

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -  
Aṭṭhakathā)

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

3. The Book of the Threes (3. Tikanipāto)



PaliVerse

## 5. The Collection of Minor Texts

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### 14. Commentary on the Book of Birth Stories-1

## 3. The Book of the Threes

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### 1. The Chapter on Intention

#### 251. Commentary on the Saṅkapparāga Jātaka

"Washed by the lust for thoughts" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a dissatisfied monk. It is said that a certain son of good family dwelling in the city of Sāvatthī, having given his breast to the Dispensation, having gone forth, one day, while walking for almsfood in Sāvatthī, having seen a certain woman adorned and prepared, with sensual lust having arisen, went about without delight. His teachers and preceptors and others, having seen him, having asked the reason for his discontent, having known his desire to leave the Order, saying "Friend, the Teacher removes the mental defilements of those oppressed by mental defilements such as sensual lust, and having made known the truths, gives the fruition of stream-entry and so on; come, we shall take you to the Teacher's presence," having taken him, they went. And when the Teacher said "Why, monks, have you come bringing a monk who is unwilling?" they reported that matter. The Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "It is true, venerable sir," asked "For what reason?" He reported that matter. Then the Teacher said to him "These are indeed women, monk; formerly they aroused defilement even in purified beings whose mental defilements had been suppressed by the power of meditative absorption; why would they not defile such a hollow person? Even purified beings become defiled; even those possessed of the highest fame attain disgrace; how much more so those who are impure. Would not the wind that shakes Sineru cause an old heap of leaves to tremble? This mental defilement disturbed the being who, having sat at the foot of the Bodhi tree, was to fully awaken; why would it not disturb such a one?" Having said this, being requested by them, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a wealthy brahmin family with wealth of eighty ten millions, having come of age, having learnt all the crafts at Takkasilā, having returned to Bārāṇasī, having taken a wife, by the elapse of his mother and father, having performed the funeral rites for them, while doing the work of looking at the gold, reflecting "This wealth is evident, but those by whom it was gathered, they are not evident," was struck with religious emotion; sweat was released from his body. He, having dwelt for a long time in the household life, having given a great gift, having abandoned sensual pleasures, having left behind the tear-faced congregation of kinsmen, having entered the Himalayas, having gone forth in the going forth of sages, having built a hermitage in a delightful place, sustaining himself by wandering for gleanings on forest roots, fruits and so on, before long having produced the direct knowledges and the meditative attainments, playing the sport of meditative

absorption, having dwelt for a long time, thought - "Having gone to the path of humans, I shall partake of salt and sour things; thus my body will become firm, and a walk will have been made, and those who will give almsfood to one accomplished in morality like me, or who will perform paying respect and so on, they will fill the city of heaven."

He, having descended from the Himalayas, wandering on a journey gradually, having reached Bārāṇasī, at the time of sunset, looking for a dwelling place, having seen the royal garden, having entered the park thinking "This is suitable for seclusion; I shall dwell here," seated at the foot of a certain tree, having spent the night in the happiness of meditative absorption, on the following day, having attended to his toilet, in the earlier period of the day, having adjusted his matted hair, cheetah-skin hide and bark garments, having taken his alms vessel, with peaceful faculties, with a peaceful mind, accomplished in deportment, looking only a yoke's length ahead, drawing the eyes of the world with the splendour of his own beauty accomplished in every aspect, having entered the city, walking for almsfood, he arrived at the door of the king's dwelling. The king, walking up and down on the great flat roof, having seen the Bodhisatta through the window, having gained confidence in his very deportment, having thought "If there is indeed such a thing as the quality of peace, it must be within this one," commanded a certain minister saying "Go, bring that hermit." He, having gone, having paid homage, having taken the alms vessel, said "The king, venerable sir, summons you." The Bodhisatta said "O one of great merit, the king does not know us." "If so, venerable sir, stay right here until I come back," and having gone, he informed the king. The king said "We have no family-attending hermit; go, bring him," and he himself too, stretching out his hand through the window, paying homage, said "Come this way, venerable sir." The Bodhisatta, having given the alms vessel into the minister's hand, ascended the great flat roof.

Then the king, having paid homage to him, having caused him to sit on the royal divan, having served him with rice gruel, sweetmeats and food prepared by himself, asked him a question when the meal duty was done. Having gained even greater confidence through the answering of the question, having paid homage, having asked "Venerable sir, where do you dwell, where have you come from?" when it was said "We are dwellers in the Himalayas, great king; we have come from the Himalayas," having asked again "For what reason?" when it was said "During the rainy season, great king, it is fitting to obtain a fixed dwelling," having obtained his acknowledgment saying "If so, venerable sir, dwell in the royal garden; you will not be troubled by the four requisites, and I shall obtain merit leading to heaven," having eaten his morning meal, having gone together with the Bodhisatta to the park, having had a hermitage built, having had a walking path constructed, having prepared the rest too - night quarters, day quarters and so on, having provided the requisites for one gone forth, he had the park keeper undertake the charge, saying "Dwell in comfort, venerable sir." The Bodhisatta, from that time onwards, dwelt right there for twelve years.

Then one day the king's borderland was in revolt. He, wishing to go for the purpose of its appeasement, having addressed the queen, said "Dear lady, it is fitting for you to remain behind in the city." "In dependence on what do you say this, Sire?" "The virtuous hermit, dear lady." "Sire, I shall not be negligent regarding him; the care of

our noble master is my burden; you go without worry." The king, having departed, went; the queen too attended upon the Bodhisatta in the same way carefully. But the Bodhisatta, at the time of the king's departure, coming at the regular time, going to the king's abode at the time of his own choosing, performed the meal duty.

Then one day, when the Bodhisatta was exceedingly long in coming, the queen, having prepared all the solid and soft food, having bathed, having adorned herself, having prepared a low bed, looking for the arrival of the Bodhisatta, having loosely put on a polished cloth, lay down. The Bodhisatta too, having noted the time, having taken his alms vessel, having come through the sky, arrived at the great window door. Having heard the sound of his bark garment, as the queen rose up suddenly, the polished cloth fell from her body; the Bodhisatta, having seen the object of a different nature, having broken his faculties, looked at it as beautiful. Then the mental defilement, though settled by the power of meditative absorption, like a venomous snake placed in a casket, having spread its hood, arose; it was like the time when a milk-tree is struck with an adze. Together with the arising of the mental defilement, the factors of meditative absorption declined, the faculties were incomplete; he himself was like a crow with broken wings. He was unable to sit down as before and perform the meal duty; even though being caused to sit down, he did not sit. Then the queen put all the solid and soft food into the alms vessel itself. And just as previously, having done the meal duty, having gone out through the latticed window, he would go through space itself, so on that day he was unable to go. But having taken the food, having descended by the great stairway, he went to the park. The queen too understood his state of mind being bound to her. He, having gone to the park, without even eating the food, having placed it under the small bed, babbling "Such is the beauty of the queen's hands, such is the beauty of her feet, such is the curve of her waist, such is the mark of her thighs" and so on, lay down for seven days; the food became putrid, full of blue flies.

Then the king, having appeased the borderland, having returned, having circumambulated the decorated and prepared city, without even going to the king's dwelling, having gone to the park thinking "I shall see the Bodhisatta," having seen the dirty hermitage grounds, thinking "He must have departed," having opened the door of the hermitage, having entered inside, having seen him lying down, thinking "There must be some illness," having had the putrid food thrown away, having had the hermitage attended to, asked "Venerable sir, what is your ailment?" "I am pierced, great king." The king, thinking "My enemies, not finding an opportunity against me, must have come thinking 'We shall weaken the place of his selfish attachment' and this one has been pierced, I think," having turned his body over, looking for the place where he was pierced, not seeing the place where he was pierced, asked "Where are you pierced, venerable sir?" The Bodhisatta, having said "I am not, great king, pierced by another; but I myself pierced myself in the heart," having risen and sat down, spoke these verses -

1. "Washed with lust for thoughts, and sharpened with applied thought;  
Not decorated, not auspicious, and not made by an arrow-maker.
2. "Not with one drawn back to the ear and released, nor with one attended by  
peacock feathers;

By that I am pierced in the heart, by that which burns all limbs.

3. "And I do not see a wound, from where blood might flow;  
So much has unwise thought, brought suffering upon myself."

**1-3.** Therein, "washed with lust for thoughts" means washed with lust associated with sensual thought. "And sharpened with applied thought" means sharpened on the whetstone of applied thought with that very water of lust. "Not decorated, not auspicious" means indeed not decorated, not auspicious; the meaning is not decorated, repulsive. "And not made by an arrow-maker" means not made even by arrow-makers. "Not released drawn to the ear" means not released after having been drawn back as far as the lobe of the right ear. "Nor attended by a peacock" means with no attendance made of peacock feathers, vulture feathers, and so on. "By that I am pierced in the heart" means by that arrow of defilements I am pierced in the heart. "By that which burns all limbs" means by that which is capable of burning all limbs. Great king, it shows that from the time of being pierced in the heart by that arrow of defilements, all my limbs are burning as if a fire were ablaze.

"And I do not see a wound" means and I do not see a wound at the place where it was pierced. "From where blood might flow" means from where, from my wound, blood might ooze forth - that I do not see; this is the meaning. "So much has unwise thought" - here "yāva" is an indeclinable particle used in the sense of certainty; the meaning is that unwise thought has been increased exceedingly firmly. "Brought suffering upon myself" means suffering was brought upon myself by myself alone.

Thus the Bodhisatta, having expounded the Teaching to the king with these three verses, having put the king outside the hermitage, having performed the preliminary work on a circular meditation object, having produced the lost meditative absorption, having come out of the hermitage, seated in the sky, having exhorted the king, having said "Great king, I shall go to the Himalayas itself," even though being told "It is not possible to go, venerable sir," having said "Great king, such an alteration has been reached by me while dwelling here; now it is not possible to dwell here," even as the king was entreating, having flown up into the sky, having gone to the Himalayas, having stayed there as long as life lasted, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the dissatisfied monk became established in arahantship. Some became stream-enterers, some once-returners, some non-returners, some became Worthy Ones. "At that time the king was Ānanda, but the hermit was myself."

*The commentary on the Saṅkapparāga Birth Story is the first.*

## **252.** Commentary on the Tilamuṭṭhi Jātaka

"Even today that is in my mind" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk prone to wrath. A certain monk, it is said, was prone to wrath, abundantly given to anguish; even when spoken to a little, he became angry, became attached, and manifested irritation, hate, and displeasure. Then one day the monks raised up a discussion in the Teaching hall - "Friends, the monk named so-and-so, prone to wrath, abundantly given to anguish, goes about sizzling like salt

thrown into an oven; having gone forth in such a Dispensation of the Buddha free from wrath, he is not able to restrain even a measure of wrath." The Teacher, having heard their discussion, having sent one monk, having had that monk summoned, having asked "Is it true that you, monk, are prone to wrath?" when it was said "It is true, venerable sir," having said "Not only now, monks; in the past too this one was prone to wrath," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, he had a son named Prince Brahmadatta. And the ancient kings, even though world-renowned teachers existed in their own city, sent their sons to a distant foreign country for the purpose of learning a craft, thinking "Thus these will become ones whose conceit and arrogance have been put down, patient with cold and heat, and knowers of the ways of the world." Therefore that king too, having had his son of sixteen years of age summoned, having given him single-soled sandals, a leaf-parasol, and a thousand coins, sent him saying "Dear son, having gone to Takkaśilā, learn a craft." He, having said "Very well," having paid homage to his mother and father, having departed, gradually having reached Takkaśilā, having asked for the teacher's house, having gone to the house where the teacher, having finished teaching the craft to the young men, had risen and was walking up and down at the house door, at the very place where he stood and saw the teacher, right there having taken off his sandals, having removed his parasol, having paid homage to the teacher, he stood. He, having known his wearied state, provided hospitality for the visitor. The prince, having eaten his meal, having rested a little, having approached the teacher, having paid homage, stood there; and when it was said "Where have you come from, dear son?" he said "From Bārāṇasī." "Whose son are you?" "Of the king of Bārāṇasī." "For what purpose have you come?" "For the purpose of learning a craft." "Has the teacher's share been brought by you, or do you wish to become a resident pupil?" He, having said "The teacher's share has been brought by me," having placed a bag containing a thousand at the feet of the teacher, paid homage.

Resident pupils, having done work for the teacher during the day, learn the craft at night; those who give the teacher's share, having become like eldest sons in the house, learn the craft only. Therefore that teacher too began the craft for the prince on an auspicious day with a light ceremony. The prince too, while learning the craft, one day went to bathe together with the teacher. Then a certain old woman, having dried sesame seeds and spread them out, sat guarding them. The prince, having seen the dried sesame, having become desirous of eating them, having taken one handful of sesame, ate it; the old woman, without saying anything, thinking "This one is greedy," remained silent. On the following day too, at that very time, he did likewise; she too said nothing to him. The other one, on the third day too, did likewise; then the old woman, raising her arms, wept, saying "The world-famed teacher is having me plundered by his own pupils." The teacher, having turned back, asked "What is this, mother?" "Master, your pupil today ate one handful of my dried sesame, yesterday one, the day before one; will he not, eating thus, destroy all my property?" "Mother, do not weep, I shall have the price given to you." "I have no need of the price, master; rather, train him so that this prince does not do thus again." The teacher, saying "Then look, mother," having had two young men seize that prince by both hands, having taken a bamboo switch, struck him on the back thrice, saying "Do not do such a thing again." The prince, having become angry with the teacher, having

made his eyes red, looked at him from the soles of his feet up to the top of his hair. He too understood his state of having looked at him with anger. The prince, having completed the craft, having placed in his heart the offence done by him, thinking "Having given him a charge, this one is to be killed by me," at the time of departure, having paid homage to the teacher, having obtained a promise as if with affection, saying "When I, teacher, having attained the kingdom of Bārāṇasī, shall send to your presence, then you should come," he departed.

He, having reached Bārāṇasī, having paid homage to his mother and father, showed his craft. The king, thinking "My son has been seen by me while living; while he is still living, I shall see the sovereignty," established his son in the kingdom. He, while experiencing the sovereignty, having remembered the offence done by the teacher, with arisen wrath, sent a messenger to the teacher for the purpose of summoning him, thinking "I shall have him killed." The teacher, thinking "I shall not be able to convince him during his youth," did not go; at the time of that king's middle age, thinking "Now I shall be able to convince him," having gone, having stood at the king's gate, he had it announced "The teacher from Takkaśilā has come." The king, pleased, having had the brahmin summoned, having seen him come to his own presence, having aroused wrath, having made his eyes red, having addressed the ministers, having said "Sirs, even today the place struck by the teacher aches; the teacher has come seizing Death by the forehead, thinking 'I shall die'; today there is no life for him," spoke the former two verses -

4. "Even today that is in my mind, that you, because of a handful of sesame,  
Having seized me by the arm, beat me with a stick.
5. "Do you not delight in life, that you have come here, brahmin;  
That having seized me by the arm, you beat me three times."

**4-5.** Therein, "yaṃ maṃ" and "bāhāya maṃ" - in these two terms the accusative case is used with reference to the beating and seizing. "That you beat me because of a handful of sesame, and while beating, having seized me by the arm, beat me - that beating is even today in my mind" - this is the meaning here. "Do you not delight in life" means methinks you do not find pleasure in your own life. "That you have come here, brahmin" means because, brahmin, you have come here to my presence. "Having seized me by the arm" (yaṃ maṃ bāhā gahetvānā) means having seized my arm; the meaning is also "having seized me by the arm" (yaṃ maṃ bāhāya gahetvā). "Beat me three times" means he struck three times with a bamboo stick; threatening him with death, saying "Now today experience the fruit of that," he spoke thus.

Having heard that, the teacher spoke the third verse -

6. "A noble one who restrains with a stick one doing what is ignoble;  
That is instruction, not enmity - thus the wise know it."

Therein, "noble" is a designation for what is good. And that noble one is fourfold: noble by good conduct, noble by appearance, noble by mark, and noble by penetration. Therein, whether a human being or an animal, one established in noble good conduct is called noble by good conduct. And this too was said -

"You practise the noble conduct, O bent-necked one, you who honour the

almsfood;

I release to you that husband, may you both go as you please."

But one endowed with pleasing and beautiful form and deportment is called noble by appearance. And this too was said -

"You have the appearance of a noble one, with clear eyes, methinks you have gone forth from a family;

How then, having abandoned delightful possessions, did you go forth, leaving home, O wise one?"

But one who, by assuming the mark of the inner robe and outer robe, having become similar to an ascetic, goes about, even though immoral, is called noble by mark. With reference to which it was said -

"Having made a covering of those of good conduct, he is a rusher, a corrupter of families, impudent;

Deceitful, unrestrained, chaff, behaving with a semblance, he is a corrupter of the path."

But the Buddha and so on are called noble by penetration. Therefore it was said -

"Noble ones are called Buddhas and Individually Enlightened Ones and disciples of the Buddha." Among these, here only the noble one by good conduct is intended.

"Ignoble" means immoral, of bad character. "Doing" means one doing the fivefold deed of immorality beginning with killing living beings, or this is just one term of meaning: a person doing ignoble, inferior, low deeds of the five sources of enmity and danger. "Whoever" means anyone whatsoever among warriors and so on. "With a stick" means with whatever instrument of striking. "Restrains" means he prevents by striking, saying "Do not do such a thing again." "That is instruction, not enmity" means that, great king, restraining sons or daughters or pupils by thus striking them when they are doing what ought not to be done is called in this world instruction, admonition, exhortation, not enmity. "Thus the wise know it" means thus the wise know this. Therefore, great king, you too should know thus; you should not harbour enmity in such a situation. For if you, great king, had not been thus trained by me, then as time went on, stealing cakes, slices and so on, and various kinds of fruit, having become enticed into thieving deeds, gradually having committed housebreaking, highway robbery, village plundering and so on, having been seized in the act as "a thief who has offended against the king," shown to the king, saying "Go, inflict upon him punishment suitable to his offence," you would have reached the fear of punishment. Whence would such success have been yours? Was it not in dependence on me that this sovereignty was obtained by you? - thus the teacher convinced the king. The ministers too who stood surrounding him, having heard his discourse, said "It is true, Sire, this sovereignty belongs to your teacher himself."

At that moment the king, having observed the teacher's virtue, said "I give you all authority, teacher; accept the kingdom." The teacher rejected, saying "I have no need of the kingdom, great king." The king, having sent to Takkasilā, having had the teacher's children and wife brought, having given great authority, having made him

the very chaplain, having established him in the place of a father, standing firm in his instruction, having performed meritorious deeds such as giving and so on, became one destined for heaven.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the monk prone to wrath became established in the fruition of non-returning; many people became stream-enterers, once-returners, and non-returners. "At that time the king was the monk prone to wrath, but the teacher was myself."

*The commentary on the Tilamuṭṭhi Birth Story is the second.*

### 253. The Commentary on the Maṇikaṇṭha Jātaka

"My food and drink" - this the Teacher spoke while dwelling at the Aggāḷava shrine in dependence on Āḷavī, referring to the training rule on hut-building. For the monks of Āḷavī, while having huts built begged for themselves, dwelt much given to begging, much given to asking, saying such things as "Give a man, give a man's labour." People, troubled by the begging, troubled by the asking, having seen monks, were agitated, were alarmed, and fled. Then the Venerable Mahākassapa, having approached Āḷavī, entered for almsfood; people, having seen even the elder, acted in the same way. He, after the meal, having returned from his alms round, having addressed the monks, having asked "Before, friends, this Āḷavī had almsfood easy to obtain; now why has almsfood become difficult to obtain?" having heard that reason, when the Blessed One had come to Āḷavī and was dwelling at the Aggāḷava shrine, having approached the Blessed One, reported this matter. The Teacher, on this occasion, having assembled the community of monks, questioned the monks of Āḷavī in return - "Is it true, monks, that you have huts built begged for yourselves?" When it was said "It is true, venerable sir," having reproached those monks, having said "Monks, begging is disagreeable even to serpents dwelling in the serpent realm replete with the seven precious things, how much more so to human beings, for whom producing a single coin is like the time of tearing flesh from a rock," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a brahmin family of great wealth. At the time when he was running about and roaming around, another meritorious being too was born in his mother's womb. Both those brothers, having come of age, with hearts stirred with religious emotion at the death of their mother and father, having gone forth in the going forth of sages, having built a hermitage on the bank of the Ganges, dwelt there. Among them, the elder's hermitage was upstream on the Ganges, the younger's downstream. Then one day a king of serpents named Maṇikaṇṭha, having departed from the serpent realm, wandering on the bank of the Ganges in the guise of a young man, having gone to the younger one's hermitage, having paid homage, sat down to one side; they, having exchanged friendly conversation, became intimate; they were unable to carry on without each other. Maṇikaṇṭha, having come repeatedly to the presence of the younger hermit, having sat down in friendly conversation, at the time of going, out of affection for the hermit, having abandoned his own form, encircling the hermit with his coils, having embraced him, having held a great hood over the top of his head, having stayed a little while, having dispelled that affection, having unwound his body,

having paid homage to the hermit, goes to his own place. The hermit, out of fear of him, became lean, rough, discoloured, become quite pale, with veins showing all over the body.

One day he went to his brother's presence. Then he asked her - "Why are you, friend, lean, rough, discoloured, become quite pale, with veins showing all over the body?" He, having reported that experience to him, when asked "But do you, friend, wish for the coming of that king of serpents, or do you not wish it?" having said "I do not wish it," when it was said "But that king of serpents, coming to your presence, wearing what ornament does he come?" said "A jewel gem." "If so, you, when that king of serpents has come to your presence, before he has even sat down, request 'Give me the jewel'; thus that serpent, without even encircling you with his coils, will depart. On the following day, having stood at the entrance to the hermitage, you should request him just as he is coming; on the third day, having stood on the bank of the Ganges, you should request him just as he is emerging from the water; thus he will not come to your presence again."

The hermit, having agreed saying "Very well," having gone to his own hermitage, on the following day, when the king of serpents had come and was just standing there, requested "Give me this ornament jewel of yours"; he, without even sitting down, fled. Then on the second day, having stood at the entrance to the hermitage, just as he was coming, he said "Yesterday you did not give me the jewel gem; today it is fitting to obtain the gift." The serpent, without even entering the hermitage, fled. On the third day, just as he was emerging from the water, he said "Today is the third day for me requesting; give me now this jewel gem." The king of serpents, having stood right in the water, rejecting the hermit, spoke two verses -

7. "My food and drink, abundant and lofty, arises because of this jewel;  
That I will not give you, you are an excessive beggar, nor will I come to your hermitage.
8. "Like a youth with hands washed with gravel, begging for the rock, you  
frightened me;  
That I will not give you, you are an excessive beggar, nor will I come to your hermitage."

**7-8.** Therein, "my food and drink" means my celestial food such as rice gruel and meals and so on, and celestial beverage of the eight kinds of drinks. "Abundant" means much. "Lofty" means foremost, superior. "That to you" means that jewel to you. "You are an excessive beggar" means having transgressed both time and measure, today for three days begging for my dear and agreeable jewel gem, you are a beggar who has gone beyond bounds. "Nor will I to you" means not only will I not give it, I will not come even to your hermitage. "Like a youth" means just as a young, youthful human being. "With hands washed with gravel" means with hands washed with gravel, with a sword-hand polished with oil on a stone. "Begging for the rock, you frightened me" means begging for this jewel, you, having drawn out a sword with a golden hilt, saying "I shall cut off your head," like a young man, frightened me.

Having said thus, that king of serpents, having dived into the water, having gone to his own nāga realm itself, did not return. Then that hermit, through not seeing that beautiful king of serpents, became exceedingly lean, rough, discoloured, become quite pale, with veins showing all over the body. Then the elder hermit, thinking "I shall find out the news of the younger one," having come to his presence, having seen him exceedingly suffering from jaundice, having said "Why indeed, my dear, have you become exceedingly afflicted with jaundice?" having heard "Through not seeing that beautiful king of serpents," having considered "This hermit is not able to carry on without the king of serpents," spoke the third verse -

- 9.** "One should not ask for that which is dear to him whose favour one seeks, one becomes detestable through excessive begging;  
The serpent, asked by the brahmin for the jewel, attained only disappearance from that."

Therein, "one should not ask for that" means one should not ask for that article. "Whose favour one seeks for what is dear" means whatever article one would know to be dear to that person. "Becomes detestable" means becomes disagreeable. "Through excessive begging" means having surpassed the measure, begging for a valuable article, through that excessive begging. "Attained only disappearance from that" means thenceforth he simply went to disappearance.

