thinking "By what means indeed might she, having done kamma whose result is experienced in present life, delight here together with me?" having seen the Individually Enlightened One doing robe-making work, having gone in human form and having paid homage, said "Is there a need for thread, venerable sir?" "I am doing robe-making work, lay follower." "Then, venerable sir, go for alms of thread at such and such a place" - thus he pointed out the house of that girl. The Individually Enlightened One, having gone there, stood at the house door. Then she, having seen the Individually Enlightened One standing there, with a devoted mind, having known "My noble master is in need of thread," gave one ball of thread. Then that non-human being, in human form, having gone to the house of that girl, having asked her mother, having dwelt together with her for a few days, for the purpose of assisting her mother, having filled all the vessels in that house with gold and money, wrote a name on top everywhere: "This is wealth bestowed by the gods, not to be taken by anyone," and having taken that girl, went to his own mansion. Her mother, having obtained abundant wealth, having given to her own relatives and to the poor, wayfarers, and so on, and having consumed it herself, while dying, having told her relatives "If my daughter comes, give her this wealth," died.

Then, after the elapse of seven hundred years, when our Blessed One had arisen in the world and had set in motion the excellent wheel of the Teaching, while he was in due course dwelling at Sāvatthī, discontent arose in that woman dwelling together with that non-human being. She, saying to him "Please, dear son, take me back to my own home" -

341. "I formerly to a monk gone forth,
Gave thread, having approached when asked;
The result of that is obtained with abundant fruit,
And many tens of millions of garments arise for me.
342. "This mansion strewn with flowers, delightful, variegated, frequented by men
and women;
I enjoy and I wear robes, with abundant wealth and it is not yet exhausted.
343. "By the result of that very action, happiness and comfort are found here;
I, having gone again to the human realm, will make merit - lead me, dear son."

He spoke these verses.

341. Therein, "to a monk gone forth" - this was said with reference to the Individually Enlightened One. For he indeed, because of having driven out, because of having abandoned the stains beginning with sensual pleasure from his own continuity without remainder, in the ultimate sense deserves to be called "one gone forth," and because of having broken the mental defilements, "a monk." "Thread" means cotton thread. "Having approached" means having approached my house. "When asked" means asked by the practice of going for alms reckoned as the application of bodily intimation, as stated thus "Noble ones stand with a purpose, this is the request of noble ones." "Of that" means of that gift of thread. "The result is obtained with abundant fruit" means the result with abundant fruit, of lofty rise, of great rise, is now obtained, is experienced. "Many" means numerous. "Tens of millions of garments" means tens of millions of cloths; the meaning is cloths of many hundreds of thousands of varieties.

342. "Variegated" means with various kinds of painting, or of variegated appearance with many jewels such as pearls, gems and so on. "Frequented by men and women" means attended upon by men and women who are servants. "I enjoy" means she, I, enjoy that mansion. "I wear" means among many tens of millions of garments, I wear and put on whatever I wish. "Of abundant wealth" means having abundant wealth and provisions, of great riches, of great possessions. "And it is not yet exhausted" means that wealth is not exhausted, it does not go to utter elimination and exhaustion.

343. "By the result of that very action" means by the inference, the condition, by way of being the cause, of that very meritorious action consisting of the gift of thread, the resultant happiness, and comfort reckoned as desirable and sweet, is found here in this mansion. "Having gone again to the human realm" means having gone again to the human world. "I will make merit" means I will make meritorious deeds that produce a distinction of happiness for me; or the intention is: by which this success was obtained by me. "Lead me, dear son" means: dear son, lead me to the human world, take me - this is the meaning.

Having heard that, that non-human spirit, because of his enamoured mind towards her, out of compassion, not wishing her departure -

344. "Seven hundred years you have come here,
Old and aged you will be there;

All your relatives have died,
What will you do having gone there from here?"

He spoke a verse. Therein, "satta" is a description by elision of the case ending, or this is a nominative case used in the sense of separation. "Vassasatā" means from a hundred years; for more than seven hundred years you have come here, have come to this mansion; for you who have come here, there are seven hundred years - this is the meaning. "Old and aged you will be there" means here, with one's individual existence sustained by divine climate and food, by the power of action, she remained for so long a time with the appearance of a young person. But having gone from here, because of the exhaustion of the action, and by the influence of the climate and food of human beings, you will be decrepit with age and advanced in years there in the human world. How? "All your relatives have died" means because of the passing of a long period of time, all your relatives too have died; therefore, having gone from here, from the heavenly world, to the human world there, what will you do? Spend even the remaining life span right here, dwell here - this is the intention.