But having said this thus, having consoled him saying "From now on do not grieve," the eldest brother went to his own hermitage. Then at a later time, those two brothers too, having developed the direct knowledges and the meditative attainments, became ones heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching: "Thus, monks, begging is disagreeable even to serpents dwelling in the serpent realm replete with the seven precious things, how much more so to human beings," connected the Jātaka - "At that time the youngest was Ānanda, but the eldest was myself."

*The commentary on the Mañikaṇṭha Birth Story is the third.*

#### **254.** Commentary on the Kuṇḍakakucchisindhava Jātaka

"Having eaten grass and scraps" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the Elder Sāriputta. For on one occasion, when the Perfectly Enlightened One, having dwelt for the rains retreat at Sāvattthī, having wandered on a journey, had returned again, the people, thinking "We shall make an honour for the visitor," give a great gift to the community of monks headed by the Buddha. They appointed one Dhamma-proclaiming monk at the monastery; he, to whoever came wanting however many monks, having arranged monks for each of them, gives them.

Then a certain poor old woman, having prepared just one portion, when monks had been arranged and given to those various people, when the sun was up, having come to the presence of the Dhamma-proclaimer, said "Give me one monk." He said "All the monks have been arranged and given by me, but the Elder Sāriputta is right in the monastery; you give almsfood to him." She, with a gladdened mind saying "Very well," having stood at the gateway of Jeta's Grove, at the time of the elder's arrival, having paid homage, having taken the bowl from his hand, having led him to the

house, caused him to sit down. Many faithful families heard "It is said that the General of the Teaching has been caused to sit down in the house of a certain old woman." Among them, King Pasenadi of Kosala, having heard that news, sent dishes of food to her together with a cloth and a bag containing a thousand coins, saying "While serving my noble one, having put on this cloth, having used these coins, let her serve the elder." And just as the king, so too Anāthapiṇḍika, Cūḷa Anāthapiṇḍika, and Visākhā the great female lay follower sent. And other families too sent coins in amounts of one hundred, two hundred, and so on, in accordance with their own respective means. Thus in a single day that old woman obtained about a hundred thousand. But the elder, having drunk only the rice gruel given by her, having consumed only the sweetmeats made by her and the cooked food, having given thanksgiving, having established that old woman in the fruition of stream-entry, went to the monastery itself.

In the Teaching hall the monks raised up a talk of praise of the elder - "Friends, the General of the Teaching freed the old householder woman from the state of poverty, and became a support. Without feeling disgust at the food given by her, he consumed it." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has Sāriputta become a support for this old woman, nor only now does he consume food given by her without feeling disgust; in the past too he consumed it indeed," he brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta was born in a horse-dealer family in the northern trade route. From the northern trade route country, five hundred horse-dealers bring horses to Bārāṇasī and sell them. A certain horse-dealer too, having taken five hundred horses, set out on the road to Bārāṇasī. And on the road, not far from Bārāṇasī, there is a certain market-town village; there formerly there was a millionaire of great wealth. He had a great dwelling; but that family had gradually gone to utter elimination; only one old woman remained; she lives in that dwelling. Then that horse-dealer, having reached that market-town village, having taken up lodging at her dwelling saying "I shall give wages," placed the horses to one side. On that very same day, one of his thoroughbred mares had a delivery. He, having stayed for two or three days, having had the horses fed up in strength, thinking "I shall see the king," having taken the horses, set out. Then the old woman, having said to him "Give the house-wages," when it was said "Very well, mother, I shall give," said "Dear son, while giving me the wages, deduct this foal too from the wages and give it to me." The merchant, having done so, departed. She, having established affection as for a son towards that foal, giving it rice-water, burnt rice, scraps of food, and grass, looked after it.

Then at a later time, the Bodhisatta, having taken five hundred horses, coming along, took up residence in that house. Having smelled the odour from the place where the Sindh colt that ate rice-powder was standing, not even one horse was able to enter the house. The Bodhisatta asked the old woman - "Mother, is there indeed a horse in this house?" "Dear son, there is no other horse; but I, having made him my son, look after one colt - he is here." "Where is he, mother?" "He has gone out to roam, dear son." "At what time will he come, mother?" "In the evening, dear son." The Bodhisatta, waiting for his arrival, having left the horses outside, sat down. The Sindh

colt too, having wandered about, came back in good time. The Bodhisatta, having seen the Sindh colt with a rice-powder belly, having compared the characteristics, thought "This Sindh horse is priceless; it is fitting to take him by giving money to the old woman." The Sindh colt too, having entered the house, stood at his own dwelling place itself. At that moment, those horses were able to enter the house.

The Bodhisatta, having stayed for two or three days, having satisfied the horses, as he was going, said "Mother, take the price and give me this colt." "What are you saying, dear son? Is there indeed anyone who sells a son?" "Mother, what do you feed him and look after him with?" "Having fed him rice-gruel and burnt rice and leftover grass, and having given him rice-powder gruel to drink, I look after him, dear son." "Mother, having obtained him, I shall feed him food of the finest flavour, and having spread a cloth canopy at his standing place, I shall keep him upon a carpet." "Dear son, this being so, let my son too experience happiness; take him and go." Then the Bodhisatta, having made the price for each of his four feet, his tail, and his mouth one each, having set down six bags of a thousand coins, having had the old woman dressed in a new garment, placed her before the Sindh colt. He, having opened his eyes, having looked at his mother, shed tears. She too, having stroked his back, said - "I have received the fee for rearing my son; you, dear son, go now." Then he went.

The Bodhisatta, on the following day, having prepared food of the finest flavour for the colt, thinking "I shall test him first - does he know his own strength, or does he not know?" having had rice-powder gruel poured into a trough, had it given to him. He, thinking "I shall not eat this food," did not wish to drink that gruel. The Bodhisatta, by way of testing him, spoke the first verse -

- 10.** "Having eaten grass-scrap, having eaten rice-scum and bran;  
This was your food, why do you not eat it now?"

Therein, "having eaten grass-scrap" means you formerly, having eaten the scraps given by the old woman, the leftover chewings of this and that, the scraps reckoned as leftover grass, were brought up. "Having eaten rice-scum and bran" - here "rice-scum" is called the remainder of cooked rice. "Bran" means bran itself. It explains that having eaten this, you were brought up. "This was your" means this was formerly your food. "Why do you not eat it now?" means by me too that very same thing was given to you; why do you now not eat it?

Having heard that, the Sindh colt spoke the other two verses -

11. "Where they do not know a man, by birth or by discipline;  
Much there, O great Brahmā, even rice-scum and bran.
12. "And you indeed understand me, what kind of excellent horse this is;  
Knowing, having come to know, I do not eat your rice bran."

**11-12.** Therein, "where" means in whatever place. "They support" means a being. "By birth or by discipline" means they do not know thus: "Is this one accomplished in birth or not, is he endowed with good conduct or not." "O great Brahma" - he said this addressing with a respectful form of address. "Of such a kind" means of whatever kind this one is; he speaks with reference to himself. "Knowing, having come to one

who knows" means I, knowing my own strength, having come to and dependent on one who knows, why should I eat rice-powder near you? For indeed you did not take me by giving six thousand out of a desire to feed me rice-powder.

Having heard that, the Bodhisatta, having consoled him saying "That was done by me for the purpose of testing you; do not be angry," having fed him excellent food, having taken him, having gone to the royal courtyard, having placed five hundred horses on one side, having surrounded another side with a decorated curtain, having spread a carpet below, having tied a cloth canopy above, he placed the Sindh colt there.

The king, having come, looking at the horses, having asked "Why has this horse been placed separately?" having heard "Great king, this Sindh horse, if not kept separate from these horses, will break free," asked "Is the Sindh horse beautiful, friend?" The Bodhisatta, having said "Yes, great king," when it was said "Then I shall see his speed," having harnessed that horse, having mounted it, having said "Watch, great king," having pushed aside the people, he sent the horse forth in the royal courtyard. The entire royal courtyard appeared as if continuously surrounded by rows of horses. Again the Bodhisatta, having said "Watch, great king, the speed of the Sindh colt," let him loose; not even a single person saw him. Again, having wrapped a red cloth around his belly, he let him loose; they saw only the red cloth. Then he let him loose on the surface of the water of a certain garden pond within the city; there, as he ran on the surface of the water, even the tips of his hooves did not get wet. Yet another time, running on top of lotus leaves, he did not cause even a single leaf to sink in the water. Having thus shown his accomplishment in speed, having dismounted, having clapped his hands, he held out the palm of his hand; the horse, having approached, having placed all four feet together, stood on the palm of his hand. Then the Great Being said to the king - "Great king, when the speed of this colt is being demonstrated in every way, the ocean's boundary is not sufficient." The king, being pleased, gave half the kingdom to the Great Being. Having also consecrated the Sindh colt, he made him the state horse.

He was dear and agreeable to the king, and the honour shown to him too was great. For his dwelling place was like the king's decorated and prepared inner chamber of a residence; they plastered the ground with the four kinds of perfume, they hung down strings of scented garlands and strings of flower garlands, above there was a cloth canopy inlaid with golden stars, all around it was enclosed with decorated curtains, constantly scented oil lamps burned, even at his place for excrement and urine they placed a golden cauldron, and he constantly ate only food worthy of a king. But from the time of his arrival, the kingdom over the whole of Jambudīpa came right into the king's possession. The king, standing firm in the Bodhisatta's exhortation, having performed meritorious deeds such as giving and so on, became one destined for heaven.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, many became stream-enterers, once-returners, non-returners, and Worthy Ones. "At that time the old woman was this very old woman, the Sindh horse was Sāriputta, the king was Ānanda, but the horse-dealer was myself."

## 255. Commentary on the Suka Jātaka

"As long as that bird knew the measure" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk who had died from indigestion after eating too much. When he had thus died, it is said, the monks raised up a talk of his faults in the Teaching hall - "Friends, the monk named so-and-so, not knowing the measure of his own belly, having eaten too much, being unable to digest it, has died." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too this one died on account of excessive eating," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the Himalayan region in the womb of a parrot, was king of many thousands of parrots dwelling in the Himalayan region bordering the ocean. He had one son. When that one had come into power, the Bodhisatta had become weak-eyed. Parrots, it is said, have swift speed; therefore, in their old age, the eyes first become weak. The Bodhisatta's son, having placed his mother and father in the nest, having brought food, nourished them. One day, having gone to the feeding ground, standing on the mountain top, looking at the ocean, he saw a small island. Now on that island there was a mango grove with golden-coloured sweet fruit. On the following day, at the time for seeking food, having flown up, having descended into that mango grove, having drunk the mango juice, having taken a ripe mango, having come, he gave it to his mother and father. The Bodhisatta, eating it and recognising the flavour, having said "Dear son, surely this is a ripe mango from such and such a small island?" when it was said "Yes, father," said "Dear son, parrots who go to that small island do not maintain a long life span. Do not go to that small island again." He, not having accepted his word, went on indeed.

Then one day, having drunk much mango juice, having taken a ripe mango for the sake of his mother and father, coming over the surface of the ocean, with body wearied from excessive satiation, overcome by sleep - even while sleeping he kept coming - but the ripe mango held in his beak fell. He, gradually having left the route of return, sinking, coming along the surface of the water itself, fell into the water. Then one fish, having seized him, devoured him. The Bodhisatta, when he did not come at the time of arrival, understood "He must have fallen into the ocean and died." Then his mother and father too, not obtaining food, having withered, died.

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

13. "As long as that bird knew the measure in food;  
So long he lived out his duration, and nurtured his mother.
14. "But when he consumed more food;  
Then right there he sank down, for he was immoderate.
15. "Therefore moderation is good, non-greed in food;  
For the immoderate sink down, but the moderate do not sink."

**13-15.** Therein, "as long as that" means as long as that bird knew the measure in food. "So long he lived out his duration" means for that much time he lived out the duration of life, he gained his life span. "And his mother" - this is the heading of the teaching; the meaning is: he nurtured both mother and father. "But when" means at whatever time indeed. "Consumed food" means he swallowed the mango juice. "From that" means at that time. "Right there sank down" means in that very ocean he sank, plunged in, became food for fish.

"Therefore moderation is good" means since the parrot, being immoderate in food, having sunk in the ocean, died, therefore the state of moderation, termed non-greed in food, is good; the meaning is: knowing the measure is excellent. Or else, "having reflected wisely, he takes food - not for amusement, not for intoxication, etc. and comfortable dwelling."

"Whether eating fresh or dry food, one should not be excessively satisfied;  
With belly unfilled, with measured food, a mindful monk should wander forth.

"Four or five morsels, without eating, one should drink water;  
Enough for comfortable abiding, for the resolute monk.

"For a person who is always mindful, who knows moderation in food obtained;  
For him feelings become slight, he ages slowly, protecting his life."

Thus described, moderation too is good.

"Like son's flesh in the wilderness, like oil for an axle;  
Thus one should take food, for sustenance, without greed."

Thus described, non-greed too is good. But in the Pāḷi text "agiddhimā" is written; therefore this Commentary reading itself is more beautiful. "For the immoderate sink down" means those not knowing the measure in food, indeed, having done evil deeds through the power of craving for flavour, sink down in the four realms of misery. "But the moderate do not sink" means those who know the measure in food, they do not sink down either in the present life or in the future state.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, many became stream-enterers, once-returners, non-returners, and Worthy Ones. "At that time the parrot king's son, immoderate in food, was the monk; but the parrot king was myself."

*The commentary on the Suka Birth Story is the fifth.*

## **256.** Commentary on the Jarūdapāna Jātaka

"Digging an old well" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to merchants dwelling in Sāvattthī. It is said that they, having taken goods in Sāvattthī, having filled carts, at the time of going for the purpose of trade, having invited the Truth-finder, having taken the refuges, having established themselves in the precepts, having paid homage to the Teacher, having said "We, venerable sir, will go on a long road for the purpose of trade; having disposed of the goods, having attained success, having returned safely, we shall pay homage to you," set out on the

road. They, having seen an old well on the wilderness road, thinking "In this well there is no drinking water, and we are thirsty; shall we dig?" while digging, in succession, much iron, etc. lapis lazuli they obtained. They, being contented with just that, having filled carts with those jewels, safely returned to Sāvattthī. They, having put away the wealth that had been brought, having invited the Truth-finder thinking "Having attained success, we shall give a meal," having given a gift, having paid homage, seated to one side, reported to the Teacher the manner in which they had obtained their wealth. The Teacher, having said "You indeed, lay followers, being contented with that wealth, through knowing the measure, obtained both wealth and life; but the ancients, being discontented, being immoderate, not having heeded the word of the wise, met with the destruction of life," being requested by them, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a merchant family in Bārāṇasī, having come of age, was the chief caravan leader. He, having taken goods in Bārāṇasī, having filled carts, having taken many merchants, having set out for that very wilderness, saw that very well. There those merchants, thinking "Let us drink some water," digging that well, obtained in succession many things such as iron and so on. They, even though having obtained many jewels, discontented with that, thinking "There will be something else here even more beautiful than this," dug it even more exceedingly. Then the Bodhisatta said to them - "My dear merchants, greed is the very root of destruction. Much wealth has been obtained by us. Be content with just this much. Do not over-dig." They, even though being prevented by him, dug just the same. Now that well was occupied by a serpent, and the serpent king dwelling beneath it, angered when his mansion was being broken and clods and dust were falling, setting aside the Bodhisatta, having struck all the rest with the breath of his nostrils, having brought them to the destruction of life, having emerged from the serpent realm, having yoked the carts, having filled them with all kinds of jewels, having caused the Bodhisatta to sit in a comfortable carriage, having the carts yoked together with young serpent men, having led the Bodhisatta to Bārāṇasī, having brought him into the house, having put that away, went to his own serpent realm itself. The Bodhisatta, having distributed that wealth, having made the entire Indian subcontinent ploughless, having given gifts, having taken upon himself morality, having performed the Observance practice, at the end of life filled the city of heaven.

The Teacher, having brought this proclamation of the Teaching, having fully awakened, spoke these verses -

16. "Digging an old well, the merchants seeking water;  
The merchants found iron and copper, and lead and tin;  
Silver and gold, many pearls and lapis lazuli.
17. And they, discontented with that, dug more and more;  
There the terrible venomous snake, radiant, struck them with its radiance.
18. Therefore dig, do not over-dig, for over-digging is evil;  
For by digging wealth was gained, by over-digging it was destroyed."

**16-18.** Therein, "iron" (ayasa) means black metal. "Loha" means copper. "Pearls"

(muttā) means pearls. "And they, discontented with that" means and those merchants were discontented with that wealth. "They there" means those merchants at that well. "Radiant" means possessed of the power of poison. "Destroyed by radiance" means he killed them by the power of poison. "By over-digging it was destroyed" means by excessive digging, both that wealth and life were destroyed.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the king of serpents was Sāriputta, but the caravan leader was myself."

*The commentary on the Jarūdapāna Birth Story is the sixth.*

## 257. Commentary on the Gāmaṇicanda Jātaka

"This one is not skilled in houses" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the praise of wisdom. For in the Teaching hall, monks sat praising the wisdom of the One of Ten Powers - "Friends, the Truth-finder is of great wisdom, of broad wisdom, of joyful wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom; he surpasses the world with its gods by wisdom." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too the Truth-finder was wise indeed," brought up the past.

In the past, in Bārāṇasī, a king named Janasandha exercised kingship. The Bodhisatta was born in the womb of his queen-consort. His face was pure like the surface of a well-polished golden mirror, having attained surpassing beauty; therefore, on his name-giving day, they gave him the name "Ādāsamukha the Prince." But within seven years itself, his father, having trained him in the three Vedas and in everything that should and should not be done in the world, died at the time when he was seven years old. The ministers, having performed the funeral rites for the king with great honour, having given the offering for the dead, on the seventh day, having assembled in the royal courtyard, thinking "The prince is too young; it is not possible to consecrate him in the kingdom; having tested him, we shall consecrate him," one day, having had the city decorated, having prepared the law-court, having set up a divan, having gone to the presence of the prince, said "It is fitting to go to the law-court, Sire." The prince, saying "Good," having gone with a great retinue, sat down on the divan.

While he was seated, the ministers, having made a monkey that walked on two feet assume the appearance of a teacher of the science of building-sites, having led it to the law-court, said "Sire, this man was a teacher of the science of building-sites at the time of your father, the great king; he is well-versed in the science, he perceives the virtues and faults of the places of the seven treasures beneath the ground; it is by this very one that the house-sites for the royal families have been selected. Let the lord, having patronised him, appoint him to that particular position." The prince, having looked at him from below and from above, having known "This is not a human being; this is a monkey," having thought "Monkeys indeed know how to destroy whatever has been done, but they do not know how to make or to manage what has not been done," spoke the first verse to the ministers -

**19.** "This one is not skilled in houses, this wrinkle-faced one is fickle;

Whatever is done, he would indeed spoil it, this family is of such nature."

Therein, "this one is not skilled in houses" means this being is not skilled in houses; he is not clever at managing or building houses. "Fickle" means of a greedy nature. "Wrinkle-faced" means there are wrinkles on his face, thus he is wrinkle-faced. "This family is of such nature" means this monkey family is such that whatever is done is to be spoiled and destroyed - such is its intrinsic nature.

Then the ministers, having removed him saying "So it shall be, Sire," after the elapse of one or two days, having adorned that very same one again, having brought him to the law-court, said "This one, Sire, was a minister of judgment at the time of your father, the great king; the thread of judgment was well conducted by him; it is fitting to have the work of judgment carried out by patronising him." The prince, having looked at him, having known "The body hair of a person with wisdom is not of such a form; this one without wisdom is a monkey and will not be able to carry out the work of judgment," spoke the second verse -

- 20.** "This is not the hair of one with wisdom, this animal is not one who gives comfort;  
This was taught to me by Janasandha, this one does not understand anything."

Therein, "this is not the hair of one with wisdom" means whatever this coarse hair on his body, this does not belong to one possessing consciousness associated with the wisdom of examination. But by ordinary consciousness, there is no animal that is called without consciousness. "This one is not one who gives comfort" means this one, due to the inability to comfort another either by being a support or by giving instruction, is not one who gives comfort. "Animal" means he refers to the monkey. "This was taught to me by Janasandha" means by my father Janasandha this was taught, spoken; it explains that thus instruction was given: "A monkey indeed does not know what has a reason and what has no reason." "This one does not understand anything" means therefore the conclusion should be reached here that this monkey does not know anything. But in the Pāḷi text "this one would not spoil anything" is written; that is not found in the commentary.

The ministers, having heard this verse too, having removed him saying "So it shall be, Sire," again one day, having adorned that very same one, having brought him to the law-court, said "This man, Sire, was one who attended upon his parents at the time of your father, the great king, one who performed the duty of showing respect to the elders of the family; it is fitting to patronise him." The prince, having looked at him, having thought "Monkeys indeed have fickle minds; they are not able to do such work," spoke the third verse -

- 21.** "Not mother or father, brother or one's own sister;  
Such a man would not support, this was taught to me by Dasaratha."

Therein, "brother or one's own sister" means one's own brother or sister. But in the Pāḷi text "sakha" is written; that, however, has been considered in the commentary thus: "When 'saka' is said, one's own brothers and sisters are obtained; when 'sakha' is said, a friend is obtained." "Should support" means should nourish. "Such a man" means whatever kind this one appears to be, such a being of monkey birth would not

support. "This was taught to me by Dasaratha" means thus I was instructed by my father. For his father is called "Janasandha" because of uniting the people by the four ways of supporting others; and "Dasaratha" because of accomplishing with his own single chariot alone what should and should not be done by ten chariots. Because of having heard such an exhortation from him, he spoke thus.

The ministers, having removed the monkey saying "So it shall be, Sire," having consecrated the Bodhisatta in the kingdom saying "The prince is wise, he will be able to exercise kingship," had the drum circulated in the city: "This is the command of King Ādāsamukha." Thenceforth the Bodhisatta exercised kingship righteously, and his reputation for wisdom spread throughout the entire Indian subcontinent.

Now, for the purpose of illustrating his wisdom, these fourteen stories were brought -

"The ox, the son, the horse, the basket-maker, the village head-man;  
The courtesan, the young woman, the snake, the deer, the partridge, the deity;  
The serpent, the austere ascetics, and also the brahmin and the young man."

Herein this is the progressive discourse - For when the Bodhisatta was consecrated in the kingdom, one attendant of King Janasandha, by name Gāmaṇḍika, thought thus - "This kingship shines with those of equal age; and I am old; I shall not be able to attend upon a young prince; I shall live by doing agriculture in the countryside." He, having gone a distance of three yojanas from the city, made his dwelling in a certain small village. But he had no oxen for the purpose of agriculture. When the sky had rained, having requested two oxen from a certain friend, having ploughed the whole day, having caused them to eat grass, he went to the house to hand over the oxen to their owner. He, at that moment, having sat down in the middle of the house together with his wife, was eating his meal. The oxen too, out of familiarity, entered the house. As they were entering, the owner lifted up the dish, and his wife removed the dish. Gāmaṇḍika, looking on thinking "They might invite me with food," went away without having handed over the oxen. Thieves, having broken into the cattle pen at night, carried off those very oxen. The owner of the oxen, having entered the cattle pen right early, not seeing those oxen, even though knowing that they had been stolen by thieves, thinking "I shall make trouble for Gāmaṇḍika," having approached him, said "My good sir, give me my oxen." "Did not the oxen enter the house?" "But were they handed over to me by you?" "They were not handed over." "Then this is the king's summons for you; come!" he said. For in those provinces, having picked up any pebble or potsherd and saying "This is the king's summons for you; come!" whoever does not go, the king's punishment is imposed on him. Therefore he, having merely heard "The king's summons," went out.

He, while going together with him to the royal palace, having reached the dwelling village of a friend, having said "My dear, I am exceedingly hungry; stay right here until I enter the village, attend to the matter of food, and come back," entered the friend's house. But his friend was not at home; his friend's wife, having seen him, said "Husband, there is no cooked food; wait a moment; I shall cook it right now and give it to you." While climbing up the ladder with speed to the rice granary, she fell to the ground; at that very moment her seven-month-old embryo fell. At that moment her

husband, having come and having seen him, having seized him, saying "You struck my wife and caused the embryo to fall; this is the king's summons for you; come," departed. Thenceforth two persons, having placed the headman in the middle, go on.