Thus spoken to by him, she, not believing his word, again -

345. "For only seven years have I been here, with divine happiness bestowed upon me;
I, having gone again to the human realm, will make merit - lead me, dear son."

He spoke a verse. Therein, "for only seven years have I been here" means: dear son, for me who have come here, only seven years, methinks, have passed. Being one endowed with divine happiness for seven hundred years, not perceiving that even much time had passed, she spoke thus.

However, when thus spoken to by her, that mansion-ghost, having instructed her in various ways, having said "You will not live there beyond a week from now; there is wealth given by me and laid aside by your mother; having given that to ascetics and brahmins, aspire to rebirth right here," having seized her by the arm, having placed her in the middle of the village, having said "You should exhort other people who have come here too, 'Make merit according to your strength,'" he departed. Therefore it was said -

346. "He, having seized her forcibly by the arm, having brought back the very weak elder nun;
You should tell others who have come here, 'Make merit, happiness is obtained.'"

Therein, "he" means that mansion-ghost. "Her" means that woman. "Having seized forcibly by the arm" means having taken her by the arm forcibly, as one who leads. "Having brought back" means having brought her back again to the village where she was born and grew up. "Elder nun" means a firm one; the meaning is old and aged. "Very weak" means thoroughly weak precisely through the decrepitude of ageing. It is said that she, immediately upon departing from that mansion, became old, aged, advanced in years, having traversed the span of life, having reached the final stage of life. "You should tell" means you should say. And to show the manner of what should be said, "others too" and so on was stated. Its meaning is - Good lady, you too

should make merit, and to other people who have come here for the purpose of seeing you, you should say, you should exhort thus: "Dear ones, even having disregarded a burning head or garment, make meritorious deeds such as giving, morality, and so on; and when merit has been done, the happiness that is its fruit is definitely obtained; no doubt should be entertained herein."

And having said thus, when he had gone, that woman, having gone to the dwelling place of her own relatives, having made herself known to them, having taken the wealth handed over by them, while giving gifts to ascetics and brahmins, to those who came again and again to her presence -

347. "Seen by me: without good deeds done, ghosts are vexed, likewise human beings;
And having done action to be experienced as pleasant, gods and human beings are people established in happiness."

She gave exhortation in verse.

Therein, "without good deeds done" means by oneself not having produced, not having accumulated. "Good deeds" means by wholesome action; it is an instrumental expression in the sense of indicating a state. "Are vexed" means they fall into vexation. "To be experienced as pleasant" means meritorious action resulting in happiness. "Established in happiness" means established in happiness. "Sukhedhitā" is also a reading; the meaning is flourished through happiness, prosperous. For this is the intention here: Just as ghosts, likewise human beings, without wholesome deeds done, and with unwholesome deeds done, being vexed, falling into vexation through hunger, thirst, and so on, experiencing great suffering, were seen by me. But having done action to be experienced as pleasant, by that wholesome action done, and by unwholesome action not done, people included among gods and human beings, established in happiness, were seen by me; this is witnessed by myself; therefore, avoiding evil from afar, be engaged and employed in meritorious deeds.

Thus giving exhortation, having carried on a great giving to ascetics, brahmins, and others for seven days, having died on the seventh day, she was reborn among the Tāvatisa gods. The monks reported that event to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived, and in particular made known the great fruitfulness and great benefit of giving bestowed upon Individually Enlightened Ones. Having heard that, the great multitude, free from the stain of stinginess, became devoted to meritorious deeds beginning with giving.

The commentary on the story of the thread ghost is concluded.

12. Commentary on the Story of the Female Ghost Kaṇṇamuṇḍā

348-367. "With golden staircase steps": this was spoken while the Teacher was dwelling at Sāvattihī, referring to the female ghost Kaṇṇamuṇḍā. In the past, it is said, in the time of the Buddha Kassapa, in the city of Kimila, a certain lay follower, a stream-enterer, having become of the same desire together with five hundred lay followers, being engaged in meritorious deeds such as planting parks, building bridges, constructing walking paths, and so on, dwelling thus, having had a

monastery built for the Community, went to the monastery from time to time together with them. Their wives too, having become female lay followers, in harmony with one another, with garlands, fragrances, ointments and so on in hand, going to the monastery from time to time, resting at park halls and so on on the way, would go on.

Then one day, several cheats, seated in a certain hall, when those women had rested there and gone, having seen their beauty, having become enamoured, having known their accomplishment in morality, good conduct, and virtuous qualities, raised up a discussion: "Who is able to cause a breach of morality in even one of them?" Therein, a certain one said "I am able." They made a bet with him: "Let us make a bet for a thousand." He, striving by many means, when those women came to the hall, playing a well-tuned, seven-stringed, sweet-voiced lute, singing songs connected with sensual pleasure in a sweet voice itself, by the sound of song causing a breach of morality in a certain woman among them, having made her an adulteress, won a thousand from those cheats. They, defeated for a thousand, reported it to her husband. The husband asked her - "Are you such as those men said?" She, having rejected it saying "I do not know of such a thing," when he did not believe her, having pointed to a dog standing nearby, took an oath: "If such evil action was done by me, let this crop-eared black dog devour me, born in whatever existence, in whatever existence." The other five hundred women too, knowing that woman to be an adulteress, when questioned "Did this one do such evil, or did she not?" having spoken falsely saying "We do not know of such a thing," took an oath: "If we know, may we become the very slaves of this one in existence after existence."

Then that adulteress woman, with her heart burning with that very remorse, having withered away, before long having died, was reborn as a mansion-dwelling female ghost on the shore of the Kaṇṇamuṇḍa lake, one of the seven great lakes, in the Himalayas, the king of mountains. And near her mansion, a single pond arose, suitable for experiencing the result of her action. And the remaining five hundred women, having died, by the power of the action of their oath, were reborn as her very slaves. She there, by the fruit of meritorious action done before, having experienced divine success during the daytime, at midnight, urged by the power of evil action, having risen from her bed, goes to the shore of the pond. When she had gone there, a single black dog the size of a young elephant, of frightful appearance, crop-eared, with sharp, long, hard fangs, with eyes resembling a heap of well-blazing acacia-wood embers, with a tongue resembling a mass of continuously flashing lightning, with hard, sharp claws, with rough, long, ugly hair, having come from there, having thrown her down on the ground, as if overcome by extreme hunger, forcibly devouring her, having reduced her to a mere chain of bones, having seized her with his teeth, having thrown her into the pond, disappears. And she, immediately upon being thrown in there, having assumed her natural form, having ascended the mansion, lies down on her bed. But the others experience only the suffering of servitude to her. Thus, while they were dwelling there, five hundred and fifty years had passed.

Then discontent arose in them, experiencing divine success without men. And there, there is a single river that, having issued from the Kaṇṇamuṇḍa lake, having come through a mountain cleft, entered the river Ganges. And near their dwelling place, there is a forest region resembling a park, adorned with mango trees bearing divine

fruits, jackfruit trees, breadfruit trees, and so on. They considered thus - "Come, let us throw these mango fruits into this river; perhaps some man, having seen this fruit, might come here out of greed for the fruit, and we shall delight together with him." They did so. But of the mango fruits thrown in by them, some the hermits took, some the foresters took, some the crows pecked at, some got stuck on the bank. But one, having reached the stream of the Ganges, gradually arrived at Bārāṇasī.

And at that time, the king of Bārāṇasī was bathing in the Ganges water enclosed by a metal net. Then that fruit, being carried along by the river stream, gradually having come, got caught in the metal net. Having seen that large, divine mango fruit, endowed with colour, fragrance, and flavour, the king's men presented it to the king. The king, having taken a portion of it, gave it to eat to a condemned thief kept in the prison, for the purpose of testing it. He, having eaten it, said: "Sire, such a thing has never been eaten by me before; this is, methinks, a divine mango fruit." The king again gave him one piece. He, having eaten it, became free from wrinkles and grey hair, of exceedingly charming appearance, as if standing in youth. Having seen that, the king, filled with wonder and amazement, having consumed that mango fruit, having obtained a distinction in his body, asked the people - "Where are such divine mango fruits to be found?" People said thus - "In the Himalayas, it is said, Sire, the king of mountains." "But is it possible to bring them?" "The foresters, Sire, know."

The king, having had the foresters summoned, having told them that matter, having consulted together with them, having given a thousand to one forester who was appointed, sent him off - "Go, quickly bring me that mango fruit." He, having given that thousand coins to his wife and children, having taken provisions, having gone upstream facing towards the Kaṇṇamuṇḍa lake, having passed beyond the path of humans, having seen one hermit in a place measuring sixty yojanas on this side of the Kaṇṇamuṇḍa lake, going by the path indicated by him, again having seen one hermit in a place measuring thirty yojanas, going by the path indicated by him, again having seen another hermit at a place measuring fifteen yojanas, he told him the reason for his own coming. The hermit instructed him - "Henceforth, leaving this great Ganges, in dependence on this small river, going upstream, when you see a mountain cleft, then at night, having taken a torch, you should enter. And this river does not flow at night; therefore it is suitable for your going. After passing beyond several yojanas, you will see the mangoes." He, having done so, when the sun was rising, arrived at a mango grove that was exceedingly charming - with a stretch of ground illuminated by a net of rays from various jewels, adorned by groups of trees with a canopy of branches bent down by the weight of fruit, resounding with the songs of various kinds of flocks of birds.