Then at a certain village entrance a groom was unable to turn back a horse, and the horse too was going near them. The groom, having seen Gāmaṇicanda, said "Maternal uncle Gāmaṇicanda, just strike this horse with something and turn it back." He, having taken a stone, threw it; the stone, having struck the horse's foot, broke it like a castor-oil plant stalk. Then the groom, having said "My horse's foot has been broken by you; this is the king's summons for you," seized him.

He, being led by three persons, thought - "These will present me to the king; I am not able to give even the price of the oxen, let alone the fine for causing the embryo to fall; and where shall I obtain the price of the horse? Death is better for me." He, while going, on the road, in the forest, right near the road, saw a mountain with a precipice on one side; in its shade two reed-workers, a father and son, were piling up a mat of rushes together. Gāmaṇicanda, having said "My dear, I wish to attend to a bodily function; stay right here for a while until I come back," having climbed the mountain, while falling on the precipice side, fell on the back of the father reed-worker; the reed-worker met with the destruction of life by a single blow. The headman got up and stood. The reed-worker's son, having said "You are my father's murderer-thief; this is the king's summons for you," having seized him by the hand, came out from the thicket; and when it was said "What is this?" he said "He is my father's murderer-thief." Thenceforth four persons, having surrounded the headman, placing him in the middle, led him away.

Then at another village entrance a village headman, having seen Gāmaṇicanda, having said "Maternal uncle Gāmaṇicanda, where are you going?" when it was said "To see the king," said "Surely you will see the king; I wish to send a message to the king; will you carry it?" "Yes, I shall carry it." "I was by nature handsome, wealthy, accomplished in fame, and healthy; but now I am destitute and suffering from jaundice. Ask the king what is the reason for that; the king, it is said, is wise; he will tell you; please tell me his message in return." He accepted, saying "Very well."

Then in front, at a certain village entrance, a courtesan, having seen him, having said "Maternal uncle Gāmaṇicanda, where are you going?" when it was said "To see the king," having said "The king, it is said, is wise; carry my message," said thus - "Formerly I used to receive much wages; but now I do not receive even so much as a betel leaf; no one at all has come to my presence. Having asked the king what is the reason for that, having returned, please tell me."

Then in front, at a certain village entrance, a young woman, having seen him, having asked likewise, said "I am able neither to live in my husband's house nor in my family house. Having asked the king what is the reason for that, having returned, please tell me."

Then further on, a snake dwelling in a certain ant-hill near the highway, having seen him, having asked "Gāmaṇicanda, where are you going?" when it was said "To see the king," having said "The king, it is said, is wise; carry my message," said "When I go out from the ant-hill at the time of going for food, hungry within, with a withered body, filling the hole with my body, dragging my body, I come out with difficulty; but

having gone for food and returned, being satisfied, having become stout-bodied, while entering, without touching the sides of the hole, I enter suddenly. Having asked the king what is the reason for that, please tell me."

Then in front, a deer, having seen him, having asked likewise, said "I am not able to eat grass elsewhere; I am able only at the root of one particular tree. Please ask the king what is the reason for that."

Then further on, a partridge, having seen him, having asked likewise, said "Having sat down at the foot of just one ant-hill, while calling, I am able to call pleasantly; seated in other places I am not able. Please ask the king what is the reason for that."

Then in front, a tree-spirit, having seen him, having asked "Canda, where are you going?" when it was said "To the king's presence," said "The king, it is said, is wise. Formerly I was one who had attained honour; but now I do not receive even so much as a handful of young leaves. Please ask the king what is the reason for that."

Then further on, a king of the nāgas, having seen him, having asked likewise, said "The king, it is said, is wise. Formerly in this lake the water was clear, of the colour of crystal; now it is turbid, enveloped by leaves and moss. Please ask the king what is the reason for that."

Then in front, at a place near the city, hermits dwelling in a certain park, having seen him, having asked likewise, said "The king, it is said, is wise. Formerly in this park the various fruits were sweet; now they have become sapless and acrid. Please ask the king what is the reason for that."

Then, having gone further in front, near the city gate, in a certain hall, young brahmin students, having seen him, having said "Where, my dear Canda, are you going?" when it was said "To the king's presence," said "Then take our message and go. Formerly whatever we had learnt was well-known to us; but now, like water in a pot with holes, it does not remain, it is not evident; it is as if there were darkness. Please ask the king what is the reason for that."

Gāmaṇīcanda, having taken these ten messages, went to the presence of the king. The king was seated at the place of judgement. The owner of the oxen, having taken Gāmaṇīcanda, approached the king. The king, having seen Gāmaṇīcanda and having recognised him, having thought "This is our father's attendant; he carried us about, having lifted us up. Where indeed has he been living for so long a time?" said "Hey, Gāmaṇīcanda, where have you been living for so long a time? From a long time ago you have not been seen. For what purpose have you come?" "Yes, Sire, from the time of our lord's going to heaven, having gone to the countryside and doing agricultural work, I live. From there this man, on account of a dispute over oxen, having shown the king's summons, dragged me to your presence." "Would you not have come without being dragged?" "The very state of being dragged is excellent; now I am able to see you. Where is that man?" "This one, Sire." "Is it true, my dear, that you showed the king's summons to our Canda?" "True, Sire." "Why?" "This one, Sire, does not give me two oxen." "Is that true, Canda?" "Then, Sire, please hear my word too" - and he related the whole incident. Having heard that, the king asked the owner of the oxen - "Did you, my dear, see the oxen entering your house?" "I did not see them, Sire." "What, my dear, have you never heard before people saying of me 'He is named the

Mirror-faced King'? Speak confidently." "I saw her, Sire." "My dear Canda, because the oxen were not handed over, the oxen are your liability. But this man, having seen them, spoke a deliberate lie saying 'I do not see them.' Therefore you yourself, having become the one who carries out the legal act, having plucked out the eyes of both this man and his wife, give twenty-four coins yourself as the price of the oxen." When this was said, they took the owner of the oxen outside. He, thinking "When my eyes have been plucked out, what shall I do with twenty-four coins?" having fallen at the feet of Gāmaṇīcanda, having said "Master Canda, let the coins for the price of the oxen be yours alone, and take these too," having given additional coins as well, fled.

Then the second said - "This one, Sire, having struck my wife, caused the embryo to fall." "Is that true, Canda?" "Listen, great king," and Canda related everything in detail. Then the king asked him "But did you strike this man's wife and cause the embryo to fall?" "I did not cause it to fall, Sire." "Hey, will you be able to prove with this man that the embryo was caused to fall?" "I am unable, Sire." "Now what do you want?" "Sire, it is fitting for me to get a son." "If so, hey Canda, you take this man's wife and keep her in your house, and when she has given birth to a son, then take him and give him to this very man." He too, having fallen at Gāmaṇīcanda's feet, having given coins saying "Do not break up my household, master," ran away.

Then the third, having come, said "This one, Sire, having struck my horse, broke its foot." "Is that true, Canda?" "Listen, great king," and Canda related that incident in detail. Having heard that, the king said to the groom - "Is it true that you said 'Strike the horse and turn it back'?" "I did not say that, Sire." When asked a second time, he said "Yes, I did say it." The king, having addressed Canda, said "Hey Canda, this one, having said it, speaks a lie saying 'I did not say it.' You cut out his tongue, and having taken the price of the horse from our presence, give a thousand." The groom, having given further coins, ran away.

Thereupon the basket-maker's son said "This one, Sire, is a patricide thief." "Is that true, Canda?" "Listen, Sire," and Canda related that matter too in detail. Then the king, having addressed the basket-maker, asked "Now what do you want?" "Sire, it is fitting for me to get my father." "Hey Canda, it is said that it is fitting for this one to get his father, but a dead person cannot be brought back again. You bring this one's mother, keep her in your house, and be a father to him." The basket-maker's son, having given coins to Gāmaṇīcanda saying "Do not break up my dead father's household, master," ran away.

Gāmaṇīcanda, having won the case, with a gladdened mind said to the king - "There is, Sire, a message sent to you by some people; I shall tell it to you." "Tell it, Canda." Canda, making the message of the brahmin students the starting point, related each account one by one in reverse order. The king answered in order.

How? Having heard the first message, he said: "Formerly at their dwelling place there was a cock that crowed knowing the proper time; by that sound of his, having risen, having taken up the sacred verses, while they were just rehearsing, dawn rose; therefore whatever they had grasped did not perish. But now at their dwelling place there is a cock that crows at the wrong time; it crows either too late at night or too early at dawn. Having risen at the sound of that one crowing too late at night, having

taken up the sacred verses, overcome by sleep, without even rehearsing, they sleep again. Having risen at the sound of that one crowing too early at dawn, they do not get to rehearse; therefore whatever they had grasped is not discerned," he said.

Having heard the second, he said: "They formerly, while practising the ascetic duty, were engaged and employed in the preliminary work of the circular meditation object. But now, having given up the ascetic duty, engaged and employed in what should not be done, having given the various kinds of fruit that have arisen in the park to their attendants, they earn their livelihood by wrong livelihood through almsfood for almsfood; therefore their various kinds of fruit have not become sweet. If, however, they become engaged and employed in the ascetic duty again as before, their various kinds of fruit will again become sweet. Those hermits do not know the wisdom of the royal family; tell them to practise the ascetic duty," he said.

Having heard the third, he said: "Those kings of the nāgas quarrel with one another; therefore that water has become turbid. If they become united as before, it will again become clear," he said.

Having heard the fourth, he said: "That tree-spirit formerly protected people who had entered the forest; therefore she received oblations of various kinds. But now she does not provide protection; therefore she does not receive oblations. If she provides protection as before, she will again reach the highest gain. She does not know of the existence of kings; therefore tell her to provide protection for people who have entered the forest," he said.

Having heard the fifth, he said: "At the foot of the ant-hill where that partridge, having sat down, sings agreeably, beneath it there is a great treasure-pot; having dug it up, you take it," he said.

Having heard the sixth, he said: "At the root of the tree where that deer is able to eat grass, on top of that tree there is a great quantity of bee-honey; enticed by the honey-smeared grasses, he is unable to eat other grasses. You, having taken that honeycomb, send us the finest honey; consume the remainder yourself," he said.

Having heard the seventh, he said: "In the ant-hill where that snake dwells, beneath it there is a great treasure-pot. He, guarding it while dwelling there, at the time of going out, through greed for the wealth, making his body loose, clinging, goes out; having taken his food, through attachment to the wealth, not clinging, he enters with speed and force. Having dug up that treasure-pot, you take it," he said.

Having heard the eighth, he said: "Between the dwelling villages of that young woman's husband and her parents, in a certain small village, there is a paramour. She, remembering him, through affection for him, being unable to dwell in her husband's house, having dwelt for a few days in her paramour's house saying 'I shall see my parents,' goes to her parents' house; having dwelt there for a few days, again remembering her paramour, saying 'I shall go to my husband's house,' she goes again to her paramour's house. Having informed that woman of the existence of kings, 'Let her dwell in her husband's house indeed. If the king has her seized, your life is forfeit; it is fitting to be diligent' - tell her this," he said.

Having heard the ninth, he said: "That courtesan formerly, having taken a fee from one man's hand, not having let him become dissatisfied, did not take from another's

hand; therefore much arose for her formerly. But now, having given up her own principle, without even having let what was taken from one man's hand become dissatisfied, she takes from another's hand; not giving opportunity to the former, she gives it to the latter; therefore her fee does not arise, and no one approaches her. If she stands firm in her own principle, she will be just as before. Tell her to stand firm in her own principle," he said.

Having heard the tenth, he said: "That village headman formerly judged cases righteously and impartially; therefore he was dear and agreeable to people, and people, treating him with affection, brought him many presents; therefore he was handsome, wealthy, and accomplished in fame. But now, having become one who lives on bribes, he judges cases not by rule; therefore, having become ill-fated and wretched, he is overpowered by jaundice. If he judges cases by rule as before, he will again be as before. He does not know of the existence of the king; tell him to judge cases by rule," he said.

Thus that Gāmaṇīcanda reported these many messages to the king. The king, by his own wisdom, having answered all of them like an Omniscient Buddha, having given Gāmaṇīcanda much wealth, having made his dwelling village a royal grant, having given it to him, dismissed him. He, having departed from the city, having reported the message given by the Bodhisatta to the brahmin young men and the hermits and the king of the nāgas and the tree-spirit, having taken the treasure from the dwelling place of the partridge, having taken the bee-honey from the tree at the place where the deer ate grass, having sent the honey to the king, having dug up the ant-hill at the dwelling place of the snake and taken the treasure, having reported the message to the young woman and the courtesan and the village headman in the very same manner as told by the king, having gone to his own small village with great honour, having remained as long as life lasted, he went according to his actions. King Ādāsamukha too, having performed meritorious deeds such as giving and so on, at the end of life, went filling the city of heaven.

The Teacher, having said "Not only now, monks, is the Truth-finder of great wisdom; in the past too he was of great wisdom indeed," having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, many were stream-enterers, once-returners, non-returners, and Worthy Ones. "At that time Gāmaṇīcanda was Ānanda, but King Ādāsamukha was myself."

*The commentary on the Gāmaṇīcanda Birth Story is the seventh.*

## 258. The Commentary on the Mandhātu Jātaka

"As far as the moon and sun" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. It is said that he, while walking for almsfood in Sāvattthī, having seen a certain woman adorned and prepared, became dissatisfied. Then the monks, having brought him to the Teaching hall, showed him to the Teacher saying "This monk, venerable sir, is dissatisfied." The Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "It is true, venerable sir," having said "When, monk, dwelling in a house, will you be able to fulfil craving? For this sensual craving is hard to fill, like the ocean. Ancient kings, having exercised wheel-turning sovereignty in the four great continents with their two thousand

surrounding small islands, having exercised kingship in the world of the gods ruled by the four great kings with a human retinue itself, having exercised divine kingship even in the Tāvatiṃsa god realm at the dwelling place of thirty-six Sakkas, being unable to fulfil their own sensual craving, died. When will you be able to fulfil this craving?" brought up the past.

In the past, among the first beings of the cosmic cycle, there was a king named Mahāsammata. His son was named Roja, his son was named Vararoja, his son was named Kalyāṇa, his son was named Varakalyāṇa, his son was named Uposatha, his son was named Mandhātu. He, possessed of seven treasures and four supernormal powers, exercised wheel-turning sovereignty. When he bent his left hand and clapped with his right hand, from the sky, like a divine cloud, a rain of the seven jewels rained knee-deep in measure; such a marvellous human being he was. He played the amusements of a boy for eighty-four thousand years. For eighty-four thousand years he exercised viceroyalty, for eighty-four thousand years he exercised wheel-turning sovereignty; his life-span was incalculable.

One day, being unable to fulfil his sensual craving, he showed signs of dissatisfaction. Then the ministers asked "Why indeed, Sire, are you dissatisfied?" "When my power of merit is considered, what will this kingdom do? Which place indeed is delightful?" "The heavenly world, great king." He, having raised up the wheel treasure, together with his retinue, went to the world of the gods ruled by the four great kings. Then the four great kings, with divine garlands and perfumes in hand, surrounded by hosts of gods, having gone out to meet him, having taken him, having gone to the world of the gods ruled by the four great kings, gave him the divine kingship. While he, surrounded by his own retinue, was exercising kingship there, a long period of time passed.

Being unable to fulfil his craving even there, he showed signs of dissatisfaction; the four great kings asked "Why indeed, Sire, are you dissatisfied?" "Which place is more delightful than this heavenly world?" "We, Sire, are an attendant retinue of others; the Tāvatiṃsa god realm is delightful." Mandhātu, having raised up the wheel treasure, surrounded by his own retinue, set out facing towards the Tāvatiṃsa realm. Then Sakka, the king of gods, with divine garlands and perfumes in hand, surrounded by hosts of gods, having gone out to meet him, having taken him by the hand, said "Come this way, great king." At the time of the king's departure, surrounded by hosts of gods, the adviser treasure, having taken the wheel treasure, together with the retinue, having descended to the path of humans, entered his own city. Sakka, having led Mandhātu to the realm of the Thirty-three, having divided the deities into two portions, having split his own divine kingship in the middle, gave it to him. Thenceforth the two kings exercised kingship. Thus, as time went on, Sakka, having spent sixty hundred thousand years and three ten million years of life, passed away; another Sakka was reborn. He too, having exercised divine kingship, passed away through the exhaustion of his life span. By this method thirty-six Sakkas passed away, but Mandhātu exercised divine kingship with a human retinue indeed.

As time went on thus, sensual craving arose in him exceedingly, and he thought "What use is half a kingdom to me? Having killed Sakka, I shall exercise sole sovereignty." It is not possible to kill Sakka; this craving is indeed the root of failure; therefore his life principle declined, and ageing struck his body. A human body does

not break up in the heavenly world; then he, having fallen from the heavenly world, descended into the park. The park keeper reported the fact of his arrival to the royal family. The royal family, having come, prepared a bed in the park itself. The king lay down in the sleeping posture of one who would not rise again. The councillors asked "Sire, after you, what shall we say?" "After me, you should tell this message to the public - 'The great king Mandhātu, having exercised wheel-turning sovereignty in the four great continents with their two thousand surrounding small islands, having exercised kingship among the gods ruled by the four great kings for a long time, having exercised kingship in the heavenly world for the life-span duration of thirty-six Sakkas, died without having fulfilled craving.'" He, having said thus, having died, went according to his actions.

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

22. "As far as the moon and sun revolve, shining and illuminating the directions;  
All are slaves of Mandhātu, whatever living beings are dependent on the earth.
23. "Not by a rain of coins is satisfaction in sensual pleasures found;  
Sensual pleasures are of little enjoyment and painful, thus having known, the wise one.
24. "Even in divine sensual pleasures, he does not find delight;  
He is devoted to the elimination of craving, the disciple of the Perfectly Enlightened One."

**22-24.** Therein, "as far as" is a word of delimitation. "Revolve" means they revolve around Sineru to whatever extent of delimitation. "Shining in the directions" means they shine and illuminate in the ten directions. "Illuminating" means having the intrinsic nature of illuminating by the making of light. "All are slaves of Mandhātu, whatever living beings are dependent on the earth" means whatever living beings dependent on the earth in so many regions, the people dwelling in the countryside, all of them, because of having approached thus: "We are slaves of King Mandhātu, King Mandhātu is our grandfather," even though being freemen, they were slaves indeed.

"Not by a rain of coins" means that which Mandhātu, having clapped his hands, caused to rain as a rain of the seven jewels, for the assistance of those human beings who had become slaves, that is here spoken of as "a rain of coins." "Satisfaction in sensual pleasures" means even by that rain of coins there is no satisfaction in sensual pleasures as objects and sensual pleasures as defilements; thus this craving is hard to fill. "Sensual pleasures are of little enjoyment and painful" means sensual pleasures, being merely like a dream, are of little enjoyment, of limited happiness, but herein suffering is far greater. That should be illustrated by the method of the Mass of Suffering Discourse. "Having thus known" means having known thus.

"Among the divine" means among the objects of enjoyment of the deities, such as material form and so on. "Delight, he" means that monk gifted with introspection, even though being invited with divine sensual pleasures, does not find delight in them, like the Venerable Samiddhi. "Devoted to the elimination of craving" means

devoted to Nibbāna. For having come to Nibbāna, craving is eliminated; therefore that is called "the elimination of craving." Therein he is delighted, devoted. "Disciple of the Perfectly Enlightened One" means a very learned person who practises meditation, born at the end of hearing of the Buddha.

Thus the Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry, and many others too attained the fruition of stream-entry and so on. "At that time King Mandhātu was myself."

*The commentary on the Mandhātu Birth Story is the eighth.*

#### 259. Commentary on the Tirīṭavaccha Jātaka

"There is no true knowledge in him" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the story of the Venerable Ānanda's acquisition of a thousand cloths - five hundred from the hands of the women of the king of Kosala, and five hundred from the hands of the king. The story has been explained in detail below in the Guṇa Jātaka in the Book of Twos.

In the past, when Brahmadaṭṭha was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in the Kāśī country, on the name-giving day being given the name Prince Tirīṭavaccha, gradually having come of age, having learnt all the crafts at Takkaśilā, while dwelling in a house, with a heart stirred with religious emotion at the death of his mother and father, having gone forth, having gone forth in the going forth of sages, having become one who feeds on forest roots and fruits in a forest haunt, made his dwelling there. While he was dwelling there, the borderland of the king of Bārāṇasī was in revolt; he, having gone there, defeated in battle, frightened by the fear of death, seated on the elephant's back, having fled by one route, wandering in the forest, in the earlier period of the day, at the time when Tirīṭavaccha had gone for the purpose of gathering fruits, entered his hermitage. He, thinking "This is the dwelling place of hermits," having descended from the elephant, wearied by wind and heat, thirsty, looking for a drinking water pot, not seeing one anywhere, saw a well at the end of the walking path. But not seeing a rope-and-bucket for the purpose of drawing up water, being unable to endure the thirst, having taken the string tied to the elephant's belly, having stationed the elephant at the edge of the well, having tied the string to its foot, having descended into the well by the string, when the string did not reach, having come back up, having joined his upper garment to the end of the string, he descended again; but even so it was not sufficient. He, having touched the water with the tips of his feet, extremely thirsty, having thought "Having dispelled the thirst, even death would be a good death," having fallen into the well, having drunk as much as he liked, being unable to come back up, stood right there. The elephant too, being well-trained, without going elsewhere, looking at the king, stood right there. The Bodhisatta, in the evening time, having brought various kinds of fruit, having seen the elephant, thinking "A king must have come; but only an armoured elephant is apparent; what indeed is the reason?" he approached near the elephant. The elephant too, having known of his approaching, stood to one side. The Bodhisatta, having gone to the edge of the well, having seen the king, having reassured him saying "Do not fear, great king," having

tied a ladder, having brought the king up, having massaged his body, having anointed him with oil, having bathed him, having caused him to eat various kinds of fruit, released the elephant's armour. The king, having rested for two or three days, having obtained a promise from the Bodhisatta to come to his presence, departed. The royal army had set up camp not far from the city and was standing there. Having seen the king coming, they surrounded him; the king entered the city.

The Bodhisatta too, by the elapse of a fortnight, having reached Bārāṇasī, having dwelt in the park, on the following day, walking for almsfood, went to the king's gate. The king, having opened the large window, looking at the royal courtyard, having seen the Bodhisatta and having recognised him, having descended from the mansion, having paid homage, having led him up to the great terrace, having caused him to sit on the royal divan beneath the raised white parasol, having fed him with his own prepared food, having himself also eaten, having led him to the park, having had a dwelling place made there for him with a walking path and other accessories, having given all the requisites for one gone forth, having entrusted him to the park keeper, having paid homage, he departed. Thenceforth the Bodhisatta consumed at the king's dwelling itself, and was one honoured with great honour.

The ministers, not enduring that, having said "If even one warrior were to receive such honour, what indeed would he not do?" having approached the viceroy, said "Sire, our king cherishes one hermit exceedingly; what indeed has he seen in him? You too should consult together with the king." He, having accepted saying "Very well," having approached the king together with the ministers, spoke the first verse -

- 25.** "He has nothing made of true knowledge, no kinsman, nor indeed is he your companion;  
Then for what reason does Tirīṭavaccha, the tripod-bearer, consume the best almsfood?"

Therein, "he has nothing made of true knowledge" means this hermit has no work made of true knowledge. "No kinsman" means he is not even one among kinsmen by son, kinsmen by craft, kinsmen by clan, or kinsmen by blood relation. "Nor indeed is he your companion" means a playmate in the dust, a friend too, he is not for you. "By what beauty" means by what reason. "Tirīṭavaccha" is his name. "Tripod-bearer" means one who goes about having taken a tripod for the purpose of placing a water-jug. "The best almsfood" means the best food, endowed with flavour, worthy of a king.

Having heard that, the king, having addressed his son, having said "Dear son, do you remember the state of not having arrived for two or three days when defeated in battle having gone to my borderland?" when he said "I remember," having related all that incident saying "Then life was obtained by me in dependence on this one," having said "Dear son, even giving the kingdom to the one who gave me life when he has come to my presence, I am indeed not able to do what is suitable to the gratitude done by him," he spoke the other two verses -

- 26.** "In misfortunes, to me defeated in battle, alone, having shown compassion in the terrible waterless place;

He stretched out his hand to me who had fallen into distress, by that I crossed over, overcome by suffering.

27. "Through his action I have arrived here, from the domain of Vesāyin in the world of the living;  
He is worthy of gain, dear son, Tirīṭavaccha, give him wealth and offer sacrifice."

**26-27.** Therein, "in misfortunes" means in distresses. "Of one alone" means of one without a companion. "Having done" means having shown compassion, having aroused affection. "In the waterless place" means in a forest devoid of drinking water. "Terrible" means severe. "He stretched out his hand to me who had fallen into distress" means having tied a ladder, having lowered it into the well, he stretched out his hand connected with energy for the purpose of lifting me up who had come to suffering. "By that I crossed over, overcome by suffering" means by that reason, even though surrounded by suffering, I came out from that well.

"Through his action I have arrived here" means I, through the action of this hermit, by the power of the deed done by him, have arrived here. "The domain of Vesāyin" means Vesāyin is called Yama, his domain. "In the world of the living" means in the human world. For I, standing in this world of the living, had gone, as it were, to the domain of Yama, the domain of Death, the world beyond; I, by reason of this one, have come back here again from there - this is what is meant. "Worthy of gain" means deserving of gain, suitable for the gain of the four requisites. "Give him wealth" means give to him wealth to be enjoyed by him, reckoned as the four requisites and the accessories of an ascetic. "And offer sacrifice" means you and the ministers and the citizens - all of you give wealth to him and offer sacrifice to him. For the gift being given to him becomes wealth because it is to be consumed by him; for the others it is a sacrifice because it is a gift-sacrifice. Therefore he said "Give him wealth and offer sacrifice."

Thus, when the king had made known the virtues of the Bodhisatta as if raising a full moon in the sky, his virtue became well-known everywhere, and even more exceeding material gain and honour arose for him. Thenceforth neither the viceroy nor the ministers nor anyone else dared to say anything to the king. The king, standing firm in the Bodhisatta's exhortation, having performed meritorious deeds such as giving and so on, filled the city of heaven. The Bodhisatta too, having produced the direct knowledges and the meditative attainments, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching "Even the wise of old acted by way of reciprocating help," connected the Jātaka - "At that time the king was Ānanda, but the hermit was myself."

*The commentary on the Tirīṭavaccha Birth Story is the ninth.*

## 260. Commentary on the Dūta Jātaka

"For whose benefit they come from afar" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain greedy monk. The story will become manifest in the Cakkavāka Jātaka in the Ninth Collection. The Teacher then, having addressed

that monk, having said "Not only now, monk; in the past too you were greedy, and precisely because of greediness you received the cutting off of your head with a sword," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been his son, having come of age, having learnt all the crafts at Takkaṣilā, by the elapse of his father, having been established in the kingdom, was one of purity in food; on account of that the name "King of Purity in Food" came to be for him. It is said that he ate his meal with such an arrangement that for one food bowl of his, a hundred thousand was spent. But while eating he did not eat inside the house; out of the desire to cause the great multitude who were watching his food arrangement to make merit, having had a jewelled pavilion built at the king's gate, at mealtime having had it decorated, having sat down on the royal divan beneath the raised white parasol made of gold, surrounded by warrior-caste maidens, he ate food of all flavours from a golden bowl worth a hundred thousand. Then a certain greedy man, having observed his food arrangement, having become desirous of eating that food, being unable to endure the craving, thinking "There is one stratagem," having dressed himself tightly, having raised his hands, making a loud noise saying "Sirs, I am a messenger, a messenger!" approached the king. Now at that time in that country they did not obstruct one saying "I am a messenger"; therefore the great multitude, having split in two, gave room. He, having gone quickly, having taken one morsel of food from the king's bowl, put it in his mouth. Then the sword-bearer drew his sword saying "I shall cut off his head." The king restrained him saying "Do not strike." Having said "Do not fear, eat," he washed his hands and sat down. And at the conclusion of the meal, having had his own drinking water and betel given to him, he asked "My good man, you say 'I am a messenger'; whose messenger are you?" Having said "Great king, I am a messenger of craving, a messenger of the belly; craving, having commanded me, having made me a messenger saying 'You go!' sent me," he spoke the former two verses -

28. "For whose benefit they come from afar, even to beg from an enemy;  
I am a messenger of that belly, do not be angry with me, O bull among  
charioteers.
29. "Those who by day and by night, come under the control of young men;  
I am a messenger of that belly, do not be angry with me, O bull among  
charioteers."

**28-29.** Therein, "for whose benefit they come from afar" means for the purpose of which these beings, having become subject to craving, go even far. "O bull among charioteers" means the chief among chariot warriors.

The king, having heard his word, being pleased with that man, thinking "This is true, these beings are messengers of the belly, they wander about under the influence of craving, craving itself drives these beings about, how agreeably indeed this has been spoken by this one," spoke the third verse -

- 30.** "I give you, brahmin, a thousand red cows together with a bull;  
For how could a messenger not give to a messenger, we too are messengers  
of that very one."

Therein, "brahmin" is merely a form of address. "Red cows" means of red colour. "Together with a bull" means together with a bull that is the leader of the herd and protector from danger. "We too" means I and all the remaining beings are messengers of that very belly; therefore, being a messenger of the belly myself, why should I not give to you who are a messenger of the belly? And having said thus, with a gladdened mind thinking "Indeed by this man a reason never heard before has been spoken," he gave him great fame.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, that greedy monk became established in the fruition of once-returning; many others too became stream-enterers and so on. "At that time the greedy man is now the greedy monk, but the king who purified the food was myself."

*The commentary on the Dūta Birth Story is the tenth.*

*The Thought Chapter is the first.*

Its summary:

Thought, Handful of Sesame, and Gem, and Sindh Horse and Venomous Snake; Old Well, Headman, Mandhātu, Tirīṭa and Messenger.

## 2. The Chapter on the Lotus

### 261. Commentary on the Paduma Jātaka

"Just as hair and beard" - this the Teacher spoke while dwelling at Jeta's Grove, referring to monks who were making offerings of garlands at the Ānanda Bodhi tree. The story will become manifest in the Kāliṅgabodhi Jātaka. But it came to be known as "Ānanda Bodhi" because it was planted by the Elder Ānanda. For the fact of the Bodhi tree having been planted by the Elder at the gateway of Jeta's Grove spread throughout the entire Indian subcontinent. Then certain monks dwelling in the countryside, thinking "We shall make an offering of garlands at the Ānanda Bodhi tree," having come to Jeta's Grove, having paid homage to the Teacher, on the following day, having entered Sāvattihī, having gone to the waterlily street, not having obtained garlands, having come back, reported to the Elder Ānanda - "Friend, we, thinking 'We shall make an offering of garlands at the Bodhi tree,' having gone to the waterlily street, did not obtain even a single garland." The Elder, having said "I shall bring them for you, friends," having gone to the waterlily street, having had many bunches of blue water-lilies picked up, having come back, had them given to those monks; they, having taken those, made an offering to the Bodhi tree. Having heard that news, in the Teaching hall the monks raised up a talk of praise of the Elder - "Friends, the country monks, being of little merit, having gone to the waterlily street, did not obtain garlands; but the Elder, having merely gone, had them brought." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, do those clever in matters and skilled in talk obtain garlands; in the past too they obtained them indeed," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was a merchant's son. And inside the city, in a certain lake, lotuses were blooming. A certain man whose nose had been cut off guarded that lake. Then one day, when a festival was proclaimed in Bārāṇasī, three merchant's sons, wishing to bedeck themselves with garlands and enjoy the festival, thinking "We shall speak praise of the noseless man with what is untrue and request garlands," at the time when he was picking lotuses, having gone to the vicinity of the lake, stood to one side.

Among them, one, having addressed him, spoke the first verse -

- 31.** "Just as hair and beard, when cut again and again, grow back;  
So may your nose grow back, give the lotus when asked."

He, having become angry with him, did not give the lotus.

Then his second companion spoke the second verse -

- 32.** "Just as an autumnal seed, sown in a field, grows;  
So may your nose grow back, give the lotus when asked."

Therein, "autumnal" means a seed taken and stored during the autumn season, endowed with substance. He, having become angry with him too, did not give the lotus.

Then his third one spoke the third verse -

- 33.** "Both of them talk nonsense, perhaps he will give lotuses;  
Whether they would say it or not say it, there is no growing of the nose;  
Give me lotuses, my dear, I ask as one who has been asked."

Therein, "both of them talk nonsense" means these two also speak falsely. "Perhaps lotuses" means having thought "perhaps he will give us lotuses," they speak thus. "Whether they would say it or not say it" means whether they would say "may your nose grow back" or not say it, their word is immeasurable, everywhere there is no growing of the nose; but I say nothing dependent on your nose, I only request; therefore give me, my dear, lotuses, as one who has been asked.

Having heard that, the guardian of the lotus lake, saying "By these two, lying has been spoken; by you, the true nature has been spoken; lotuses are befitting for you," having taken a great bundle of lotuses, having given it to him, went to his own lotus lake.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the obtainer of lotuses, the merchant's son, was myself."

*The commentary on the Paduma Birth Story is the first.*

## **262.** Commentary on the Mudupāṇi Jātaka

"If the hand were soft" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. For the Teacher, having had him brought to the Teaching hall, having asked "Is it true, monk, that you are dissatisfied?" when it was said "True, venerable sir," having said "Monk, these women are indeed not to be

guarded because of going under the power of defilements; even the wise of old were unable to guard their own daughter; while standing with her father holding her hand, having made her father unaware, she ran away together with a man under the power of defilements," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the womb of his queen-consort, having come of age, having learnt all the crafts at Takkasīlā, by the elapse of his father, having been established in the kingdom, exercised kingship righteously. He, nourishing both his daughter and his nephew within the dwelling, one day, seated together with the ministers, having said "After my passing, my nephew will become king, and my daughter too will become his queen-consort," at a later time, when the nephew had come of age, again seated together with the ministers, said "We shall bring the daughter of another king for my nephew, and we shall give my daughter too to another royal family; thus our relatives will become more numerous." The ministers accepted.

Then the king had an outside residence given to the nephew, and prevented entry inside. But they were enamoured of each other. The prince, thinking "By what means indeed might I have the princess taken outside?" thinking "There is a means," having given a bribe to the nurse, when it was said "What is the duty, master's son?" said "Mother, how indeed might we obtain the opportunity to get the princess outside?" "Having spoken with the princess, I shall know." "Very well, mother." She, having gone, saying "Come, dear, I shall pick the lice on your head," having caused her to sit on a low stool, having herself sat on a high one, having placed her head on her own thighs, while picking lice, pierced the princess's head with her nails. The princess, having known "This one does not pierce with her own nails; she pierces with the nails of my cousin, the prince," asked "Mother, you went to the presence of the prince?" "Yes, mother." "What message was spoken by him?" "He asks about the means of taking you outside, mother." The princess, thinking "Being wise, he will know," having composed the first verse, said "Mother, having learnt this, tell it to the prince."

**34.** "If the hand were soft, and the elephant were well-trained;  
And darkness were to rain down, then surely it might be so."

She, having learnt that, having gone to the presence of the prince, when it was said "Dear, what did the princess say?" she recited that verse saying "Master's son, without saying anything else, she sent this verse." And the prince, having known its meaning, dismissed her saying "Go, dear."

The meaning of the verse - If you had one junior attendant whose hand were soft like my hand, and if you had one elephant well-trained in the imperturbability training, and if on that day there were darkness possessed of four factors, exceedingly thick, and the rain god were to rain. "Then surely it might be so" means at such a time, depending on these four conditions, there would definitely be the fulfilment of your wish.

The prince, having known this meaning as true, having prepared one lovely soft-handed junior attendant, having given a bribe to the state elephant keeper, having had the elephant trained in the imperturbability training, remained waiting for the right time.

Then on a certain Observance day of the dark fortnight, immediately after the middle watch, a thick dark cloud rained. He, thinking "This is now the day spoken of by the princess," having mounted the elephant, having caused the soft-handed junior attendant to sit on the elephant's back, having gone, having made the elephant lean against the great wall at a place facing the open courtyard of the king's dwelling, stood getting wet near the window. The king too, guarding his daughter, did not allow her to sleep elsewhere, but made her sleep on a small bed near himself. She too, having known "Today the prince will come," lying down without having fallen into sleep, said "Father, I wish to bathe." The king, having taken her by the hand saying "Come, dear," having led her near the window, saying "Bathe, dear," having lifted her up, having placed her at the front on the outer side of the window, stood holding her by one hand. She, while bathing, stretched out her hand to the prince; he, having taken off the ornaments from her hand, having adorned them on the attendant's hands, having lifted her up, placed her at the front next to the princess. She, having taken her hand, placed it in the father's hand; he, having taken her hand, released the daughter's hand; she, having taken off the ornaments from the other hand too, having adorned them on her second hand, having placed it in the father's hand, went together with the prince. The king, with the perception "This is indeed my daughter," at the end of the bathing, having made that girl lie down in the royal bedchamber, having shut the door, having sealed it, having given protection, having gone to his own bed, lay down.

He, when the night became light, having opened the door, having seen that girl, asked "What is this?" She told of her having gone together with the prince. The king, having become remorseful, having thought "Even while holding her by the hand and going about, it is not possible to guard a woman; thus women are indeed not to be guarded," spoke the other two verses -

35. "Insatiable, soft-spoken, hard to fill, they are like rivers;  
Knowing that they sink, one should avoid them from afar.
36. "Whoever these women associate with, whether through desire or through wealth;  
Like fire, they quickly burn up his own state."

**35-36.** Therein, "insatiable, soft-spoken" means unable to be won over even by soft words; the meaning is that it is indeed not possible to win them over by smooth speech. Or, men are not enough for them, thus they are "insatiable." "Soft-spoken" means even though their hearts are obstinate, their conversation itself is soft; thus they are "soft-spoken." "Hard to fill, they are like rivers" means just as a river is hard to fill with water because of the flowing away of water that has come again and again, so they are hard to fill because of not being satisfied with sexual intercourse and so on that has been experienced again and again. Therefore it was said -

"Unsatisfied and discontent with three things, monks, a woman dies. Which three? With sexual intercourse and with giving birth and with adornment. Unsatisfied and discontent with these three things, monks, a woman dies."

"They sink" means they are submerged in the eight great hells and in the sixteen adjunct hells. "Naṃ" is merely a particle. "Having known" means having known thus. "One should avoid from afar" explains that having known thus: "These women, being unsatisfied with sexual intercourse and so on, having died, sink in these hells; these, thus sinking themselves, for whose else's happiness will they be?" - having known thus, a wise man avoids them from afar. "Whether through desire or through wealth" means whatever man these women associate with and keep company with, either through their own desire, preference, or affection, or through wealth obtained by way of wages. "Jātaveda" means fire. For it is felt as soon as it is born, it becomes known, becomes obvious; thus it is "jātaveda." Just as it burns up its own place, ground, and space, so these too, whatever man they associate with, even though that man is endowed with wealth, fame, morality, and wisdom, through the destruction of all those wealth and so on, making him incapable of arising again to that prosperity, they quickly burn up and scorch him. And this too was said -

"The powerful become weak, even the strong diminish;  
The seeing become blind, gone under the control of womankind.

"The virtuous become devoid of virtue, even the wise diminish;  
The heedless lie in bondage, gone under the control of womankind.

"Study and austere asceticism, morality, truth, generosity, mindfulness,  
wisdom;  
They rob from the heedless one, like thieves on the road.

"Fame, renown, energy, valour, great learning, understanding;  
They consume of the heedless one, like fire a heap of wood."

Having said thus, the Great Being, thinking "My nephew too must be supported by me," having given his daughter to him with great honour, established him in the viceroyalty. He too, by the elapse of his maternal uncle, became established in the kingdom.

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

*The commentary on the Mudupāṇi Birth Story is the second.*

### 263. Commentary on the Cūḷapalobhana Jātaka

"On the water not breaking" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain dissatisfied monk. For the Teacher, having had him brought to the Teaching hall, having asked "Is it true, monk, that you are dissatisfied?" when it was said "True, venerable sir," having said "Monk, these women are indeed ones who defile even pure beings of old," brought up the past.

In the past, in Bārāṇasī, King Brahmadatta, being childless, said to his own wives "Make a wish for sons." They wished for sons. When such a long stretch of time had passed, the Bodhisatta, having passed away from the Brahma world, was born in the

womb of the queen-consort. Having bathed him as soon as he was born, they gave him to a nurse for the purpose of giving him breast milk to drink. He cries while being suckled, then they gave him to another woman. Having come into the hands of a woman, he was not at all silent. Then they gave him to a certain servant, and as soon as he was taken by him, he became silent. Thenceforth only men, having taken him, went about. When giving him breast milk to drink, they either milked it and gave it to drink, or placed the breast in his mouth through a curtain. On account of that they gave him the name "the boy who does not like the odour of women." Even as he grew up again and again, it was not possible to show him a woman. On account of that the king had separate places for sitting and so on and a meditation chamber built for him.

He thought when he was sixteen years old - "I have no other son, but this prince does not enjoy sensual pleasures, he will not even wish for the kingdom; alas, my son was obtained with difficulty." Then a certain young actress, skilled in dancing, singing and music, competent to attend upon men and bring them under her own control, having approached him, said "Sire, what indeed are you thinking?" The king told her the reason. "Let it be, Sire, I shall entice him and make him know the taste of sensual pleasure." "If you can entice my son, the boy who does not like the odour of women, he shall be king, and you shall be the queen-consort." She, having said "This is my burden; do not worry," having approached the guard men, said - "I shall come towards the break of dawn and, standing outside the meditation chamber at the sleeping place of the master's son, I shall sing. If he becomes angry, tell me, and I shall go away. If he listens, speak my praise." They accepted, saying "Very well."

She too, towards the break of dawn, standing in that area, without the sound of the lute surpassing the singing voice or the singing voice surpassing the sound of the lute, sang with a sweet voice; the prince lay down just listening. On the following day he commanded her to stand at a nearby place and sing; on the following day he commanded her to stand in the meditation chamber and sing; on the following day to stand near himself - thus, gradually, having aroused craving, having indulged in worldly adversities, having known the taste of sensual pleasure, thinking "I shall not show a woman to others," having taken a sword, having descended to the middle of the street, he went about pursuing men. Then the king, having had him seized, had him expelled from the city together with that girl. Both, having entered the forest, having gone down the Ganges, with the Ganges on one side and the ocean on the other, having built a hermitage in between the two, they made their dwelling there. The girl, having sat down in the hermitage, cooked tubers, roots and so on; the Bodhisatta brought various kinds of fruit from the forest.

Then one day, when he had gone for the purpose of gathering fruits, a certain hermit from an island in the ocean, going through the sky for the purpose of the alms round, having seen smoke, descended at the hermitage. Then she, having caused him to sit down saying "Sit down until it is cooked," having enticed him with feminine wiles, having caused him to fall from meditative absorption, caused his holy life to disappear. He, having become like a crow with broken wings, being unable to leave her, having stayed right there the whole day, having seen the Bodhisatta coming, fled with speed facing the ocean. Then he, thinking "This one will be my adversary," having taken a sword, pursued him. The hermit, having shown the appearance of flying up into the sky, fell into the ocean. The Bodhisatta, having thought "This hermit

must have come through the sky; because of having fallen away from meditative absorption, he has fallen into the ocean; it is fitting for me now to be a support for him," standing at the shore's edge, spoke these verses -

37. "On the water not breaking, having come by oneself through supernormal power;  
Having gone to intimacy with a woman, you sink in the great ocean.
38. "Enticing, a great illusion, corrupting the holy life;  
Knowing that they sink, one should avoid them from afar.
39. "Whoever these women associate with, whether through desire or through wealth;  
Like fire, they quickly burn up his own state."

**37-39.** Therein, "on the water not breaking" means in this water not moving, not trembling, without touching the water, having come by oneself through space itself by supernormal power. "To intimacy with a woman" means intimacy with a woman by way of worldly adversities. "Enticing, a great illusion" means these women are called enticing because of enticing through the whirlpool of sensual pleasure, and are called a great illusion because of being endowed with endless feminine wiles. For this was said:

"They are deceit and mirage, sorrow, disease and misfortune;  
They are harsh and bondage, snares of Death, dwelling in caves;  
Whatever man trusts in them, he is the lowest of men among men."

"Corrupting the holy life" means the upsetting of the supreme conduct, the holy life of abstinence from sexual intercourse. "They sink" means these women, by corrupting the holy life of sages, sink in the realms of misery. The remainder should be construed by the former method.

But having heard this word of the Bodhisatta, the hermit, standing right there in the middle of the ocean, having again produced the lost meditative absorption, went through space to his own dwelling place. The Bodhisatta thought - "This hermit, being so heavy, went through space like silk-cotton floss; it is fitting for me too, like him, having produced meditative absorption, to travel through space." He, having gone to the hermitage, having led that woman to the path of humans, having dismissed her saying "Go, you," having entered the forest, having built a hermitage in a delightful piece of ground, having gone forth in the going forth of sages, having performed the preliminary work on a circular meditation object, having produced the direct knowledges and the meditative attainments, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. "At that time the boy Anitthigandha was myself."

*The commentary on the Cūḷapalobhana Birth Story is the third.*

## **264.** Commentary on the Mahāpanāda Jātaka

"Panāda was the name of that king" - this the Teacher, seated on the bank of the Ganges, spoke referring to the power of the Elder Bhaddaji. For on one occasion the Teacher, having dwelt for the rains retreat at Sāvattihī, thinking "I shall look after the young man Bhaddaji," surrounded by the community of monks, wandering on a journey, having reached the city of Bhaddiya, dwelt for three months in the Jātiyā grove, waiting for the maturation of knowledge of the young man. The young man Bhaddaji was of great fame, the only son of the millionaire Bhaddiya of eighty crores' wealth. He had three mansions suitable for the three seasons. He dwelt four months in each one. Having dwelt in one, surrounded by dancers, he went to another mansion with great pomp. At that moment, the whole city was stirred, thinking "We shall see the young man's glory," and between the mansions they set up carts upon carts and beds upon beds.

The Teacher, having dwelt for three months, announced to the city-dwellers "We are going." The citizens, having invited the Teacher saying "Venerable sir, you will go tomorrow," on the second day, having prepared a great gift for the community of monks headed by the Buddha, having made a pavilion in the middle of the city, having decorated it, having prepared seats, announced the time. The Teacher, surrounded by the community of monks, having gone there, sat down; the people gave a great gift. The Teacher, having finished the meal duty, began the thanksgiving with a sweet voice. At that moment, the young man Bhaddaji too was going from mansion to mansion; for the purpose of seeing his success, no one came on that day; only his own people surrounded him. He asked the people - "At other times, when I go from mansion to mansion, the whole city is stirred, they set up carts upon carts and beds upon beds; but today, apart from my own people, there is no one else. What indeed is the reason?" "Master, the Perfectly Enlightened One, having dwelt for three months in dependence on this city of Bhaddiya, will go this very day; he, having finished the meal duty, is expounding the Teaching to the public; all the city-dwellers too are hearing his talk on the Teaching." He, saying "Then come, let us too hear," adorned with all ornaments, having approached with a great retinue, standing at the edge of the assembly, hearing the Teaching, while standing itself, having exhausted all mental defilements, attained the highest fruition, arahantship.

The Teacher addressed the millionaire of Bhaddiya: "Great millionaire, your son, while still decorated and prepared, listening to a talk on the Teaching, has become established in arahantship; therefore it is fitting for him either to go forth today itself or to attain final Nibbāna." "Venerable sir, there is no need for my son to attain final Nibbāna; give him the going forth, and having given him the going forth, having taken him, approach our house tomorrow." The Blessed One, having consented to the invitation, having taken the son of good family, having gone to the monastery, having given him the going forth, had him given full ordination. His mother and father made great honour for a week. The Teacher, having dwelt for a week, having taken the son of good family, wandering on a journey, reached Koṭigāma. The people dwelling in Koṭigāma gave a great gift to the Community of monks headed by the Buddha. The Teacher, at the conclusion of the meal, began the thanksgiving. The son of good family, at the time of giving the thanksgiving, having gone outside the village, thinking "I shall rise only when the Teacher arrives," having entered upon meditative absorption at the foot of a certain tree near the ford of the Ganges, sat down. Even

when the senior elders were coming, without rising, he rose only when the Teacher arrived. The worldly monks were angry, saying "This one, having gone forth as before, even having seen the great elders coming, does not rise."