Then those non-human women, having seen him coming from afar, ran up saying "He is my possession, he is my possession." But he, because of not having done meritorious deeds suitable for experiencing divine success there together with them, having seen them, frightened, crying out, having fled, gradually having reached Bārāṇasī, reported that incident to the king. The king, having heard that, with a desire arisen to see those women and to enjoy the mango fruits, having placed the burden of the kingdom upon his ministers, under the pretext of hunting, having fastened a bow and quiver and girded on a sword, with a retinue of a few men, having gone by the very path shown by that forester, having left the men too at a

place some yojanas away, having taken only the forester, having gone gradually, having sent even him back from there, when the sun was rising, he entered the mango grove. Then those women, having seen him as if a newly arisen young god, having gone out to meet him, having known him as a king, with affection and esteem arisen, having carefully bathed him, having made him well adorned and arrayed with divine garments, ornaments, garlands, perfumes, and ointments, having taken him up to the mansion, having fed him divine food of various excellent flavours, they attended upon him according to his wishes.

Then, when one hundred and fifty years had passed, the king, having risen at the time of midnight and being seated, having seen that adulteress ghost going to the bank of the pond, wishing to investigate "Why indeed does she go at this hour?", he followed her. Then, having seen her gone there being devoured by a dog, not knowing "What indeed is this?", and having investigated for three days, thinking "This must be her adversary," having shot it with a sharp arrow, having deprived it of life, and having struck that woman and lowered her into the pond, having seen her regain her former appearance -

348. "With golden staircase steps, spread with golden sand;
There are fragrant lotuses, lovely, sweet-smelling, delightful.
349. Covered with various trees, stirred by various odours;
Covered with various lotuses, spread all over with white lotuses.
350. They emit fragrance, delightful, stirred by the wind;
Resounding with swans and herons, echoing with the calls of cakravāka birds.
351. "Filled with various flocks of birds, endowed with various groups of waterfowl;
Trees bearing various fruits, forests bearing various flowers.
352. "There is no such city among human beings, as this one is;
Many are your mansions, made of gold and silver;
Shining brightly they illuminate, all around the four directions.
353. "Five hundred female slaves are yours, who are these attendants of yours;
They wear conch-shell bracelets and armlets, adorned with golden
headdresses.
354. "Many are your divans, made of gold and silver;
Covered with kadalimiga hides, prepared and spread with woollen rugs.
355. "Where you have gone to dwell, endowed with all sensual pleasures;
When midnight has arrived, from there having risen you go.
356. "Having gone to the pleasure ground, all around the lotus pond;
On its bank you stood, on the green grass, O beautiful one.
357. "Then the crop-eared dog eats your limbs one by one;
And when you have been eaten, reduced to a chain of bones;
You plunge into the pond, your body becomes as before.

358. "Then you, with all your limbs complete, extremely charming, lovely to behold;
Having wrapped yourself in cloth, you came to my presence.
359. "What wrong-doing was done by body, by speech, by mind?
By the result of what action does the crop-eared dog of yours
Eat your limbs one by one?"

He asked her about that incident with twelve verses.

348. Herein, "with golden staircase steps" means with staircase steps made of gold. "Spread with golden sand" means spread all around with sand made of gold. "There" means in the pond. "Sogandhiyā" means white water-lilies. "Vaggū" means beautiful, pleasant. "Sugandhā" means of delightful fragrance.

349. "Nānāgandhasameritā" means stirred all around by a fragrant breeze by means of various kinds of fragrant odours. "Nānāpadumasañchannā" means the surface of the water covered with red lotuses of various kinds. "Puṇḍarīkasamotatā" means strewn with white lotuses as well.

350. "Surabhiṃ sampavāyantī" means the intention is that the pond properly wafts a sweet fragrance. "Haṃsakoñcābhirudā" means resounded with by swans and herons.

351. "Nānādiḥḥaṇḍaṇḍā" means crowded with various flocks of birds. "Nānāsaragaṇāyutā" means endowed with multitudes resounding with various kinds of birds. "Nānāphaladharā" means bearing various kinds of fruits, because their branches are bent down at all times by the burden of diverse fruits. "Nānāpupphadharā vanā" means forests yielding various kinds of fragrant blossoms. This is the meaning. For "vanā" is said with a change of gender.

352. "Na manussesu īdisaṃ nagaraṃ" means such as this city of yours is, such a one does not exist among human beings; the meaning is it is not found in the human world. "Rūpiyamaya" means made of silver. "Daddallamānā" means exceedingly resplendent. "Ābhenti" means they make radiant. "Samantā caturo disā" means all around all four directions.

353. "Yā temā" means those which are these of yours. "Paricārikā" means female attendants who perform service. "Tā" means those attendants. "Kambukāyūradharā" means adorned with conch-shell bangles and armlets. "Kañcanāveḷabhūsitā" means with hair and hands adorned with golden head-wreaths.

354. "Kadalimigasañchannā" means spread with coverlets of kadalimiga deer hide. "Sajjā" means prepared, suitable for lying down. "Gonakasanthatā" means spread with a long-fleeced fleecy coverlet.

355. "Yattha" means on whichever divan. "Vāsūpagatā" means having taken up residence; the meaning is having lain down. "Sampattāyaḍḍharattāyā" means when midnight had arrived. "Tato" means from the divan.

356. "Of the pond" means of the pond. "Green" means blue. "Grass-covered" means covered with young grass. "Beautiful" means pure. Or "beautiful" is a vocative addressing her. The explanation is: Dear lady, having gone to the bank of that pond, on the green grass-covered ground all around, you stood - you stand.

357. "Kaṇṇamuṇḍa" means with mutilated ears, with ears cut off. "Had been eaten" means was eaten. "Reduced to a chain of bones" means made into a mere chain of bones. "As before" means as before the eating by the dog.

358. "Then" means after plunging into the pond. "With all limbs complete" means possessing all major and minor limbs in full. "Extremely charming" means exceedingly delightful. "Lovely to behold" means beautiful. "You come" means you come.

Thus questioned by that king, that female ghost, telling him her own story from the beginning -

360. "In Kimilā there was a householder, a faithful lay follower;
I was his wife, immoral, an adulteress.

361. "When I was committing adultery, my husband said this to me:
'This is not proper, not suitable, that you commit adultery against me.'

362. "I spoke a terrible oath, and a lie;
'I do not transgress against you, by body or by mind.

363. "'If I transgress against you, by body or by mind;
Let this crop-eared dog eat my limbs one by one.'

364. "The result of that action, and of lying, both;
For seven hundred years indeed, have been experienced by me since then;
And the crop-eared dog eats my limbs one by one." She spoke five verses.

360-361. Therein, "at Kimilā" means in the city so named. "An adulteress" means a wife is called "an adulteress" because of her conduct transgressing against her husband. The explanation is: when I was committing adultery, that husband said this to me. "This is not proper" and so on is a showing of the manner stated. Therein, "this is not proper" means this is not fitting. "Not suitable" is a synonym for that very thing. "Yaṃ" is a reference to the action. "Aticarāsī" means "you commit adultery"; or this itself is the reading. That you commit adultery against me - therein, that committing of adultery, this is not proper, this is not suitable: this is the meaning.

362-364. "Terrible" means cruel. "Oath" means a swearing. "Bhāsisam" means I spoke. "Sacāhaṃ" means if I. "Taṃ" means you. "Of that action" means of that evil action, of the action of immorality. "And of lying" means and of the lying stated as "I do not commit adultery against you." "Both" means the result of both. "Experienced" means being experienced by me: this is the meaning. "Since" means since that evil action.

And having said thus, praising the help done for her by him -

365. "And you, Sire, of great service, have come here for my benefit;
I am well released from Kaṇṇamuṇḍa, free from sorrow, free from fear from
any quarter.

366. "I pay homage to you, Sire, I request with joined palms;
Enjoy non-human sensual pleasures, delight, Sire, together with me."

She spoke two verses. Therein, "Sire" means she addresses the king.

"Kaṇṇamuṇḍassa" means from Kaṇṇamuṇḍa. For this is the genitive case used in the sense of separation. Then the king, with a mind wearied by dwelling there, made known his intention to depart. Having heard that, the female ghost, with her mind bound to the king, requesting him to dwell right there, spoke the verse "I pay homage to you, Sire."

Again the king, having become as if definitely wishing to go to the city, declaring his own intention -

367. "Non-human pleasures have been enjoyed, I have delighted together with you; I request you, fortunate one, quickly lead me back."

She spoke the concluding verse. Therein, "tāhaṃ" means that, I. "Fortunate one" means one endowed with good fortune. "Lead me back" means lead me back to my own city. The remainder is obvious everywhere.