The people dwelling in Koṭṭigāma tied together a raft of boats. The Teacher, having stood on the raft of boats, asked "Where are you, Bhaddaji?" "He is right here, venerable sir." "Come, Bhaddaji, board the same boat together with us." The elder too, having leapt up, stood on the same boat. Then, when they had reached the middle of the Ganges, the Teacher said - "Bhaddaji, where is the mansion that you inhabited in the time of King Mahāpanāda?" "It is submerged in this place, venerable sir." The worldly monks said "The Elder Bhaddaji declares the final liberating knowledge." The Teacher said "If so, Bhaddaji, dispel the doubt of your fellows in the holy life." At that moment the elder, having paid homage to the Teacher, having gone by the power of supernormal power, having seized the pinnacle of the mansion with his toe, having taken hold of the twenty-five yojana mansion, flew up into the sky. And having flown up, he was seen having broken through the mansion for those standing at the lower mansion. He lifted the mansion out of the water one yojana, two yojanas, three yojanas, up to twenty yojanas. Then his relatives from a former existence, having become fish, turtles, serpents, and frogs through greed for the mansion, reborn in that very mansion, when the mansion was rising up, tumbling over and over, fell into the water itself. The Teacher, having seen them falling, said "Your relatives, Bhaddaji, are suffering." The elder, having heard the Teacher's word, released the mansion; the mansion became established in its original place; the Teacher went to the far side of the Ganges. Then they prepared a seat for him right on the bank of the Ganges; he sat down on the excellent Buddha-seat that had been prepared, emitting rays like a young sun. Then the monks asked him "At what time, venerable sir, was this mansion inhabited by the Elder Bhaddaji?" The Teacher, having said "In the time of King Mahāpanāda," brought up the past.

In the past, in the Videha country, in Mithilā, there was a king named Suruci; his son too was Suruci himself, and his son was named Mahāpanāda; they obtained this mansion. And for the purpose of obtaining it, this was their former deed - Two, a father and son, made a dwelling leaf-hut for an Individually Enlightened One with reeds and fig-wood timber. In this Jātaka, the entire past story will become manifest in the Suruci Jātaka in the Miscellaneous Book.

The Teacher, having brought up this past, having become the Perfectly Enlightened One, spoke these verses -

40. "Panāda was the name of that king, whose sacrificial post was of gold;  
Across it measured sixteen in height, upwards they said a thousandfold.
41. "With a thousand storeys, a hundred pinnacles, adorned with flags, made of  
green gold;  
There the gandhabbas danced, six thousand in seven groups.
42. "So it was then, as you speak, Bhaddaji;  
I was Sakka then, your steward."

**40-42.** Therein, "sacrificial post" means mansion. "Across it measured sixteen in height" means in breadth it was sixteen storey-spans in breadth. "Upwards they said a thousandfold" means in height it was tall to the extent of a thousand storey-spans; by the reckoning of a thousand storey-spans, it is the measure of twenty-five yojanas. Its breadth, however, was about eight yojanas.

"With a thousand storeys, a hundred pinnacles" means that this mansion of a thousand storeys in height was of a hundred floors. "Adorned with flags" means furnished with flags. "Made of green gold" means surrounded by green gems. In the commentary, however, the reading is "samāluharitāmāyo"; the meaning is: endowed with doors, shutters, and windows made of green gems. "Samālu" is, it is said, the name for doors, shutters, and windows. "Gandhabbas" means dancers; "six thousand in seven groups" means six thousand gandhabbas, having become seven groups, danced in seven places of that mansion for the purpose of generating delight for the king. This is the meaning. Even though they danced thus, they were not able to make the king laugh. Then Sakka, the king of gods, having sent a divine dancer, arranged a festive performance; then Mahāpanāda laughed.

"As you speak, Bhaddaji" - for when the Elder Bhaddaji was asked "Bhaddaji, where is the mansion that you inhabited in the time of King Mahāpanāda?" by the one saying "It is submerged in this place, venerable sir," the fact of that mansion having arisen for his own benefit and the fact of having been King Mahāpanāda at that time were spoken of. Having taken that up, the Teacher said: "As you speak, Bhaddaji, so it was then; I at that time was Sakka, the lord of gods, your attendant in bodily service." At that moment the worldly monks were free from doubt.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time King Mahāpanāda was Bhaddaji, but Sakka was myself."

*The commentary on the Mahāpanāda Birth Story is the fourth.*

## **265.** Commentary on the Khurappa Jātaka

"Having seen the hoof-tipped arrow" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk who had given up energy. For the Teacher, having asked "Is it true, monk, that you have given up energy?" when it was said "True, venerable sir," having said "Monk, why, having gone forth in the Dispensation leading to liberation, did you give up energy? The wise ones of old exerted energy even in situations not leading to liberation," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a certain family of forest guards, having come of age, with a retinue of five hundred men, having become the most senior of all the forest guards, made his dwelling in a certain village at the outskirts of the forest. He, having taken a fee, leads people across the forest. Then on one day a caravan leader's son from Bārāṇasī, having reached that village with five hundred carts, having had him summoned, said: "My dear, having taken a thousand, take me across the forest." He, saying "Very well," took the thousand from his hand; at the very moment of taking the fee, he gave up his life for him. He, having taken him, entered the forest. In the middle of the forest five hundred thieves rose up. Having seen the thieves, the

remaining men lay down on their chests. The chief guard, alone, roaring and shouting, having struck, having put to flight even the five hundred thieves, brought the caravan leader's son safely across the wilderness.

The caravan leader's son, having stationed the caravan on the far side of the wilderness, having fed the chief guard with food of various excellent flavours, himself too having eaten his morning meal, comfortably seated, conversing with him, asking "My dear, at the time of overpowering such fierce thieves having taken up weapons, for what reason indeed did not even so much as a trembling of mind arise in you?" spoke the first verse -

- 43.** "Having seen hoof-tipped arrows propelled by the force of bows, swords held sharp and oil-washed;  
In that fear when death was imminent, why was there no trepidation for you?"

Therein, "propelled by the force of bows" means discharged by the force of bows. "Swords held" means swords well grasped by their hilts and handles. "When death was imminent" means when death was present. "Why was there not for you" means for what reason indeed was there not. "Trepidation" means trembling of the body.

Having heard that, the chief guard spoke the other two verses -

44. "Having seen hoof-tipped arrows propelled by the force of bows, swords held sharp and oil-washed;  
In that fear when death was imminent, I obtained abundant and lofty inspiration.
45. "He, filled with joy, overcame the enemies, for my life had already been given up;  
For indeed, one making attachment to life, a hero would never do a hero's duty."

**44-45.** Therein, "obtained inspiration" means I obtained both satisfaction and pleasure. "Abundant" means much. "Lofty" means highest. "Overcame" means having given up life, I overcame. "My life had already been given up" means by me, even before, while taking wages from your hand, life had already been given up. "For indeed, one making attachment to life" means indeed one who is making attachment to life never does a man's duty.

Thus he, because of having relinquished attachment to life while the arrow-rain was raining, having informed the caravan leader's son of the fact of a hero's duty having been done by himself, having sent off the caravan leader's son, having returned to his own village, having performed meritorious deeds such as giving and so on, went according to his actions.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the monk who had given up energy became established in arahantship. "At that time the chief guard was myself."

*The commentary on the Khurappa Birth Story is the fifth.*

## 266. Commentary on the Vātaggasindhava Jātaka

"Because of whom you are emaciated and pale" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain householder in Sāvattthī. It is said that in Sāvattthī a certain lovely woman, having seen a certain handsome householder, became enamoured; as if burning her entire body, the fire of mental defilements arose within her. She obtained neither bodily delight nor mental delight; food too was not pleasing to her; she merely grasped the frame of the small bed and lay down. Then her female attendants and female companions asked her - "Why indeed are you, with a trembling mind, having grasped the bed-frame, lying down? What is your ailment?" She, without speaking on one or two occasions, being told again and again, reported that matter. Then they, having consoled her, having said "Do not worry; we shall bring him," having gone, consulted together with the householder; he, having refused, being told again and again, consented. They, having obtained the promise "Come on such and such a day at such and such a time," having gone, informed her. She, having prepared her own bedchamber, having adorned herself, seated on the back of the bed, when he had come and was seated in one part of the bed, thought - "If I, without making him feel important, give permission right now, my authority will decline; giving permission on the very day of arrival is indeed not the proper thing to do; today, having made him downcast, on another day I shall give permission." Then, when he had begun to make sport by way of holding hands and so on, having seized his hands, she rebuked him: "Go away, go away, I have no need of you." He, having drawn back, ashamed, having risen, went to his own house.

The other women, having known the fact of it having been done thus by her, when the householder had departed, having approached her, said thus - "You, enamoured of this one, having refused food, lay down; then we, having entreated him again and again, brought him; why did you not give him permission?" She reported that matter. The others, having said "If so, you will be known by your own actions," departed. The householder, even having turned back again, did not look at her. She, not obtaining him, without food, met with the destruction of life right there. The householder, having known the state of her death, having taken abundant garlands, scents and cosmetics, having gone to Jeta's Grove, having venerated the Teacher, having sat down to one side, when the Teacher asked "Why indeed, lay follower, are you not to be seen?" having reported that matter, said "I, venerable sir, for so long a time, out of shame, have not come to attend upon the Buddha." The Teacher, having said "No, lay follower, not only now has she, under the power of mental defilements, having had you summoned, at the time of your arrival, without giving you permission, put you to shame; in the past too, having become enamoured of wise persons, having had them summoned, at the time of their arrival, without giving permission, having made them weary, sent them away," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a Sindh horse clan, having become one named Vātaggasindhava, was his state horse. The grooms, having led him, bathe him in the Ganges. Then a she-donkey named Bhaddālī, having seen him, having become enamoured, trembling under the power of mental defilements, indeed not ate grass, nor drank water, and having dried up, became emaciated, nothing but skin and bones. Then her son, a young donkey, having seen his mother withering away, asked "Why indeed do you,

mother, indeed not eat grass, nor drink water, and having dried up, lie down trembling here and there? What is your ailment?" She, without speaking, being told again and again, told that matter. Then her son, having consoled her, having said "Mother, do not worry, I shall bring him," when Vātaggasindhava had come to bathe, having approached him, said "Dear sir, my mother, enamoured of you, without food, having withered, will die. Give her the gift of life." "Good, dear sir, I shall give it. The grooms, having bathed me, let me loose for a little while for the purpose of wandering on the bank of the Ganges. You, having taken your mother, come to that place." He, having gone, having brought his mother, having let her loose in that place, stood concealed to one side.

The grooms too let loose Vātaggasindhava at that place. He, having looked at that she-donkey, approached her. Then that she-donkey, when he, having approached, was sniffing at her body, having thought "If I, without making him wait, give him permission at the very moment of his arrival, thus my fame and sovereignty will decline; it is fitting to appear as if unwilling," having struck the Sindh horse on the lower jaw with her foot, fled. His tooth-root having broken, it was as if his time had come. Vātaggasindhava, thinking "What need have I of her?" ashamed, fled from that very place. She, having become remorseful, having fallen down right there, lay down grieving.

Then her son, having approached her, asking, spoke the first verse -

- 46.** "Because of whom you are emaciated and pale, because of whom food is not pleasing;  
This husband of yours has come, why do you now run away?"

Therein, "because of whom" means because of the state of having a mind bound to him, by whatever cause.

Having heard her son's word, the she-donkey spoke the second verse -

- 47.** "If indeed from the very beginning, intimacy arises;  
The fame of women diminishes, therefore dear son, flee!"

Therein, "from the very beginning" means from the start, first of all. "Intimacy" means friendly intimacy by way of the connection of sexual intercourse. "The fame of women diminishes" means, dear son, for women indeed, without making themselves important, the fame of those who make intimacy from the very beginning diminishes, the state of being proud of sovereignty declines. Thus she told her son the intrinsic nature of women.

But the third verse the Teacher spoke having fully awakened -

- 48.** "She who does not desire one born in a renowned family, who has come;  
Grieves for a long time, like a bhaddalī creeper in the wind."

Therein, "of the renowned" means accomplished with fame. "She who does not desire" means whatever woman does not desire such a man. "For a long time" means for a long time; the meaning is for a long duration.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the householder became established in the fruition of stream-entry. "At that time the she-donkey was that woman, but the wind-swift Sindh horse was myself."

*The commentary on the Vātaggasindhava Birth Story is the sixth.*

## 267. Commentary on the Crab Jātaka

"The horned deer" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain woman. It is said that a certain householder in Sāvattthī, having taken his wife, having gone to the countryside for the purpose of clearing a withdrawal, having cleared the withdrawal, while coming back, was seized by thieves on the road. But his wife was lovely, pleasing, and beautiful to behold; the chief of the thieves, out of affection for her, began to kill the householder. But that woman was moral, accomplished in good conduct, a devoted wife; she, having fallen at the feet of the chief of the thieves, said "Master, if you have affection for me, do not kill my husband. If you kill him, I too shall die either by eating poison or by suppressing the breath of my nostrils, but I shall not go together with you; do not kill my husband without reason" - having entreated thus, she had him released. Both of them, having safely reached Sāvattthī, going by the back of the Jeta's Grove monastery, thinking "Having entered the monastery, let us pay homage to the Teacher," having gone to the precinct of the perfumed chamber, having paid homage to the Teacher, sat down to one side. They, when asked by the Teacher "Where have you gone, lay followers?" said "For the purpose of clearing a withdrawal." When it was said "But have you come in good health on the road?" the householder said - "On the road, venerable sir, thieves seized us; thereupon she, having entreated the chief of the thieves while I was being killed, freed me; in dependence on her, life has been obtained by me." The Teacher, having said "No, lay follower, not only now has she thus given you life; in the past too she gave life to the wise indeed," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, there was a great lake in the Himalayas; there was a great golden crab there. It became known as "the Crab Lake" because of its being the dwelling place of that one. The crab was great, the size of a threshing floor; having seized elephants, having killed them, it ate them. The elephants, out of fear of it, were unable to descend there and take their food. At that time the Bodhisatta, dependent on the leader of the elephant herd dwelling near the Crab Lake, took conception in the womb of a she-elephant. Then his mother, thinking "I shall protect the embryo," having gone to another mountain region, having protected the embryo, gave birth to a son. He, gradually having attained discretion, of large body, endowed with strength, having attained beauty, was like Mount Añjana. He, having lived together with one she-elephant, thinking "I shall seize the crab," having taken his wife and his mother, having approached that elephant herd, having seen his father, said "Father, I shall seize the crab." Then his father, having prevented him saying "You will not be able, dear son," when he spoke again and again, said "You yourself will know."

He, having convoked all the elephants dwelling near the Crab Lake, having gone together with all of them near the lake, having asked "Does that crab seize at the time of descending, or at the time of taking food, or at the time of ascending?" having heard "At the time of ascending," said "Then you descend into the Crab Lake, having taken food as much as you like, ascend first; I shall be behind." The elephants did so. The crab firmly seized the feet of the Bodhisatta who was ascending last, with its pair of claws, like a smith with large pincers seizing an iron rod; the she-elephant, not abandoning the Bodhisatta, stood right nearby. The Bodhisatta, dragging, was unable to move the crab; but the crab, dragging him, was pulling him towards itself. He, frightened by the fear of death, cried the cry of the trapped; all the elephants, frightened by the fear of death, having trumpeted, releasing urine and faeces, fled; even his she-elephant, being unable to stand still, began to flee.

Then he, having made known to her his state of being caught, in order to prevent her from fleeing, spoke the first verse -

**49.** Therein, "the golden deer" means a golden-coloured deer. The meaning is "golden" because of being equipped with two claws that accomplish the function of horns. But "deer" here refers to a crab, by way of including all living beings. "With long eyes" - here "eye" is in the meaning of seeing, "eye" is in the meaning of leading; the eyes termed as vision are long - thus "one with long eyes," the meaning is "one with long eyes." "With skin and bone" means its bone itself accomplishes the function of skin. "Overpowered by it" means overpowered by that deer, overwhelmed, having been seized motionlessly. "I cry miserably" means having reached a state of compassion, I cry, I cry aloud. "May he not abandon me" means may you not abandon me, one such as this who has fallen into disaster, your own beloved husband who is dear as life.

Then that she-elephant, having turned back, consoling him, spoke the second verse -

**50.** "Noble one, I will not abandon you, an elephant sixty years old;  
On the earth bounded by four quarters, you have been dear to me."

Therein, "sixty years old" means at the time of sixty years from birth, elephants decline in strength. She, thinking "I will not abandon you who are thus bereft of strength and have come to this disaster; do not fear, for on this earth bounded by four quarters, standing having reached the ocean in the four directions, you are well dear to me."

Then, having steadied him, having said "Noble one, now, having a little friendly conversation with the crab, I shall make him release you," entreating the crab, she spoke the third verse -

**51.** "Whatever crabs are in the ocean, in the Ganges and the Yamunā;  
Of them you are the foremost water-born, release the husband of her who is crying."

Its meaning is - whatever crabs are in the ocean or in the Ganges or in the Yamunā, of all of them, in beauty of complexion and in greatness, you alone are the foremost, the highest. Therefore I request you, release the husband of me who is crying.

The crab, while she was speaking, having grasped the sign of the female voice, being attracted in mind, while unwrapping its claws from the elephant's foot, did not know anything, thinking "This one, when released, will do such and such." Then the elephant, having raised its foot, trampled on its back; at that very moment its bones broke. The elephant cried a joyful roar; all the elephants, having assembled, having taken out the crab, having placed it on the surface of the earth, crushing it, smashed it to bits. Its two claws, having broken off from the body, fell to one side. And that Crab Lake was connected as one with the Ganges; at the time of the Ganges flooding, it fills with Ganges water; when the water becomes weak, the water from the lake descends into the Ganges. Then those two claws too, having floated up, were carried along by the Ganges. Of those, one entered the ocean; one the ten brother-kings, playing in the water, having obtained, made a small drum called āliṅga. But the one that had entered the ocean, the titans, having taken, caused a drum called ālambara to be made. They, at a later time, defeated by Sakka in battle, having abandoned it, fled; then Sakka caused it to be taken for his own use. They say "It thunders like an ālambara cloud" with reference to that.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, both husband and wife became established in the fruition of stream-entry. "At that time the she-elephant was this female lay follower, but the elephant was myself."

*The commentary on the Kakkaṭaka Birth Story is the seventh.*

## 268. Commentary on the Ārāmadūsaka Jātaka

"He who indeed of all endowed" - this the Teacher spoke referring to a certain park keeper's son in the Southern Hill Country. It is said that the Teacher, having finished keeping the rains retreat, having departed from Jeta's Grove, wandered on a journey in the Southern Hill Country. Then a certain lay follower, having invited the Community of monks headed by the Buddha, having caused them to sit in a park, having satisfied them with rice gruel and hard food, having said "Sirs, those wishing to wander about the park, let them wander together with this park keeper," commanded the park keeper "You should give the sirs various fruits." The monks, while walking about, having seen a certain place with gaps, asked "This place has gaps, with sparse trees; what indeed is the reason?" Then the park keeper informed them - "A certain park keeper's son, it is said, while watering the saplings, thinking 'I shall water according to the measure of the roots,' having uprooted them, watered according to the measure of the roots; on account of that, that place became full of gaps." The monks, having gone to the Teacher's presence, reported that matter. The Teacher, having said "Not only now, monks; in the past too that youngster was indeed a park destroyer," brought up the past.

In the past, when a king named Vissasena was exercising kingship in Bārāṇasī, when a festival was proclaimed, the park keeper said to the monkeys dwelling in the park "I shall celebrate the festival" - "This park is very helpful to you; I shall celebrate the festival for a week; you water the saplings for seven days." They accepted, saying "Very well." He, having given them leather water-pots, departed. The monkeys, while watering, watered the saplings. Then the chief monkey said to them - "Wait now; water is indeed at all times difficult to obtain; it should be conserved. Having

uprooted the saplings, having known the measure of the roots, it is proper to pour much water on those with long roots and little water on those with short roots." They, having said "Very well," some uproot the saplings and go about, some replant them and pour water.

At that time the Bodhisatta was a son of a certain family in Bārāṇasī. He, having gone to the park on some business, having seen those monkeys doing thus, having asked "Who makes you do thus?" when it was said "The chief monkey," making known that meaning: "This is the wisdom of your chief; but what kind will yours be?" - he spoke this first verse -

**52.** "He who indeed was considered the best among all those assembled;  
Such is his wisdom, what then of the other generation?"

Therein, "of all those assembled" means of all these of the same birth. "Ahuvā" means he was. "What then of the other generation" means whatever other inferior generation among these, what indeed would be its wisdom?

Having heard his talk, the monkeys spoke the second verse -

**53.** "Just so you, Brahmā, without knowing, you disparage;  
How, without seeing the root, could one know a tree to be established?"

Therein, "Brahmā" is merely a form of address. Now here this is the meaning in brief - You, my good man, not knowing what has a reason and what has no reason, just so you disparage us; as for a tree, without uprooting the root, how is it possible to know "Is this one established in deep ground or not?" - therefore we, having uprooted, water according to the measure of the root.

Having heard that, the Bodhisatta spoke the third verse -

**54.** I do not blame you, nor whatever other monkeys in the forest;  
Vissasena alone is blameworthy, for whose benefit the tree planters existed.

Therein, "Vissasena alone is blameworthy" means the king of Bārāṇasī, Vissasena alone, is to be censured here. "For whose benefit the tree planters existed" means for whose purpose tree planters of your kind came to be.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the chief monkey was the boy who destroyed the park, but the wise man was myself."

*The Commentary on the Park-Spoiler Birth Story is the eighth.*

## **269.** Commentary on the Sujāta Jātaka

"For one endowed with beauty" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Sujātā, the daughter-in-law of Anāthapiṇḍika, the daughter of the millionaire Dhanañcaya, the younger sister of Visākhā. It is said that she entered Anāthapiṇḍika's house filling it with great fame, and being stubborn in conceit thinking "I am the daughter of a great family," she was prone to wrath, fierce, and harsh; she did not perform her duties towards her mother-in-law, father-in-law, and husband, and went about threatening and striking the household members. Then one

day the Teacher, surrounded by five hundred monks, having gone to Anāthapiṇḍika's house, sat down. The great millionaire sat close to the Blessed One while listening to the Teaching; at that moment Sujātā was making a dispute with the slaves and labourers. The Teacher, having set aside the talk on the Teaching, said "What is this sound?" This, venerable sir, is the daughter-in-law of the family, disrespectful; she has indeed no duty towards her mother-in-law, father-in-law, and husband; faithless, without confidence, she goes about making disputes day and night. "Then summon her." She, having come and having paid homage, stood to one side.

Then the Teacher asked her "There are seven kinds of wives for a man, Sujātā; which of them are you?" "Venerable sir, I do not understand the meaning of what has been spoken in brief; please tell me in detail." The Teacher, having said "If so, listen with attentive ear," spoke these verses -

"With corrupted mind, compassionate towards harm, lustful towards others,  
she despises her husband,  
Eager for the murder of him who was bought with wealth; Whatever wife of a  
man is of such a kind,  
She is called both a murderer and a wife.

"Whatever wealth the husband gains for the woman, undertaking craft, trade,  
and farming,  
She wishes to take away even a little of his; Whatever wife of a man is of such  
a kind,  
She is called both a thief and a wife.

"Unwilling to work, lazy, gluttonous, harsh and fierce, speaking ill words,  
She dominates over the industrious one; Whatever wife of a man is of such a  
kind,  
She is called 'a mistress wife'.

"She who is always compassionate for his welfare, guards her husband as a  
mother guards her son,  
She protects the wealth accumulated by him; Whatever wife of a man is of  
such a kind,  
She is called 'a mother wife'.

"Just as a younger sister towards an elder sister, she is respectful towards her  
own husband;  
Possessing shame, obedient to her husband's will; Whatever wife of a man is  
of such a kind,  
She is called 'a sister wife'.

"She who here, having seen her husband, rejoices, like a friend seeing a friend  
come after a long time;  
Of good family, virtuous, devoted to her husband; Whatever wife of a man is of  
such a kind,  
She is called 'a friendly wife'.

"Not angry, peaceful, though threatened with murder, stick, and punishment,

with uncorrupted mind, she endures her husband;  
Not prone to wrath, obedient to her husband's will; Whatever wife of a man is  
of such a kind,  
She is called 'a slave wife'.

These, Sujātā, are the seven kinds of wives for a man. Among them, those like a murderer, like a thief, and like a mistress - these three are reborn in hell; the other four in the realm of the gods who delight in creation.

"Whatever wife here is called a murderer, and she who is called a thief and a mistress;  
Immoral in nature, harsh, disrespectful, upon the body's collapse, they go to hell.

"Whatever wife here is called mother, sister, and friend, and slave wife;  
Established in morality, restrained for a long time, upon the body's collapse, they go to a fortunate destination."

Thus, even as the Teacher was showing these seven kinds of wives, Sujātā became established in the fruition of stream-entry. When it was said "Sujātā, which of these seven kinds of wives are you?" having said "I am like a slave, venerable sir," having paid homage to the Truth-finder, she asked forgiveness. Thus the Teacher, having tamed Sujātā the daughter-in-law by a single exhortation alone, having finished his meal, having gone to Jeta's Grove, when the duties had been shown by the community of monks, entered the perfumed chamber. In the Teaching hall too, the monks raised up a talk of praise of the Teacher - "Friends, by a single exhortation alone the Teacher, having tamed Sujātā the daughter-in-law, established her in the fruition of stream-entry." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too Sujātā was tamed by me by a single exhortation alone," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the womb of his queen-consort, having come of age, having learnt all the crafts at Takkaṣilā, by the elapse of his father, having been established in the kingdom, exercised kingship righteously and impartially. His mother was prone to wrath, fierce, harsh, abusive, and reviling. He, although wishing to give his mother exhortation, thinking "It is not proper to speak without a basis," went about looking for a simile for the purpose of instructing her. Then one day he went to the park, and his mother too went together with her son. Then on the way a blue jay bird cried out; the Bodhisatta's retinue, having heard that sound, having covered their ears, said "Hey, harsh-voiced one, rough-voiced one, do not make a sound." But while the Bodhisatta, surrounded by dancers, was wandering about in the park together with his mother, a cuckoo hidden in a sal tree in full bloom uttered a cry with a sweet voice. The great multitude, being enchanted by her sound, having raised joined palms, having raised their necks, with ears inclined, looking up, stood saying "Smooth-voiced one, kindly-voiced one, soft-voiced one, sing, sing."

Then the Great Being, having seen those two reasons, having thought "Now I shall be able to convince my mother," having said "Mother, having heard the sound of the blue jay on the road, the great multitude covered their ears saying 'Do not make a sound, do not make a sound'; harsh speech indeed is not dear to anyone" - spoke these verses -

55. "For one endowed with beauty, charming, lovely to behold;  
If harsh in speech, is not dear, in this world and the next.
56. "Do you not see this dark one, ugly, marked with spots;  
The cuckoo, dear to many living beings through its smooth speech.
57. "Therefore, for one of kindly speech, speaking with wisdom, unagitated;  
He explains the meaning and the Teaching, sweet is his saying."

**55-57.** The meaning of those is - Mother, these beings, endowed with bodily complexion such as the dark hue of the piyaṅgu plant and so on, charming through the sweetness of the sound of their talk, lovely to behold through their loveliness, even so, at least even mother and father, because of being possessed of harsh speech occurring by way of reviling, abuse and so on, being harsh in speech, are not dear in this world and the next, like the harsh-voiced blue jay on the road; but those of smooth speech, endowed with polished, sweet speech, even if ugly, are dear. Therefore I say to you - Do you not see this dark, ugly cuckoo, covered with spots darker than its bodily complexion, which, even being thus ugly, has become dear to many through its smooth speech. Thus, since a being of harsh speech is not dear even to mother and father in the world, therefore a man desiring the state of being dear to many people should be of kindly speech, of smooth, polished, gentle speech. One who speaks with wisdom, because of speaking having defined with wisdom reckoned as wisdom; unagitated, because of speaking only what is fitting in measure, without restlessness. For whatever person of such a kind explains both the text and the meaning, his saying is sweet because of having been spoken based on reason and without reviling another.

Thus the Bodhisatta, having expounded the Teaching to his mother with these three verses, convinced his mother; she, from that time onwards, was accomplished in good conduct. The Bodhisatta too, having rendered his mother free from agitation by a single exhortation, went according to his actions.

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

*The Commentary on the Well-Born Birth Story is the ninth.*

## **270.** Commentary on the Owl Jātaka

"By all the relatives, truly" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the dispute between crows and owls. For at that time crows ate owls during the day, and owls, from the setting of the sun onwards, having cut off the heads of crows sleeping here and there, brought them to the destruction of life. Then, for a certain monk dwelling in a residential cell at the border of Jeta's Grove, at the

time of sweeping, crow heads that had fallen from the trees, about seven or eight measures or even more, had to be thrown away. He reported that matter to the monks. The monks raised up a discussion in the Teaching hall - "Friends, it is said that at the dwelling place of such and such a monk, day after day, so many crow heads have to be thrown away." The Teacher, having come, asked "What discussion were you having as you sat together here, monks?" The monks, having said "Such and such," asked "But from when, venerable sir, has the mutual enmity between crows and owls arisen?" The Teacher, having said "From the time of the first cosmic period," brought up the past.

In the past, the people of the first cosmic period, having assembled, having taken one man who was lovely, endowed with beauty, accomplished in good conduct, complete in every respect, made him king; the quadrupeds too, having assembled, made one lion their king; in the great ocean, the fish made a fish named Ānanda their king. Thereupon the flocks of birds, having assembled on a flat rock in a certain place in the Himalayan region, said "Among human beings a king is discerned, likewise among quadrupeds and among fish. But among us there is no king; living without deference is not proper; it is proper for us too to obtain a king; find one suitable to be placed in the position of king." They, looking for such a bird, having approved of one owl, said "This one pleases us." Then one bird announced three times for the purpose of ascertaining the disposition of all. While he was announcing, having consented to two announcements, at the third announcement, one crow, having risen up, thinking "Wait! At this time of the royal consecration his face is of such a kind; what will it be like when he is angry? For, looked at by this angry one, we shall break up right there in each place like salt thrown onto a heated pan; to make this one king does not please me" - in order to make known this matter, spoke the first verse -

**58.** "By all the relatives, truly, Kosiya has been made lord;  
If permitted by the relatives, I would speak a single word."

Its meaning is - That announcement which is taking place, having heard that, I speak. By all these assembled relatives, truly, this Kosiya has been made king. If however I were permitted by the relatives, I would speak something, a single word, that should be said here.

Then the birds, giving him permission, spoke the second verse -

**59.** "Speak, my dear, you are permitted, the meaning and the Teaching entirely;  
For there are young birds, wise ones, resplendent."

Therein, "speak, my dear, you are permitted" means: my dear crow, you are permitted by all of us; whatever should be spoken by you, speak that. "The meaning and the Teaching entirely" means: and when speaking, speak without letting go of both the reason and the word handed down by tradition. "Wise ones, resplendent" means: those accomplished in wisdom and bearing the radiance of knowledge - even young birds indeed exist.

He, thus permitted, spoke the third verse -

**60.** "It does not please me, may you be blessed, the consecration of the owl;  
See the face of one not angry, what will he do when angry?"

Its meaning is - May it be well for you; but as for this consecration of the owl that is being performed with the proclamation thrice, this does not please me. For see now the face of this one with a gladdened mind, one not angry; but what this one will do when angry, I do not know; in every way this does not please me.

He, having said thus, crying out "It does not please me, it does not please me!" flew up into the sky; the owl too, having risen up, pursued him. Thenceforth they bound mutual enmity against each other. The birds, having made the golden swan king, departed.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, many became stream-enterers and so on. "At that time the young swan consecrated in the kingdom was myself."

*The Commentary on the Owl Birth Story is the tenth.*

*The Lotus Chapter is the second.*

Its summary:

Paduma, Mudupāṇī, and Palobhana, and Panādaka;  
Khurappa, and Sindhava, Kakkaṭṭā, Rāmadūsaka;  
Sujāta, Ulūka - ten.

### 3. The Chapter on the Well

#### 271. Commentary on the Uḍapānadūsaka Jātaka

"Of the forest-dwelling sage" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain well-defiling jackal. A certain jackal, it is said, having defiled the drinking-water well of the community of monks by making excrement and urine, departed. Then one day, when it had come near the well, the novices, having struck it with clods of earth, wearied it; from then on, even having turned back, it did not look at that place again. The monks, having known that event, raised up a discussion in the Teaching hall - "Friends, the well-defiling jackal, it is said, from the time it was wearied by the novices, even having turned back again, did not look at it." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too this jackal was a well-defiler indeed," brought up the past.

In the past, in Bārāṇasī, this very Isipatana and this very well existed. At that time the Bodhisatta, having been born in a family home in Bārāṇasī, having come of age, having gone forth in the going forth of sages, surrounded by a group of sages, made his dwelling at Isipatana. At that time a certain jackal, having defiled this very well, would depart. Then one day the hermits, having surrounded it and stood, having seized it by a certain means, brought it to the presence of the Bodhisatta. The Bodhisatta, conversing with the jackal, spoke the first verse -

- 61.** "To the forest-dwelling sage, the long-practising ascetic;  
The well made with difficulty, how, my dear, did you defile it?"

Its meaning is - "Forest-dweller" because of dwelling in the forest; "sage" because of the quality of seeking; "long-practising ascetic" because of having dwelt in dependence on austere asceticism for a long time; the well "made with difficulty," produced with difficulty and pain - how, for what purpose, my dear jackal, did you defile it, overwhelm it with urine and excrement, pollute it; or did you cast down, drop that urine and excrement here?

Having heard that, the jackal spoke the second verse -

**62.** "This is the nature of jackals, that having drunk we defecate;  
This is the nature of fathers and grandfathers, you should not forsake it."

Therein, "this is the nature" means this is the intrinsic nature. "That having drunk we defecate" shows: my dear, wherever we drink water, in that very place we defecate and urinate too; this is the nature of us jackals. "Of fathers and grandfathers" means this is the nature of our fathers and grandfathers. "You should not forsake it" means you should not forsake that nature, that intrinsic nature, come down to us by tradition; it is not proper for you to be angry about this.

Then the Bodhisatta spoke the third verse to him -

**63.** "For those of you whose Teaching is such, what then is not the Teaching?  
May we never see your Teaching or not the Teaching."

Therein, "mā vo" means "we have never seen your Teaching or what is not the Teaching."

Thus the Bodhisatta, having given him exhortation, said "Do not come again." He, thenceforth, even having turned back again, did not look at it.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time the well-defiler was this very jackal, but the leader of the group was myself."

*The Commentary on the Well-Spoiler Birth Story is the first.*

## **272.** Commentary on the Tiger Jātaka

"Through association with a friend by whom" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Kokālika. The story of Kokālika will become evident in the Takkāriya Jātaka in the Thirteenth Collection. Now Kokālika, thinking "I shall take Sāriputta and Moggallāna and come back," having come from the Kokālika country to Jeta's Grove, having paid homage to the Teacher, having approached the elders, said "Friends, the people dwelling in the Kokālika country summon you; come, let us go." "Go yourself, friend; we are not coming." He, rejected by the elders, went of his own accord. Then the monks raised up a discussion in the Teaching hall - "Friends, Kokālika is unable to carry on either together with or without Sāriputta and Moggallāna; he does not endure association, nor does he endure separation." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too Kokālika was unable to carry on either together with or without Sāriputta and Moggallāna," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as a tree deity in a certain forest haunt. Not far from his mansion, in a certain foremost forest tree, another tree deity dwelt. In that jungle thicket a lion and a tiger lived. Out of fear of them, no one there cultivated a field, no one cut down a tree; there was no one able even to turn back and look. Now those lion and tiger, having killed various kinds of deer, ate them, and leaving the uneaten remains right there, went away. Because of that, that jungle thicket had the odour of impure corpses. Then the other tree deity, a blind fool, not knowing what has a reason and what has no reason, one day said to the Bodhisatta - "My dear, in dependence on these lion and tiger of ours, the jungle thicket has become foul with the odour of impure corpses; I shall chase them away." The Bodhisatta, having said "My dear, in dependence on these two, our mansions are protected; when these flee, our mansions will be destroyed; people, not seeing the tracks of the lion and tiger, will cut down the entire forest, make it one open space, and cultivate fields; do not let this please you," spoke the former two verses -

64. "Through association with a friend by whom freedom from bondage is diminished;  
A wise one should guard against being overcome by him beforehand, as one guards one's eyes.
65. Through association with a friend by whom freedom from bondage increases;  
A wise one should provide livelihood equal to oneself in all duties.

**64-65.** Therein, "through association with a friend by whom" means because of association with an evil friend, by reason of association, with whom there is bonding through seeing, bonding through hearing, physical contact, bonding through conversation, and bonding through sharing - the meaning is because of the doing of this fivefold bonding. "Freedom from bondage" means bodily and mental happiness. Because of being secure from the bond of suffering, here "freedom from bondage" is what is intended. "Is diminished" means declines. "A wise one should guard against being overcome by him beforehand, as one guards one's eyes" means the overcoming by that evil friend, one's own material gain, fame, and life that would be overcome by him - so that he does not overcome it, just as one guards one's own eyes, so a wise person should guard it first of all.

In the second verse, "by whom" means by reason of association together with a good friend. "Freedom from bondage increases" means bodily and mental happiness grows. "Should provide livelihood equal to oneself" means for that good friend, in all duties, just as a wise person provides for his own livelihood and for his own enjoyment and use, so he should provide all that, and even more; but he should not provide less.

Even though the reason was thus explained by the Bodhisatta, that foolish deity, without consideration, one day, having shown a frightful form as an object, chased away those lion and tiger. The people, not seeing their footprints, having known "The lion and tiger have gone to another jungle thicket," cut down one side of the jungle thicket. The deity, having approached the Bodhisatta, having said "I, my dear, not heeding your word, chased them away; now, having known the fact of their having gone, the people are cutting down the jungle thicket; what indeed should be done?"

and when told "Now they dwell in such-and-such a jungle thicket; having gone, bring them back," having gone there, having stood before them, having raised joined palms, spoke the third verse -

**66.** "Come, tigers, turn back, return to the great forest;  
Let not the forest be cut down, tigerless, let not the tigers be without forest."

Therein, "tigers" - she said, addressing both of them by the name "tiger" only. "Turn back" means turn back. "Return to the great forest" means return to that great forest, go back again; or this itself is the reading. "Let not the forest be cut down, tigerless" means let not people cut down the jungle thicket where we dwell, now tigerless due to your absence. "Let not the tigers be without forest" means let not tiger kings such as you, having fled from your own dwelling place, be without forest, deprived of the forest that was your dwelling place. They, even though being entreated thus by that deity, rejected it, saying "Go you, we shall not come back." The deity returned to the jungle thicket all alone. The people too, within just a few days, having cut down the entire forest, having made fields, carried out agriculture.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time the unwise deity was Kokālika, the lion was Sāriputta, the tiger was Moggallāna, but the wise deity was myself."

*The Commentary on the Tiger Birth Story is the second.*

### 273. Commentary on the Tortoise Jātaka

"Who now is like one whose food has been lifted up" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the appeasement of a dispute between two chief ministers of the king of Kosala. The present story has been told in the Book of Twos itself.

But in the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in the Kāśī country, having come of age, having learnt all the crafts at Takkaśilā, having abandoned sensual pleasures, having gone forth in the going forth of sages, having built a hermitage on the bank of the Ganges in the Himalayan region, having produced the direct knowledges and the meditative attainments there, playing the sport of meditative absorption, made his dwelling. It is said that in this Jātaka the Bodhisatta was supremely neutral; he fulfilled the perfection of equanimity. As he was seated at the door of the hermitage, a certain impudent, immoral monkey, having come, performed the act of inserting a stick with his genitals into his ear-holes; the Bodhisatta, without preventing it, having become neutral, just sat there. Then one day a certain tortoise, having come out of the water, having opened its mouth on the bank of the Ganges, warming itself in the sunshine, sleeps. Having seen that, that greedy monkey performed the act of inserting a stick into its mouth. Then the tortoise, having awoken, bit his genitals as if putting them into a casket; intense pain arose. Being unable to endure the pain, having thought "Who indeed might release me from this suffering, to whose presence shall I go?" and having thought "There is no other able to release me from this

suffering except the hermit; it is fitting for me to go to his very presence," having lifted up the tortoise with both hands, he went to the presence of the Bodhisatta. The Bodhisatta, making a jest with that immoral monkey, spoke the first verse -

**67.** "Who now is this like one with heaped-up food, like a brahmin with full hands;  
Where did you go for almsfood, which faithful one did you approach?"

Therein, "who now is like one with heaped-up food" means who now is this coming like one whose food has been increased, as if having taken with his hands a bowl full of food that has been heaped up - this is the meaning. "Like a brahmin with full hands" means he speaks with reference to the monkey: "And like a brahmin with full hands, having received a recitation fee in the month of Kattika, who now indeed is this?" "Where did you go for almsfood" means: dear monkey, in which region did you go for almsfood today? "Which faithful one did you approach" explains: which memorial meal made dedicated to deceased ancestors, or which faithful person did you approach? From where was this gift obtained by you?

Having heard that, the immoral monkey spoke the second verse -

**68.** "I am a monkey, imprudent, I touched what should not be touched;  
Release me, may it be well for you, freed I would go to the mountain."

Therein, "I am a monkey, imprudent" means may it be well for you, I am an imprudent, fickle-minded monkey. "I touched what should not be touched" means I touched places that should not be touched. "Release me, may it be well for you" means you, the kind and compassionate one, release me from this suffering, may it be well for you. "Freed I would go to the mountain" means I, by your power, freed from this disaster, would go to the mountain itself, and would not show myself in your range of vision again.

The Bodhisatta, conversing with that tortoise out of compassion, spoke the third verse -

**69.** "Turtles are Kassapas, Koṇḍaññas are monkeys;  
Release, Kassapa, the Koṇḍañña, sexual intercourse has been done by you."

Its meaning is - Turtles are of the Kassapa clan, monkeys are of the Koṇḍañña clan, and between the Kassapas and Koṇḍaññas there is a mutual marriage connection. Surely this by you, the greedy immoral monkey, together with you, and by you, the immoral one, together with this monkey, befitting the sexual intercourse reckoned as similarity of clan, the sexual intercourse reckoned as the deed of immorality too has been done; therefore release, Kassapa, the Koṇḍañña.

The tortoise, having heard the Bodhisatta's word, pleased by the reason, released the monkey's genitals. The monkey, as soon as he was released, having paid homage to the Bodhisatta, fled; even having turned back, he did not look at that place again. The tortoise too, having paid homage to the Bodhisatta, went to his own place. The Bodhisatta too, with his meditative absorption not fallen away, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time the tortoise and the monkey were the

two chief ministers, but the hermit was myself."

The Commentary on the Kaccchapa Jātaka, the third.

#### 274. The Commentary on the Lola Jātaka

"What is this crested crane" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain greedy monk. For the Teacher, having had him brought to the Teaching hall, having said "Not only now are you greedy, monk; in the past too you were greedy indeed, and through greediness itself you reached the destruction of life; in dependence on that, even the wise of old were excluded from their own dwelling place," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the cook in the kitchen of the Bārāṇasī millionaire placed a nest-basket for the sake of merit. At that time the Bodhisatta, having been born in the realm of pigeons, made his dwelling there. Then a certain greedy crow, going by the top of the kitchen, having seen various kinds of fish and meat dishes, overcome by craving, having thought "In dependence on whom indeed might I be able to obtain permission?" having seen the Bodhisatta, having made the conclusion "In dependence on this one it is possible," at the time of his going to the forest for food, followed closely behind him. Then the Bodhisatta said to him: "We indeed, crow, have a different food resort, and you too have a different food resort; why indeed do you follow me?" "Your conduct, master, pleases me; I too, having become one of the same food resort as you, wish to attend upon you." The Bodhisatta accepted. He, as if foraging together with him in the same food resort in the feeding ground, having drawn back, having scattered a heap of cow dung, having eaten the insects, having filled his belly, having approached the Bodhisatta, said: "You keep foraging for so long a time; surely it is proper to know the measure in food; come, let us go not too late." The Bodhisatta, having taken him, went to the dwelling place. The cook, thinking "Our pigeon has come having brought a companion," placed a chaff-basket for the crow as well. The crow too lived for four or five days in that very same manner.

Then one day much fish and meat was brought for the millionaire; the crow, having seen that, overcome by greed, lay down groaning from the time of dawn. Then on the following day the Bodhisatta said to him: "Come, my dear, let us depart for food." "You go; I have a suspicion of indigestion." "My dear, for crows there is no such thing as indigestion; for only as much as a lamp wick remains a little while in your belly, the rest is digested as soon as it is swallowed; do as I say; do not do thus having seen this fish and meat." "Master, what indeed is this you say? It is just a suspicion of indigestion for me." "If so, be heedful" - having thus admonished him, the Bodhisatta departed.

The cook too, having prepared various kinds of fish and meat dishes, removing sweat from his body, stood at the kitchen door. The crow, thinking "This is now the time to eat meat," having gone, sat down on top of the sauce-straining pot. The cook, having heard the sound "kirī," having turned back and looking, having seen the crow, having entered, having seized him, having plucked the hair from his entire body, having left a crest on his head, having ground ginger, pepper and so on, having mixed them with buttermilk, saying "You make our millionaire's fish and meat into leftovers," having smeared it over his entire body, having tossed him, he dropped him into the nest-

basket; intense pain arose. The Bodhisatta, having come from the feeding ground, having seen him groaning, making a jest, spoke the first verse -

- 70.** "What is this crested crane, a thief, granddaughter of the cloud-jumper?  
Come down here, crane, my friend the crow is fierce."

Therein, "what is this crested crane" - he addresses that crow, asking "Who is this crested crane?" because of the white colour of its body smeared with thick buttermilk, and because of a crest having been placed on its head. "A thief" - he says "a thief" because of having entered the family house without the permission of the family, or because of having entered the basket against the crow's wishes. "Granddaughter of the cloud-jumper" - "jumper" is called the cloud, because of jumping in the sky; and cranes conceive through the sound of thunder, thus the sound of thunder is the father of cranes, and the cloud is the grandfather. Therefore he said "granddaughter of the cloud-jumper." "Come down here, crane" means hey, crane, come here from there. "My friend the crow is fierce" means my friend, the owner of the basket, the crow, is fierce and harsh; he, having come, having seen you, having pecked with his beak resembling a lance, would bring you to the destruction of life; therefore, as long as the crow does not come, descend from the basket and come here, run away quickly - thus he says.

Having heard that, the crow spoke the second verse -

- 71.** "I am not a crested crane, I am a greedy crow;  
Not having heeded your word, see, I have come back reaped."

Therein, "come back" means you have now come back from the feeding ground, see me reaped: this is the meaning.

Having heard that, the Bodhisatta spoke the third verse -

- 72.** "You will commit offence again, my dear, for your character is such;  
For human wealth is not easily enjoyed by birds."

Therein, "you will commit offence again, my dear" means: my dear crow, you again will obtain just such suffering; there is no release for you by this much. Why? "For your character is such" means evil, since your habitual conduct is such as is suitable only for the achievement of suffering. "For human" means: human beings are of great merit; for animals there is no such merit; therefore human wealth is not enjoyed by an animal, a bird.

And having said thus, the Bodhisatta, thinking "From now on it is not possible for me to live here," having flown up, went elsewhere. The crow too, groaning, died right there.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the greedy monk became established in the fruition of non-returning. "At that time the greedy crow was the greedy monk, but the pigeon was myself."

*The Commentary on the Greedy Birth Story is the fourth.*

### 275. Commentary on the Rucira Jātaka

"The beautiful crane desires a body" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain greedy monk. Both stories are just similar to the former, and so are the verses.

73. "The beautiful crane desires a body in the crow's nest;  
The fierce crow is my friend, whose nest this is.
74. "Do you not know me, my dear, twice-born one who feeds on millet?  
Not having heeded your word, see, I have come back reaped."
75. "You will commit offence again, my dear, for your character is such;  
For human wealth is not easily enjoyed by birds." -

The verses are indeed alternate ones.

Therein, "beautiful" he speaks with reference to the white colour due to the body being smeared with buttermilk. "Beautiful" means lovely to behold, white: this is the meaning. "In the crow's nest" means in the crow's nest. "Kākaniḍḍhasmi" is also a reading. "Twice-born" - the crow addresses the pigeon. "One who feeds on millet" means one who feeds on grass seeds. By the mention of millet, all grass seeds are included herein. Here too the Bodhisatta, thinking "It is not possible now from this time onwards for me to live here," having flown up, went elsewhere.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the greedy monk became established in the fruition of non-returning. "At that time the greedy crow was the greedy monk, but the pigeon was myself."