Then that mansion-ghost, having heard the king's words, unable to endure the separation, with a heart confused by distress of sorrow, with a trembling body, although having implored by various means, being unable to make him dwell there, having led the king to the city together with many very precious jewels, having taken him up to the mansion, having cried and lamented, went to her own dwelling place. But the king, having seen that, with a sense of urgency arisen, having performed meritorious deeds such as giving and so on, was destined for heaven. Then, when our Blessed One had arisen in the world and had set in motion the excellent wheel of the Teaching, while he was in due course dwelling at Sāvattṥī, one day the Venerable Mahāmogallāna, wandering on a mountain journey, having seen that woman together with her retinue, asked about the deed done by her. She related everything to the elder from the beginning. The elder expounded the Teaching to them. The elder reported that incident to the Blessed One. The Blessed One, making that the occasion, expounded the Teaching to the assembly that had arrived. The great multitude, having gained a sense of urgency, desisting from evil, having performed meritorious deeds such as giving and so on, was destined for heaven.

The commentary on the story of the female ghost Kaṇṇamuṇḍā is concluded.

13. Commentary on the Story of the Ghost Ḍhubbarī

368-386. "There was a king Brahmadatta": the Teacher, while dwelling at Jeta's Grove, spoke this story of the ghost Ubbarī referring to a certain female lay follower. It is said that in Sāvattṥī, the husband of a certain female lay follower died. She, afflicted by the suffering of separation from her husband, grieving, having gone to the cremation ground, weeps. The Blessed One, having seen the achievement of her decisive support for the fruition of stream-entry, with a mind urged by compassion, having gone to her house, sat down on the prepared seat. The female lay follower, having approached the Teacher, having paid homage, sat down to one side. Then the Teacher, having said to her "Why, lay follower, do you grieve?" when it was said "Yes, Blessed One, I grieve on account of separation from the dear," wishing to remove her sorrow, brought up the past.

In the past, in the Pañcāla country, in the city of Kapila, there was a king named Cūḷanībrahmadatta. He, having abandoned going to bias, devoted to acting for the welfare of the people in his own realm, without disturbing the ten duties of a king, while governing the kingdom, once, wishing to hear "What do they say in one's own kingdom?" having taken the guise of a tailor, alone, without a companion, having departed from the city, having wandered from village to village, from province to province, having seen the entire kingdom free from thorns, free from oppression, the people being joyful, dwelling with open doors, as it were, filled with pleasure, having turned back, coming towards the city, he entered the house of a certain widow, a woman of unfortunate destiny, in a certain village. She, having seen him, said - "Who indeed are you, sir, and from where have you come?" "I am a tailor, good lady; I go about doing tailoring work for wages. If you have tailoring work, give me food and wages, and I shall do the work for you too." "There is no work for us, nor food and wages; do it for others, sir." He, dwelling there for a few days, having seen her daughter endowed with the marks of good fortune and merit, said to her mother - "Has this girl been taken in possession by anyone, or has she not been taken in possession? If, however, she has not been taken in possession by anyone, give her to me; I am able to provide you with a comfortable means of livelihood." "Good, sir" - she gave her to him.

He, having lived together with her for a few days, having given her a thousand coins, said "I shall return in just a few days. Good lady, do not be anxious" - having said this, having gone to his own city, having had the road between the city and that village made level and decorated, having gone there with great royal majesty, having placed that girl upon a heap of coins, having bathed her with golden and silver vessels, having had her named "Ubbarī," having established her in the position of queen-consort, having given that village to her relatives, having brought her to that city with great royal majesty, delighting together with her, having experienced the happiness of kingship for as long as life lasted, at the end of his life span he died. When he had died, and when the funeral rites had been performed, Ubbarī, with a heart pierced by the dart of sorrow through separation from her husband, having gone to the cremation ground, for many days, having venerated with scents, flowers, and so on, having praised the virtues of the king, as if gone mad, crying and lamenting, circumambulates the cremation ground.

And at that time, our Blessed One, being a Bodhisatta, having gone forth in the going forth of sages, having attained meditative absorptions and direct knowledges, dwelling in a certain forest haunt in the vicinity of the Himalayas, having seen Ubbarī pierced by the dart of sorrow with the divine eye, having come through space, in visible form, standing in the sky, asked the people standing there - "Whose is this cremation ground, and for whose sake does this woman wail and lament, crying 'Brahmadatta, Brahmadatta!'" Having heard that, the people said "There was a king of the Pañcālas named Brahmadatta; he died at the end of his life span; this is his cremation ground; this is his queen-consort named Ubbarī, who, having taken his name, wails and laments, crying 'Brahmadatta, Brahmadatta!'" Making known that matter, the compilers of the recitation -

368. "There was a king Brahmadatta, the bull among charioteers of the Pañcālas; With the passing of days and nights, the king died.