*The Commentary on the Pleasant Birth Story is the fifth.*

### 276. Commentary on the Kurudhamma Jātaka

"Your faith and morality" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to a certain monk who killed a swan. Two friends dwelling in Sāvattī, having gone forth as monks, having obtained full ordination, mostly went about together. They, one day, having gone to the Aciravatī, having bathed, warming themselves in the sunshine on a sandy bank, stood engaged in memorable talk; at that moment two swans were going through the sky. Then one young monk, having taken a pebble, said "I shall strike the eye of one young swan," the other said "You will not be able to." "Let be the eye on this side; I shall strike the eye on the other side." "This too you will not be able to do." "If so, watch!" Having taken a three-cornered pebble, he threw it behind the swan. The swan, having heard the sound of the pebble, having turned back, looked; then the other, having taken a round pebble, having struck it in the eye on the other side, caused it to come out through the near eye. The swan, crying out, having turned over, fell right at their feet. Monks standing here and there, having seen this, having come, having said "Friends, having gone forth in such a Dispensation leading to liberation, an unsuitable thing has been done by you in committing the killing of a living being," having taken them, showed them to the Truth-finder. The Teacher, having asked "Is it true that the killing of a living

being was done by you, monk?" when it was said "It is true, venerable sir," having said "Monk, why, having gone forth in such a Dispensation leading to liberation, did you do thus? The wise ones of old, when a Buddha had not arisen, while living in the midst of a house in a defiled dwelling, had remorse even in trifling matters; but you, having gone forth in such a Dispensation leading to liberation, did not have even a bit of remorse. Should not a monk be restrained in body, speech, and mind?" brought up the past.

In the past, in the Kuru country, in the city of Indapatta, when Dhanañcaya the Korabyan was exercising kingship, the Bodhisatta, having taken conception in the womb of his chief queen, gradually having attained discretion, having learnt all the crafts at Takkasilā, having been installed in the viceroyalty by his father, afterwards, by the elapse of his father, having attained the kingdom, without disturbing the ten duties of a king, practised the Kuru observances. The Kuru observances means the five precepts; the Bodhisatta, having made them pure, guarded them. And just as the Bodhisatta, so too his mother, the chief queen, the younger brother, the viceroy, the brahmin chaplain, the land-surveyor, the minister, the charioteer, the millionaire, the grain-measurer, the chief minister, the doorkeeper, the city-belle, and the courtesan - thus these.

"The king, the mother, the queen, the viceroy, the chaplain;  
The land-surveyor, the charioteer, the millionaire, the grain-measurer, the  
doorkeeper, likewise;  
The courtesan - eleven persons, established in the Kuru observances."

Thus all these too, having made them pure, observed the five precepts. The king, having had six alms-halls built at the four city gates, in the middle of the city, and at the door of his dwelling, distributing six hundred thousand in wealth daily, having made the entire Indian subcontinent ploughless, gave gifts; and his disposition towards giving and his delight in giving spread throughout the entire Indian subcontinent. At that time, in the Kāliṅga country, in the city of Dantapura, the Kāliṅga king exercised kingship. In his country the rain god did not rain; when it did not rain, in the entire country famine arose, and through the failure of food, disease arose among the people; the fear of drought, the fear of famine, and the fear of disease - three fears arose. The people, destitute, having taken children in their hands, wandered here and there.

The inhabitants of the entire country, having come together, having gone to Dantapura, raised an outcry at the king's gate. The king, standing leaning against a window, having heard that sound, asked "Why are these crying out?" "Great king, three fears have arisen in the entire country; the rain god does not rain, the crops have failed, famine has arisen. The people, with poor food, overcome by disease, destitute, having taken their sons in their hands, wander about. Make the rain god rain, great king!" "What did the ancient kings do when the rain god did not rain?" "The ancient kings, great king, when the rain god did not rain, having given gifts, having determined the Observance, having undertaken the precepts, having entered the royal bedchamber, lie down for seven days on a grass mat; then the rain god rains." The king, having accepted saying "Very well," did so. Even this being so, the rain god did not rain.

The king asked the ministers - "I have done the duty that should be done; the rain god does not rain; what shall we do?" "Great king, in the city of Indapatta, King Dhanañcaya of the Korabyas has a state elephant named Añjanavaṇṇa; we shall bring it; this being so, the rain god will rain." "That king is endowed with soldiers and vehicles, difficult to overcome; how shall we bring his elephant?" "Great king, there is no need for battle with him. That king is disposed towards giving, delighting in giving; when asked, he would even cut off his decorated head and give it, even pluck out his eyes endowed with confidence and give them, even hand over the entire kingdom and give it; regarding the elephant there is nothing at all to be said; inevitably, when asked, he will give it." "But who are able to request it?" "Brahmins, great king." The king, having summoned eight brahmins from a brahmin village, having shown them honour and respect, sent them for the purpose of requesting the elephant. They, having taken expenses, having assumed the appearance of travellers, staying only one night everywhere, having gone with a swift journey, for a few days having eaten at the alms-halls at the city gate, having nourished their bodies, asked "When will the king come to the place of giving?" The people said "He comes on three days of the fortnight - the fourteenth, the fifteenth, and the eighth; but tomorrow is the full-moon day, therefore he will come tomorrow."

The brahmins, on the following day, having gone right early, stood at the eastern gate. The Bodhisatta, right early, having bathed, anointed on his body, adorned with all ornaments, mounted upon the back of the decorated excellent elephant, having gone to the alms-hall through the eastern gate with a great retinue, having descended, having given food with his own hand to seven or eight persons, having said "Give in this very manner," having mounted the elephant, went to the southern gate. The brahmins, not obtaining an opportunity at the eastern gate because of the strength of the guard, having gone to the southern gate itself, looking out for the king coming, standing at an elevated place not too far from the gate, when the king arrived, having raised their hands, hailed him with victory saying "Victory to you, great king." The king, having turned the elephant back with a diamond goad, having gone to their presence, asked "Dear brahmins, what do you wish?" The brahmins, praising the virtues of the Bodhisatta, spoke the first verse -

**76.** "Having known your faith and morality, O lord of people;  
We bartered your praise with the collyrium-coloured one, in Kāliṅga."

Therein, "faith" means trustworthy faith by way of believing in the fruits of action. "Morality" means the morality of restraint, the morality of non-transgression. "Praise" - at that time, in that country, it is called "gold"; and this is merely the heading of the teaching. But by this term, all wealth and grain such as unwrought gold, gold, and so on is included. "With the collyrium-coloured one" means with this elephant of yours, having a colour similar to a heap of collyrium. "In Kāliṅga" means in the presence of the Kāliṅga king. "We bartered" means we took by way of exchange, or we put into the belly by way of use - this is the meaning. "Se" is merely a particle. This is what is meant - For we, O lord of people, having known your faith and morality, thinking "Certainly a king thus accomplished in faith and morality, when asked, will give the collyrium-coloured elephant," having said "We shall bring you an elephant" in the presence of the Kāliṅga king with this collyrium-coloured one as if it were our own

property, we bartered much wealth and grain, exchanged it, and put it into the belly. Thus carrying that, we have come here. What should be done therein, may the king know.

Another method - Having heard your faith and your praise reckoned as the virtue of morality, thinking "The king is of lofty virtue; even when asked for his life, he would give it, how much more an animal, an elephant" - thus in the presence of the Kālīṅga king, with this collyrium-coloured one, we bartered your praise, we bartered, we weighed it; therefore we have come here.

Having heard that, the Bodhisatta, having consoled them saying "If, brahmins, having exchanged this elephant, you have consumed the wealth, do not worry about what has been happily consumed; I shall give you the elephant just as it is adorned," spoke the other two verses -

77. "Those who are dependants and those who are not dependants, whoever here goes with a purpose;  
All of them should not be refused, this is the word of the first teachers.
78. "I give you, brahmins, this elephant, worthy of a king, fit for royal use, famous;  
Adorned, covered with a golden net, with its driver - go wherever you wish."

**77-78.** Therein, "those who are dependants and those who are not dependants" means those living in dependence on a person, who are to be maintained with food such as rice gruel and cooked rice and so on, are "dependants"; the others, because they are not to be so maintained, are "non-dependants." But here the elision of the vowel "a" should be understood by way of euphonic conjunction. To this extent, all beings have been shown divided into two portions by way of those living in dependence on oneself and those not living in dependence on oneself. "Whoever here goes with a purpose" means among those beings, here in the world of the living, whatever being goes to whatever person with some expectation or another. "All of them should not be refused" means those who thus go with a purpose, even if they are many, nevertheless all of them should not be refused by that person; the meaning is they should not be rejected thus: "Go away, I shall not give to you." "This is the word of the first teachers" means the first teachers are called mother and father; this is their word. It explains that "Thus I was trained by my mother and father."

"I give you, brahmins, this elephant" means since this is the word of our first teachers, therefore I, brahmins, give you this elephant. "Worthy of a king" means befitting a king. "Fit for royal use" means for royal enjoyment. "Famous" means accomplished with retinue; it is said that in dependence on that elephant, five hundred families of elephant keepers, elephant physicians and so on lived; the meaning is I give it to you together with them indeed. "Adorned" means adorned with various kinds of elephant ornaments. "Covered with a golden net" means covered with a golden net. "With its charioteer" means whatever charioteer, elephant keeper, teacher it has, I give it together with him indeed; therefore, being with its charioteer, having taken this elephant with its retinue, go wherever you wish.

Thus the Great Being, while still seated on the excellent back of the elephant, having given by word, again having descended from the elephant's back, having said "If

there is an unadorned place, having adorned it, I shall give it," while going around it three times keeping it on the right, having reflected, not seeing an unadorned place, having placed its trunk in the hands of the brahmins, having poured water scented with flowers and perfume from a golden water-pot, he gave it. The brahmins, having received the elephant with its retinue, seated on the elephant's back, having gone to Dantapura, gave the elephant to the king; even when the elephant had arrived, the rain god did not rain at all. The king, asking further "What indeed is the reason?" having heard "King Dhanañcaya the Korabyan guards the Kuru observances; therefore in his country the rain god rains every half-month and every ten days; and this is the power of the king's virtues; but how great could the virtues of this animal be?" sent brahmins and ministers saying "If so, having sent back the elephant just as it is adorned, with its retinue, having given it to the king, whatever Kuru observances he guards, having written them on a golden slab, bring them." They, having gone, having handed over the elephant to the king, said "Sire, even when this elephant has come, the rain god does not rain in our country; you, it is said, guard what are called the Kuru observances; our king too, wishing to guard them, has sent us saying 'Having written them on this golden slab, bring them.'" "Give us the Kuru observances." "Dear sons, truly I do guard these Kuru observances, but now I have remorse regarding them; that Kuru observance does not satisfy my mind; therefore it is not possible to give them to you."

But why does that morality not satisfy the king? At that time, it is said, for kings there is a festival that takes place every third year in the month of Kattika; while celebrating that festival, kings, adorned with all ornaments, having assumed the appearance of gods, standing near a demon named Cittarāja, throw decorated arrows adorned with flowers in the four directions. This king too, while celebrating that occasion, standing on one side of a lake near the demon Cittarāja, having thrown decorated arrows in the four directions, having seen the three arrows that had gone to the remaining directions, did not see the arrow thrown onto the surface of the water. The king had remorse thinking "Could the arrow thrown by me have fallen on the body of a fish?" with reference to a breach of morality through the action of killing a living being; therefore the morality does not satisfy him. He speaks thus: "Dear sons, I have remorse regarding the Kuru observances; but my mother guards them well-guarded; take them in her presence." "Great king, you do not have the volition 'I shall kill a living being'; without that, there is no killing of living beings; give us the Kuru observances guarded by yourself." "If so, write them down" - he had them inscribed on a golden slab: Having had inscribed "A living being should not be killed, what is not given should not be taken, there should be no wrong conduct in sensual pleasures, falsehood should not be spoken, intoxicants should not be drunk," he said "Even this being so, it does not satisfy me; take them in my mother's presence."

The messengers, having paid homage to the king, having gone to her presence, said "Queen, you, it is said, observe the Kuru observances; give them to us." "Dear sirs, truly I observe the Kuru observances, but now remorse has arisen in me regarding them; those Kuru observances do not please me; therefore it is not possible to give them to you." She, it is said, had two sons; the elder was the king, the younger was the viceroy. Then a certain king sent to the Bodhisatta sandalwood essence worth a hundred thousand and a golden garland worth a thousand. He, thinking "I shall venerate my mother," sent all that to his mother. She thought - "I neither anoint

myself with sandalwood nor wear a garland; I shall give them to my daughters-in-law." Then this occurred to her - "My elder daughter-in-law is a lady of authority, established in the position of queen-consort; to her I shall give the golden garland. But the younger daughter-in-law is poor; to her I shall give the sandalwood essence." She, having given the golden garland to the king's queen and the sandalwood essence to the viceroy's wife, having given, remorse arose in her: "I observe the Kuru observances; the state of being poor or not poor of these two is immeasurable to me; but to perform the act of respect to the elder is fitting for me. Could it be that my morality is broken because of not having done that?" Therefore she spoke thus. Then the messengers said to her "What is one's own property is given according to one's liking; you, making remorse even over this much, what other evil will you do? Morality is not broken by such a thing; give us the Kuru observances." Having said this, having taken them in her presence too, they inscribed them on a golden slab.

"Dear sirs, even this being so, it indeed does not please me; but my daughter-in-law observes them well; take them in her presence." When thus spoken to, having approached the queen-consort, they requested the Kuru observances in the former method itself. She too, having spoken in the former method itself, said "Now morality does not please me; therefore it is not possible to give them to you." She, it is said, one day, standing at a latticed window, having seen the viceroy seated on the back of an elephant behind the king who was circumambulating the city, having aroused greed, thought "If I were to make intimacy with this one, after my husband's passing, established in the kingdom, he would look after me." Then remorse arose in her: "I, while observing the Kuru observances, being a married woman, under the power of mental defilements, looked at another man; my morality must be broken." Therefore she spoke thus. Then the messengers said to her "Adultery, lady, does not occur by the mere arising of a thought; you, making remorse even over this much, what transgression will you commit? Morality is not broken by this much; give us the Kuru observances." Having said this, having taken them in her presence too, they inscribed them on a golden slab.

"Dear sirs, even this being so, it indeed does not please me; but the viceroy observes them well; take them in his presence." When thus spoken to, having approached the viceroy, they requested the Kuru observances in the former method itself. He, however, when going in the evening to attend upon the king, having reached the royal courtyard by chariot itself, if he wished to eat in the king's presence and sleep right there, he would throw the reins and the goad inside the carriage. By that signal the people, having departed, on the following day, having gone right early, stood looking out for his departure. The charioteer too, having looked after the chariot, on the following day, right early, having taken it, stood at the king's gate. If he wished to depart at that very moment, having placed the reins and the goad inside the chariot itself, he would go to attend upon the king. The great multitude, by that signal, thinking "He will depart just now," stood right at the king's gate. One day, having done thus, he entered the king's dwelling; just as he had entered, the sky rained. The king, saying "The sky is raining," did not allow him to depart; he ate right there and lay down to sleep. The great multitude, thinking "Now he will depart," stood the whole night getting wet. The viceroy, on the second day, having departed, having seen the great multitude standing drenched, remorse arose in him: "I, while observing the Kuru observances, have wearied this many people; my morality must be broken." On

account of that, having said to those messengers "Truly I observe the Kuru observances, but now I have remorse; therefore it is not possible to give them to you," he reported that matter. Then the messengers said to him "You, Sire, did not have the thought 'Let them become weary'; an action without volition does not exist; for those making remorse even over this much, how will there be a transgression for you?" Having said this, having taken the morality in his presence too, they inscribed it on a golden slab.

"Even this being so, it indeed does not please me; but the chaplain observes them well; take them in his presence." When thus spoken to, having approached the chaplain, they requested them. He too, one day, while going to attend upon the king, having seen on the road a chariot of the colour of the young sun sent by a certain king to that king, having asked "Whose is this chariot?" having heard "It has been brought for the king," having thought "I am old; if the king were to give me this chariot, I could travel about comfortably having mounted it," he went to attend upon the king. When he was standing after having made the king victorious, they showed the king's chariot. The king, having seen it, said "This chariot is exceedingly beautiful; give it to the teacher." The chaplain did not wish it; even though being told again and again, he simply did not wish it. Why? For thus it occurred to him - "I, while observing the Kuru observances itself, aroused greed for what belongs to another; my morality must be broken." He, having explained that matter, said "Dear sirs, I have remorse regarding the Kuru observances; that practice does not please me; therefore it is not possible to give them." Then the messengers said to him "Sir, morality is not broken by the mere arising of greed; you, making remorse even over this much, what transgression will you commit?" Having said this, having taken the morality in his presence too, they inscribed it on a golden slab.

When told "Even this being so, it indeed not pleases me; but the land-surveyor, the minister, observes well; take them in his presence," they approached him too and requested. He too, one day, while measuring a field in the countryside, having tied a rope to a stick, having had one end held by the field-owner, held one end himself; the stick tied to the end of the rope held by him reached the middle of the hole of a certain crab. He thought - "If I lower the stick into the hole, the crab inside the hole will perish. But if I do it further out, the king's property will perish. If I do it closer in, the householder's property will perish; what indeed should be done?" Then this occurred to him - "There must be a crab in the hole; if there were one, it would be apparent; right here I shall lower it" - he lowered the stick into the hole, and the crab made the sound "kirī." Then this occurred to him - "The stick must have descended on the crab's back; the crab must be dead; and I observe the Kuru observances; on account of that, my morality must be broken." He, having related that matter, said "For this reason I have remorse regarding the Kuru observances; on account of that, it is not possible to give to you." Then the messengers said to him "You have no thought 'Let the crab die'; an action without volition does not exist. You, making remorse even by this much, what transgression will you commit?" Having said this, having taken the morality in his presence too, they inscribed it on a golden slab.

When told "Even this being so, it indeed not pleases me; but the charioteer observes well; take them in his presence," they approached him too and requested. He one day took the king by chariot to the pleasure grove. The king, having played there during

the day, having departed in the evening, mounted the chariot; while he had not yet reached the city, at the time of sunset a cloud arose. The charioteer, out of fear of the king getting wet, gave the goad-signal to the Sindh horses. The Sindh horses rushed forward with speed. And from then on, even when going to the pleasure grove, even when coming from there, having reached that place, they go and come with speed. Why? It is said that this occurred to them: "At this place there must be danger; on account of that, our charioteer then gave the goad-signal." The charioteer too, this occurred to him - "Whether the king gets wet or does not get wet, there is no fault of mine; but I gave the goad-signal to the well-trained Sindh horses at an improper place; on account of that, these now, running again and again, become wearied; and I observe the Kuru observances; on account of that, my morality must be broken." He, having related that matter, said "For this reason I have remorse regarding the Kuru observances; on account of that, it is not possible to give to you." Then the messengers, having said to him "You have no thought 'Let the Sindh horses become wearied'; an action without volition does not exist; and you, making remorse even by this much, what transgression will you commit?" having taken the morality in his presence, inscribed it on a golden slab.

When told "Even this being so, it indeed not pleases me; but the millionaire observes well; take them in his presence," they approached him too and requested. He too, one day, having gone to his own rice field where the rice ears had emerged from the sheath, having reviewed it, while returning, thinking "I shall have a garland of paddy tied," having had one fistful of rice ears taken, had it tied to a post. Then this occurred to him - "From this field the king's share is to be given by me; from the field where the share has not yet been given, a fistful of rice ears has been caused to be taken by me; and I observe the Kuru observances; on account of that, my morality must be broken." He, having related that matter, said "For this reason I have remorse regarding the Kuru observances; on account of that, it is not possible to give to you." Then the messengers, having said to him "You have no thought of theft; without that, taking what is not given cannot be declared; you, making remorse even by this much, what belonging to another will you take?" having taken the morality in his presence too, inscribed it on a golden slab.

"Even this being so, it indeed not pleases me; but the grain-measurer, the chief minister, observes well; take them in his presence" - when thus told, they, having approached him too, requested. It is said that he, one day, having sat down at the granary door, while having the paddy measured as the king's share, having taken paddy from the unmeasured heap of paddy, set aside a mark; at that moment the sky rained. The chief minister, having counted the marks, having said "The measured paddy is so much," having collected the mark-paddy, having put it into the measured heap, having gone quickly, having stood at the gateway, thought - "Was the mark-paddy put by me into the measured paddy heap, or into the unmeasured heap?" Then this occurred to him - "If it was put by me into the measured paddy heap, without reason the king's property has been increased and the householders' property has been destroyed; and I observe the Kuru observances; on account of that, my morality must be broken." He, having related that matter, said "For this reason I have remorse regarding the Kuru observances; on account of that, it is not possible to give to you." Then the messengers, having said to him "You have no intention to steal; without

that, taking what is not given cannot be declared; even by this much making remorse, will you take the property of another?" having taken morality in his presence too, inscribed it on a golden slab.

"Even this being so, it indeed not pleases me; but the doorkeeper observes well; take them in his presence" - when thus told, they, having approached him too, requested. He too, one day, at the time of closing the city gate, proclaimed a sound three times. Then a certain poor man, having gone to the forest together with his younger sister for the purpose of firewood and leaves, turning back, having heard that sound, having taken his sister, reached the gate with speed. Then the doorkeeper said to him "Do you not know of the existence of the king in the city? Do you not know that 'The gate of this entire city is being closed'? Having taken your own woman, you go about the day playing amorous sport in the forest." Then, when the other said to him "She is not my wife, master; she is my sister," this occurred to him - "Indeed a groundless thing was done by me, speaking of his sister as his wife; and I observe the Kuru observances; on account of that, my morality must be broken." He, having related that matter, said "For this reason I have remorse regarding the Kuru observances; on account of that, it is not possible to give to you." Then the messengers, having said to him "That was said by you with such a perception; herein there is no breach of morality for you; even by this much being scrupulous, will you commit a deliberate lie regarding the Kuru observances?" having taken morality in his presence too, inscribed it on a golden slab.

"Even this being so, it indeed not pleases me; but the courtesan observes well; take them in her presence" - when thus told, they, having approached her too, requested. She refused in the same manner as before. Why? It is said that Sakka, the lord of the gods, thinking "I shall test her morality," having come in the appearance of a young man, having said "I shall come back," having given a thousand, having gone to the heavenly world itself, did not come for three years. She, out of fear of breach of morality, for three years did not accept even so much as a betel leaf from the hand of another man; she, gradually having become destitute, thought - "Three years have passed since the man who gave me a thousand departed without coming back; I have become destitute; I am not able to manage a livelihood; from now on it is fitting for me, having reported to the ministers of judgment, to take wages." She, having gone to the judgment, said "Master, it has been three years since the man who gave wages and departed; I do not even know whether he is dead; I am not able to manage a livelihood; what shall I do, master?" "What will you do when he has not come for three years? From now on, take wages." As she, having obtained the judgment, was coming out from the judgment itself, one man offered her a bag of a thousand.

At the time of stretching out her hand for the purpose of taking it, Sakka showed himself. She, having seen him, saying "The man who gave me a thousand at the end of three years has come; dear sir, I have no need of your coins," drew back her hand. Sakka, having created from his own body itself, blazing like a young sun, stood in the sky; the whole city assembled. Sakka, in the midst of the great multitude, having given the exhortation "I gave a thousand at the end of three years by way of testing her; those who guard morality should guard it being of such a kind," having filled her dwelling with the seven kinds of precious things, having instructed her "From now on be diligent," went to the heavenly world itself. For this reason she refused, saying "I

stretched out my hand for wages being offered by another without even having let the received wages become exhausted; for this reason morality does not please me; on account of that, it is not possible to give to you." Then the messengers, having said to her "By the mere stretching out of the hand there is no breach of morality; this morality is indeed the supreme purity," having taken morality in her presence too, inscribed it on a golden slab.

Thus, having inscribed the morality of observance of these eleven persons on golden slabs, having gone to Dantapura, having given the golden slab to the Kālīṅga king, they reported that news. The king, conducting himself in that Kuru observance, fulfilled the five precepts. At that moment, in the entire Kālīṅga country the rain god rained, the three fears were allayed, the country was secure and had plenty of food. The Bodhisatta, having performed meritorious deeds such as giving for as long as life, together with his retinue, filled the city of heaven.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka. "At the conclusion of the truths, some became stream-enterers, some once-returners, some non-returners, some Worthy Ones." In the connection of the Jātaka however -

"The courtesan was Uppalavaṇṇā, Puṇṇa was the doorkeeper at that time; Kaccāyana was the rope-holder, Moggallāna was the measure-maker.