369. "Having gone to his cremation ground, his wife Ubbarī wails;
Not seeing Brahmadatta, she wails "Brahmadatta!"
370. "And a sage came there, a sage accomplished in conduct;
And he asked those who were assembled there.
371. 'Whose is this cremation ground, stirred with various fragrances?
For whom does this wife wail, for her husband gone far from here?
Not seeing Brahmadatta, she wails "Brahmadatta!"'
372. "And they explained there, those who were assembled there;
Of Brahmadatta, venerable sir, of Brahmadatta, dear sir.
373. "His is this cremation ground, stirred with various fragrances;
For him this wife wails, for her husband gone far from here;
Not seeing Brahmadatta, she wails 'Brahmadatta!'" They placed six verses.

368-369. Therein, "ahū" means was. "Of the Pañcālas" means of the inhabitants of the Pañcāla country, or of the Pañcāla country itself. For even a single country is referred to in the plural as "of the Pañcālas" by convention on account of the princes of the country. "Bull among charioteers" means like a bull among charioteers; the meaning is a great charioteer. "His cremation ground" means the place where that king's body was burnt.

370. "Sage" means a sage in the meaning of search for qualities such as meditative absorption and so on. "There" means at the place where Ubbarī was standing; the meaning is at the cemetery. "Came" means went. "Accomplished in conduct" means accomplished, endowed with the qualities reckoned as conduct in these fifteen: accomplishment in morality, guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness, the seven good qualities beginning with faith, and the four fine-material-sphere meditative absorptions. The meaning is accomplished in conduct. "Sage" means one who understands both one's own welfare and the welfare of others; thus he is a sage. "And he asked there" means he questioned the people standing at that place. "Those who were assembled there" means those people who were assembled there at the cemetery. "Su" is merely a particle. "Ye tatthāsum samāgatā" is also a reading. "Āsum" means they were. This is the meaning.

371. "Stirred with various fragrances" means set in motion all around, perfumed, with various kinds of odours. "From here" means from the human world. "Gone far" - he says this because of having gone to the world beyond. "She wails 'Brahmadatta!'" means having made a proclamation of the name thus "Brahmadatta," she calls out by way of lamentation.

372-373. "Of Brahmadatta, venerable sir, of Brahmadatta, dear sir" means: dear sir, O great sage of healthy body and mind, this is the cremation ground of King Brahmadatta, this is the wife of that very King Brahmadatta, may there be good fortune for you and may there be good fortune for that Brahmadatta too - the intention is that through the contemplation of welfare by such great queens, there is welfare and happiness even for those established in the world beyond.

Then that hermit, having heard their words, out of compassion, having gone to the

presence of Ubbarī, for the purpose of dispelling her sorrow -

374. "Eighty-six thousand, by the name of Brahmadatta;
Were cremated at this cremation ground, for which of them do you grieve?"

He spoke a verse. Therein, "eighty-six thousand" means numbering eighty thousand plus six thousand. "Named Brahmadatta" means those named thus "Brahmadatta." "For which of them do you grieve" means: of those eighty-six thousand Brahmadattas, which Brahmadatta do you bewail, dependent on which one has your sorrow arisen - thus he asked.

Thus questioned by that sage, Ubbarī, declaring the Brahmadatta intended by herself -

375. "The king who was the son of Cūḷanī, the bull among charioteers of the
Pañcālas;
Him, venerable sir, I bewail, my husband who gave all desires."

He spoke a verse. Therein, "son of Cūḷanī" means the son of a king of that name. "Giver of all desires" means the giver of everything wished and desired by me, or the giver of what is desired by all beings.

When Ubbarī had spoken thus, the hermit again -

376. "All were kings, named Brahmadatta;
All were sons of Cūḷanī, bulls among charioteers of the Pañcālas.
377. "You gradually became the chief queen of all of them;
Why, having abandoned the former ones, do you bewail the last?" Spoke a pair
of verses.

376. Therein, "all of them were" means all those eighty-six thousand kings by reckoning, named Brahmadatta, sons of Cūḷanī, were bulls among charioteers of the Pañcālas. These distinctions such as kingship and so on were not lacking in even one among them.

377. "She became the chief queen" means and you gradually attained the position of chief queen-consort of all of them; the meaning is "reached." "Why" means he asked: among so many people who were undistinguished in virtue and in the status of husband, why, for what reason, having abandoned the former kings, do you bewail only the last one?

Having heard that, Ubbarī, stirred with a sense of urgency, again addressed the hermit -

378. "About myself having become a woman, for a long time, sir;
Of me who has become a woman, you speak much about the round of
rebirths."

He spoke a verse. Therein, "ātume" means in oneself. "Having become a woman" means for one who has attained the state of being a woman. "For a long time" means a long time. For this is the intention here: Does one who has become a woman always

remain only a woman in oneself, or does one also attain the state of being a man? "Of me who has become a woman" means the meaning is: of me who has become a woman, thus far you, great sage, speak and relate about the state of chief queen in the many rounds of rebirths. "Āhu me itthibhūtāyā" is also a reading. Therein, "ā" is an indeclinable particle in the sense of recollection. "Āhu me" means this has been recollected and known by myself; for me who has become a woman, who has attained the state of being a woman, thus for so long a time there was rebirth again and again. Why? The explanation is: because for me who has become a woman, you made me the chief queen of all of them gradually; why, great sage, do you speak much about the round of rebirths?

Having heard that, the hermit, showing that this fixed rule does not exist in the round of rebirths - "a woman is always only a woman, a man is always only a man" -

379. "She was a woman, she was a man, she even came to an animal womb;
Thus for these past lives, no end is seen."

He spoke a verse. Therein, "she was a woman, she was a man" means you were sometimes a woman, sometimes you were a man. Not only the state of being a woman or a man, but indeed you also came to an animal womb; sometimes you also came to the state of being a beast; you had also reached the animal realm. "Thus for these past lives, no end is seen" means thus, as stated before, the end of past individual existences that have attained this state of being a woman, the state of being a man, and the state of being an animal and so on, is not seen even by those looking with the eye of knowledge and with great endeavour. Not only of yours alone, but indeed the end of individual existence of all beings wandering about in the round of rebirths is not seen at all, is not discerned at all. Therefore the Blessed One said -

"This wandering in the round of rebirths, monks, is without discernible beginning, a first point is not discerned of beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths."

Thus, having heard the teaching expounded by that hermit who was making clear the limitlessness of the round of rebirths and the ownership of one's actions, with a heart stirred with religious emotion regarding the round of rebirths and with a mind devoted to the teaching, having become one whose dart of sorrow had disappeared, making known her own confidence and the departure of sorrow -

380. "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.

381. "He has indeed drawn out my dart, the sorrow lodged in my heart;
He who, for me overcome with sorrow, dispelled my grief in return.

382. "I have had the dart pulled out, I have become cool, quenched;
I do not grieve, I do not weep, having heard you, great sage."

He spoke three verses. Their meaning has been stated above.

Now, showing the practice of Ubbarī whose heart was stirred with religious emotion, the Teacher -

383. "Having heard that word of his, the well-spoken word of the ascetic;
Taking bowl and robe, she went forth into homelessness.
384. "And she, having gone forth, peaceful, from home into homelessness;
Developed a mind of friendliness, for rebirth in the Brahma world.
385. "Wandering from village to village, to market towns and royal cities;
Uruvelā was the name of that village, where she died.
386. "Having developed a mind of friendliness, for rebirth in the Brahma world;
Having removed the mind for womanhood, she was reborn in the Brahma world." She spoke four verses.

383-384. Therein, "of him" means of that hermit. "Well spoken" means well said, the meaning is "the teaching." "Having gone forth, peaceful" means having reached the going forth, or having gone forth and having become one of peaceful body and speech. "A mind of friendliness" means consciousness accompanied by friendliness. Under the heading of "mind," he speaks of the meditative absorption through friendliness. "For rebirth in the Brahma world" means she, developing a mind of friendliness, developed it for rebirth in the Brahma world, not for the purpose of a foundation for insight and so on. For when a Buddha has not arisen, hermits and wandering ascetics developing the divine abidings and so on developed them solely for the purpose of success in existence.

385-386. "From village to village" means from one village to another village. "Having developed" means having increased, having cultivated. Some read "abhāvetvā"; for them, the prefix "a" is merely a particle. "Having removed the mind for womanhood" means having removed the mind, the disposition, the longing for the state of womanhood, having become one with a mind dispassionate towards the state of womanhood. "Went to the Brahma world" means she went to the Brahma world by way of taking up conception in rebirth. The remainder is clear in itself since the method has been stated above.

The Teacher, having brought this proclamation of the Teaching, having dispelled the sorrow of that female lay follower, gave above a teaching on the four truths. At the conclusion of the truths, that female lay follower became established in the fruition of stream-entry. And the teaching was beneficial to the assembly that had arrived.

The commentary on the story of the ghost Ubbarī is concluded.

Thus in the Khuddaka Commentary, in the Petavatthu,

Of that which is adorned with thirteen stories

The exposition of the meaning of the second Ubbarī Chapter is concluded.



ABOUT THIS TRANSLATION

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

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