"Sāriputta was then the millionaire, and Anuruddha was the charioteer; The Elder Kassapa was the brahmin, the wise Nanda was the viceroy.

"The queen was Rāhula's mother, Queen Māyā was the mother who gave birth;

The Kuru king was the Bodhisatta, thus remember the Jātaka."

*The Commentary on the Kuru Dhamma Birth Story is the sixth.*

## 277. Commentary on the Romaka Jātaka

"More than fifty years" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to the endeavouring for the murder of the Blessed One. The present story is clear in itself.

But in the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a pigeon, surrounded by many pigeons, made his dwelling in a mountain cave in the forest. A certain hermit also, accomplished in morality, not far from the dwelling place of those pigeons, in dependence on a borderland village, having built a hermitage, made his dwelling in a mountain cave. The Bodhisatta, now and then having come to his presence, hears what was fit to be heard. The hermit, having dwelt there for a long time, departed; then another fraudulent matted-hair ascetic, having come, made his dwelling there. The Bodhisatta, surrounded by pigeons, having approached him, having paid homage, having exchanged friendly welcome, having wandered about in the hermitage grounds, having taken food near the mountain grotto, in the evening goes to his own dwelling place. The fraudulent hermit dwelt there for more than fifty years.

Then one day the people dwelling in the borderland village, having prepared pigeon meat, gave it to him. He, being bound there by craving for flavour, having asked "What meat is this called?" having heard "Pigeon meat," thought - "Many pigeons come to my hermitage; having killed them, it is fitting to eat the meat." He, having brought rice, ghee, curds, milk, pepper and so on, having placed them to one side, having concealed a club with the corner of his robe, looking out for the arrival of the pigeons, sat at the door of the hermitage. The Bodhisatta, surrounded by pigeons, having come, having observed the wicked behaviour of that fraudulent matted-hair ascetic, thinking "This wicked hermit is seated in a different manner; has he perhaps eaten the meat of those of our own kind? I shall investigate," having stood downwind, having smelled his body odour, thinking "This one wishes to kill us and eat the meat; it is not fitting to go to his presence," having taken the pigeons, having retreated, he wandered about. The hermit, having seen him not coming, having thought "Having spoken sweet talk together with them, having killed them when they have approached through trust, it is fitting to eat the meat," spoke the former two verses -

79. "More than fifty years, we have lived in the cave of the rock, O dove;  
Without hesitation, with perfectly calmed minds, these egg-born ones used to  
come within reach of my hand before.
80. "Why now are these twice-born birds so eager, O bent-necked one, that they  
resort to another mountain grotto?  
Surely they do not regard me as before, or perhaps these are not those who  
dwelt away for a long time."

**79-80.** Therein, "samādhikāni" means exceeding. "Romakā" - born from Rumā, he addresses the Bodhisatta, the pigeon, because of having eyes and feet of the same colour as well-washed coral. "Asaṅkamānā" means thus, while we were dwelling in this mountain cave for more than fifty years, these egg-born ones, not having made any suspicion towards me even for a single day, having been with perfectly calmed minds, formerly used to come within reach of my hand, within the space of stretching out the hand - this is the meaning.

"Tedāni" means they now. "Vakkaṅgā" - he addresses the Bodhisatta; but indeed all birds, because at the time of flying up they bend their neck crooked and fly up, are called "vakkaṅgā." "For what purpose" means seeing for what reason? "Zealous" means having become dissatisfied in appearance. "Mountain grotto" means another mountain grotto apart from the mountain. "As before" explains: just as formerly these birds, having respected me and having held me dear, regard me, so now surely they do not regard me; the ascetic who formerly dwelt here was one person, this one is another - methinks these regard me thus. "Having dwelt away for a long time, or perhaps these are not those" - he asks: do these, having been away for a long time, because of having come after the elapse of a long period, not recognise me as "this is that very one," or are those who had perfectly calmed minds towards us not these, but rather other visiting birds - why do these not approach me?

Having heard that, the Bodhisatta, having departed and standing right there, spoke the third verse -

- 81.** "We know that, we are not bewildered, you are that very one, we are yours,

not others;

And your mind is corrupted towards these people, for livelihood, therefore we are frightened of you."

Therein, "we are not bewildered" means we are not confused, not heedless. "And your mind is corrupted towards these people" means you are that very one, we too are yours indeed, we do not recognise that; but rather your mind is corrupted towards these people, arisen to kill us. "For livelihood" means a hermit gone forth for the sake of livelihood, a corrupted hermit. "Therefore we are frightened of you" means for that reason we are frightened of you, we fear you, we do not approach you.

The fraudulent hermit, thinking "I am known by these," having thrown the club and having missed, said "Go for now, I have missed you." Then the Bodhisatta said to him "You have missed me for now, but you will not miss the four realms of misery. If you dwell here, having informed the villagers 'This is a thief,' I shall have you seized. Flee quickly!" Having thus threatened him, he departed. The fraudulent matted-hair ascetic was unable to dwell there and went elsewhere.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time the fraudulent hermit was Devadatta, the former virtuous hermit was Sāriputta, but the chief of the pigeons was myself."

*The Commentary on the Romaka Birth Story is the seventh.*

## **278.** The Commentary on the Mahiṃsarāja Jātaka

"For what purpose" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain greedy monkey. It is said that in Sāvattthī, in a certain family, a certain greedy monkey that was kept as a pet, having gone to the elephant stable, having sat on the back of a certain virtuous elephant, defecated and urinated, and walked up and down on its back. The elephant, because of his own state of being virtuous and accomplishment of patience, did nothing. Then one day, in the place of that elephant, another wicked young elephant stood. The monkey, with the perception "This is that very one," climbed upon the back of the wicked elephant. Then he, having seized him with his trunk, having placed him on the ground, having stepped on him with his foot, crushed him to pieces. That incident became well-known in the community of monks. Then one day the monks raised up a discussion in the Teaching hall - "Friend, it is said that the greedy monkey, with the perception of the virtuous elephant, climbed upon the back of the wicked elephant, and then he brought him to the destruction of life." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, is this greedy monkey of such character; from ancient times he was of such character indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the buffalo realm in a region of the Himalayas, having come of age, endowed with strength, of large body, wandering about at mountain feet, overhanging cliffs, mountain fortresses, and forest thickets, having seen a pleasant tree-root, having taken food, during the day he stood at that tree-root. Then a certain greedy monkey, having descended from the tree, having climbed upon his back, having defecated and urinated, grabbing onto the horns, hanging down, having

seized the tail, swinging to and fro, played. The Bodhisatta, through the accomplishment of patience, friendliness, and compassion, did not pay attention to that misconduct of his; the monkey again and again did the same thing. Then one day a deity dwelling in that tree, having stood on the tree trunk, having said to him "O king of buffaloes, why do you endure the contempt of this wicked monkey? Restrain him!" making known this meaning, spoke the former two verses -

82. "For what purpose, concerning the fickle-minded traitor;  
As if from one who gives all desires, do you endure this suffering?

83. "Strike him down with your horn, and trample him with your foot;  
Fools would become even more angry, if there were no one to restrain them."

**82-83.** Therein, "for what purpose" means dependent on what reason indeed, seeing what. "Traitor" means of one who betrays friends. "As if from one who gives all desires" means as if from a husband who gives all desires. "Do you endure" means you bear with. "And trample him with your foot" means and trample him with your foot, with the sharp tip of the hoof, so that he dies right here. "Fools even more" means it explains that if there were no one to restrain them, foolish ignorant beings would again and again become angry, would strike, would vex.

Having heard that, the Bodhisatta said: "O tree-spirit, if I, being superior to this one in birth, clan, strength and so on, will not endure his offence, how will my wish reach accomplishment? But this one, imagining others too to be like me, will engage in such misconduct; thereupon, those fierce and violent ones towards whom he will act thus, they themselves will kill him. That killing of him by others will be my liberation from suffering and from killing living beings" - having said this, he spoke the third verse -

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

But after the lapse of a few days, the Bodhisatta went elsewhere. Another fierce buffalo, having come there, stood. The wicked monkey, with the perception "this is that very one," having climbed upon his back, engaged in the same misconduct. Then he, shaking him off, having thrown him to the ground, having pierced his heart with his horn, having trampled him with his hooves, crushed him to pieces.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time the fierce buffalo was this wicked elephant, the wicked monkey is now this monkey, but the virtuous king of buffaloes was myself."

*The Commentary on the Buffalo King Birth Story is the eighth.*

## **279.** Commentary on the Satapatta Jātaka

"Just as a young man on the road" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Paṇḍuka and Lohitaka. For of the group of six, two persons, Mettiya and Bhūmajaka, dwelt in dependence on Rājagaha; two, Assaji and Punabbasuka, dwelt in dependence on Kīṭāgiri; but these two, Paṇḍuka and Lohitaka, dwelt in dependence on Sāvattihī in Jeta's Grove. They reopened a legal case that had been

settled according to the Teaching. Those too who were their intimate friends, having become their supporters, said "No, friends, you are not inferior to them in birth or in clan or in morality. If you give up your own view, they will overpower you all the more" and so on, and did not allow them to give up their view. On account of that, quarrels and disputes, strife, and contention arose. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the monks, having had Paṇḍuka and Lohitaka summoned, having asked "Is it true that you, monks, yourselves reopen legal cases and do not allow others to give up their views?" when it was said "It is true, venerable sir," having said "This being so, monks, your conduct is like the conduct of the woodpecker's young man," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a certain family in a small village of Kāśī, having come of age, not having earned a livelihood by farming, trading, and so on, having taken about five hundred thieves, having become their chief, earned his living by waylaying, housebreaking, and so on. At that time in Bārāṇasī, a certain householder, having given a thousand coins to a certain countryman, died without having had them collected back. Then his wife, at a later time, being sick, lying on her deathbed, having addressed her son, said "Dear son, your father, having given a thousand to a certain person, died without having had it brought back. If I too shall die, he will not give it to you. Go, while I am still living, have it brought back and take it." He, having accepted saying "Very well," having gone there, obtained the coins. Then his mother, having died, through affection for her son, was reborn as a spontaneously born female jackal on his route of return.

At that time, that chief of thieves, robbing those travelling on the road, stood with his band on that road. Then that female jackal, when her son had reached the outskirts of the forest, again and again blocking the road, prevented him, saying "Dear son, do not enter the forest; thieves are standing here; they will kill you and take the coins." He, not knowing that reason, having taken up clods and sticks, thinking "This wretched female jackal is blocking my road," having chased away his mother, entered the forest. Then a certain woodpecker bird, crying out "This man has a thousand coins in his hands; kill him and take those coins," plunged forth facing the thieves. The young man, not knowing the reason for what it had done, having thought "This is an auspicious bird; now there will be safety for me," having said "Cry, master, cry, master," raised his joined palms.

The Bodhisatta, one who understood the cries of all creatures, having seen the conduct of those two, thought - This female jackal must be his mother; therefore she, out of fear that "They will kill him and take the coins," prevents him. But this woodpecker must be an enemy; therefore he informed us "Kill him and take the coins." But this one, not knowing this matter, having threatened and chased away his well-wishing mother, with the perception "He wishes my welfare" towards the woodpecker who wishes his harm, raises his joined palms. Alas, how foolish is this one! For even for Bodhisattas, such great men, the taking of others' property occurs by way of taking an unfavourable rebirth-linking; they also say "by the fault of the stars."

The young man, having come, arrived at the boundary of the thieves' territory. The

Bodhisatta, having had him seized, asked "Where are you a resident of?" "I am a resident of Bārāṇasī." "Where did you go?" "In a certain small village there is a thousand to be received; I went there." "But did you obtain it?" "Yes, it was obtained." "By whom were you sent?" "Master, my father is dead, and my mother too is sick; she, thinking 'When I am dead, he will not obtain it,' sent me." "Do you now know the news of your mother?" "I do not know, master." "Your mother, when you had departed, having died, through affection for her son, having become a female jackal, frightened by the fear of your death, having blocked your path, tried to prevent you; you, having threatened her, chased her away; but the woodpecker bird is your adversary. He told us 'Kill this one and take the coins'; you, through your own foolishness, imagine your well-wishing mother as 'She wishes me harm,' and the ill-wishing woodpecker as 'He wishes me well.' That one has no gratitude whatsoever towards you, but your mother is of great virtue; take the coins and go" - thus he released him.

The Teacher, having brought this proclamation of the Teaching, having fully awakened, spoke these verses -

85. "Just as a young man on the road, a jackal roaming the forest;  
One who is well-wishing, making known, he imagines as ill-wishing;  
The ill-wishing woodpecker, he imagines as well-wishing.
86. "Just so here a certain person is such;  
Spoken to with words by those wishing his welfare, he takes them wrongly.
87. "Those who praise him, or extol him out of fear;  
He imagines them to be friends, like the young man with the woodpecker."

**85-87.** Therein, "by those wishing welfare" means by those wishing welfare and growth. "A word was spoken" means exhortation and instruction bringing welfare and happiness was spoken. "Accepts wrongly" means not accepting the exhortation, taking it as "This does not bring me benefit, this brings me harm," he is said to accept wrongly.

"Those who indeed" means those who indeed praise that person who stands having taken his own view, saying "It is proper for those of your kind who stand having taken up a legal case." "Or extol out of fear" means because of the giving up of this view, this and that fear will arise for you, do not give it up, these ones do not equal you in great learning, family, retinue and so on - thus having shown fear on account of giving up, they extol. "He imagines them to be friends" means whatever ones are of such a nature, among them whichever one, that certain foolish person, through his own foolishness, imagines them to be a friend, imagines "This one is a well-wishing friend of mine." "Like the young man with the woodpecker" means just as that young man, through his own foolishness, imagines the woodpecker who is indeed ill-wishing as "He wishes my welfare"; but a wise person, not accepting such a one as "a friend who speaks what is not pleasant," avoids him from afar. Therefore it was said -

"The friend who is a taker of what is other, and the friend who excels in words;  
And whoever speaks what is not pleasant, and whoever is a companion in loss.

"These four as enemies, thus having known, the wise one;  
Should avoid from afar, as a path of danger."

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

*The Commentary on the Woodpecker Birth Story is the ninth.*

## 280. Commentary on the Puṭadūsaka Jātaka

"Surely indeed the king of beasts" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain basket-spoiler. It is said that a certain minister in Sāvattihī, having invited the Community of monks headed by the Buddha, having caused them to sit in a park, while giving a gift, said "Those wishing to wander about the park in the interval before the meal, let them wander." The monks went on a park wandering. At that moment the park keeper, having climbed a tree endowed with leaves, having taken very large leaves, making them into containers saying "This will be for flowers, this for fruits," drops them at the foot of the tree. His son, a boy, destroys each container as it is dropped. The monks reported that matter to the Blessed One. The Teacher, having said "Not only now, monks; in the past too this one was indeed a basket-spoiler," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a certain brahmin family in Bārāṇasī, having come of age, dwelling in a house, one day went to a park on some business. There many monkeys lived. The park keeper drops leaf-containers in just this manner; the chief monkey destroys each one as it is dropped. The Bodhisatta, having addressed him, having said "Having destroyed each container dropped by the park keeper, methinks he wishes to make something more agreeable," spoke the first verse -

**88.** "Surely indeed the king of beasts is skilled in basket-making;  
For thus he spoils the basket, surely he will make another."

Therein, "king of beasts" - he says this describing the monkey. "In basket-making" means in the making of flower containers. "Skilled" means clever. Now here this is the meaning in brief - this king of beasts is definitely skilled in basket-making, methinks, for thus he spoils each container as it is dropped; surely he will make another more agreeable than that.

Having heard that, the monkey spoke the second verse -

**89.** "Neither my mother nor father is skilled in basket-making;  
Whatever is done, we indeed spoil it, this family is of such nature."

Having heard that, the Bodhisatta spoke the third verse -

**90.** "For those of you whose Teaching is such, what then is not the Teaching?  
May we never see your Teaching or not the Teaching."

Having said thus, however, having reproached the troop of monkeys, he departed.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time the monkey was the boy who

destroyed the basket, but the wise man was myself."

*The Commentary on the Container-Spoiler Birth Story is the tenth.*

*The Well Chapter is the third.*

Its summary:

Well, Forest Tiger, Monkey, Peahen, and Crane, Beautiful and Excellent;  
Virtuous Man, Lord, Hairy, Spoiler, again, Lotus, Excellent, Basket Deed - ten.

#### 4. The Chapter on Internal

##### 281. Commentary on the Abbhantara Jātaka

"There is a tree named Abbhantara" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to the Elder Sāriputta's giving of mango juice to the Elder Nun Bimbādevī. For when the Perfectly Enlightened One had set in motion the excellent wheel of the Teaching, while dwelling at Vesālī in the Pinnacled Hall, Mahāpajāpatī Gotamī, having taken five hundred Sākiyan women, having gone, having requested the going forth, obtained both the going forth and the full ordination. At a later time those five hundred nuns, having heard Nandaka's exhortation, attained arahantship. But while the Teacher was dwelling in dependence on Sāvattthī, Rāhula's mother Bimbādevī, having thought "My husband, having gone forth, has attained omniscience; my son too, having gone forth, dwells in his very presence; what shall I do in the midst of a house? I too, having gone forth, having gone to Sāvattthī, seeing the Perfectly Enlightened One and my son constantly, shall dwell," having gone to the nuns' quarters, having gone forth, having gone to Sāvattthī together with her teacher and preceptor, seeing the Teacher and her dear son, made her dwelling in a certain nuns' quarters. The novice Rāhula, having come, sees his mother.

Then one day a wind in the belly became agitated for the elder nun. She, when her son had come to see her, was unable to come out for the purpose of seeing him; others, having come, told of her state of illness. He, having gone to his mother's presence, asked "What is it fitting for you to receive?" "Dear son, when in the midst of a house I drank mango juice mixed with sugar, the wind in the belly was appeased; now we earn our livelihood having walked for almsfood; from where shall we obtain that?" The novice, having said "If I can obtain it, I shall bring it," departed. Now that venerable one's preceptor was the General of the Teaching, his teacher was Mahāmoggallāna, his uncle was the Elder Ānanda, his father was the Perfectly Enlightened One - such was his great fortune. Even this being so, without going to the presence of another, having gone to the presence of his preceptor, having paid homage, having assumed a sad-faced appearance, he stood. Then the elder said to him "Why indeed, Rāhula, do you appear to have a sad face?" "A wind in the belly has become agitated for my mother, the elder nun, venerable sir." "What is needed to fetch it?" "It is said that with mango juice mixed with sugar there is comfort." "So be it, I shall obtain it; do not worry."

He, on the following day, having taken him, having entered Sāvattthī, having caused the novice to sit down in the hall with sitting accommodation, went to the king's gate. The king of Kosala, having seen the elder, caused him to sit down; at that very

moment the park keeper brought one basket of sweet mangoes that were ripe on the tree. The king, having removed the skin of the mangoes, having put in sugar, having crushed them himself, having filled the elder's bowl, gave it. The elder, having departed from the king's abode, having gone to the hall with sitting accommodation, gave it to the novice saying "Having carried it, give it to your mother." He, having carried it, gave it; as soon as the elder nun had consumed it, the wind in the belly was appeased. The king too sent a man - "The elder, having sat down here, did not consume the mango juice; go, find out to whom it was given." He, having gone together with the elder, having found out that occurrence, having come back, told the king. The king thought - "If the Teacher had dwelt in a house, he would have been a wheel-turning monarch, the novice Rāhula would have been the adviser treasure, the elder nun would have been the woman treasure, the kingship over the entire world-system would have been theirs alone. We, attending upon them, should have served them; now, when they, having gone forth, are dwelling in dependence on us, it is not proper for us to be negligent." He, from then on, had mango juice given to the elder nun constantly. The fact of the mango juice having been given by the elder to the Elder Nun Bimbādevī became well-known in the community of monks. Then one day the monks raised up a discussion in the Teaching hall - "Friends, the Elder Sāriputta, it is said, satisfied the Elder Nun Bimbādevī with mango juice." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, was Rāhula's mother satisfied by Sāriputta with mango juice; in the past too he satisfied her indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in a small village of Kāśi, having come of age, having learnt all the crafts at Takkaśilā, having established the household life, by the elapse of his mother and father, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments in the Himalayan region, surrounded by a group of sages, having become the leader of the group, by the elapse of a long period, for the purpose of partaking of salt and sour things, having descended from the foot of the mountain, wandering on a journey, having reached Bārāṇasī, made his dwelling in a park. Then by the power of the morality of his group of sages, Sakka's dwelling trembled. Sakka, reflecting, having known that reason, having thought "I shall strive for non-residence of these hermits; then they, with their residence broken, troubled, wandering about, will not obtain unified focus of mind; thus it will be comfortable for me," investigating "What indeed is the means?" saw this means - Immediately after the middle watch, having entered the royal bedchamber of the king's queen-consort, having stood in the sky, I shall tell her "Dear lady, if you were to eat an inner mango fruit, you will obtain a son; he will become a wheel-turning monarch." The king, having heard the queen's talk, will send to the park for the purpose of ripe mangoes; then I shall cause the mangoes to disappear; they will report the absence of mangoes in the king's park; when it is said "Who is eating them?" they will say "The hermits are eating them"; having heard that, the king, having beaten the hermits, will have them expelled; thus they will be troubled.

He, immediately after the middle watch, having entered the royal bedchamber, standing in the sky, having made known his own state as king of the gods, conversing

together with her, spoke the former two verses -

91. "There is a tree named Abbhantara, whose fruit is divine;  
A woman with longing, having eaten it, gives birth to a wheel-turning monarch.
92. "You too, dear lady, are the chief queen, and she too is dear to her husband;  
The king will bring for you this inner fruit."

**91-92.** Therein, "there is a tree named Abbhantara" - by this, to begin with, without saying "the inner part of such and such a village, market town, country, mountain" and so on, he spoke of only one inner mango tree. "Whose fruit is divine" means whose mango tree's fruit is divine, worthy of use by deities. But "idaṃ" is merely an indeclinable particle. "A woman with longing" means one in whom a longing has arisen. "You too, dear lady, are the chief queen" means you, beautiful one, are the queen. In the commentary, however, "maheśī cā" is also a reading. "And she too is dear to her husband" means among the sixteen thousand queens, the queen-consort too and dear to her husband too - this is the meaning. "The king will bring for you this inner fruit" means the king will have brought for that dear queen-consort of yours this fruit of the kind described by me; you, having consumed that, will obtain the embryo of a wheel-turning monarch.

Thus Sakka, having spoken these two verses to the queen, having instructed her saying "You be diligent, do not make delay, tomorrow you should inform the king," went to his own dwelling place. She, on the following day, having shown a pretence of illness, having given a signal to the attendants, lay down. The king, seated on the lion-throne beneath a raised white parasol, watching the dancers, not seeing the queen, asked the attendants "Where is the queen?" "She is sick, Sire." He, having gone to her presence, having sat down beside the bed, stroking her back, asked "What is your illness, dear lady?" "Great king, there is no other illness; a longing has arisen in me." "What do you wish, dear lady?" "The fruit of the inner mango, Sire." "Where is there a so-called inner mango?" "I, Sire, do not know the inner mango, but if I obtain its fruit there is life for me; if I do not obtain it, there is not." "If so, I shall have it brought; do not worry" - the king, having consoled the queen, having risen and gone, seated on the royal divan, having had the ministers summoned, asked "A longing for the so-called inner mango has arisen in the queen; what should be done?" "Sire, a mango standing between two mangoes is called an inner mango; having sent to the park, having had fruit brought from the mango standing in between, have it given to the queen."

The king, saying "Good, bring such a mango," sent to the park. Sakka, by his own power, having made the mangoes in the park appear as if eaten, caused them to disappear. The people who had gone for the purpose of mangoes, wandering through the entire park, not obtaining even one mango, having gone, told the king of the absence of mangoes in the park. "Who is eating the mangoes?" "The hermits, Sire." "Beat the hermits and drive them out of the park." The people, having assented "Very well," drove them out. Sakka's wish reached its summit. The queen, having made it persistent for the purpose of mango fruit, just lay down. The king, not seeing a duty to be done, having had the ministers and brahmins assembled, asked "Do you know of the existence of the inner mango?" The brahmins said - "Sire, the so-called inner mango is for the use of deities; 'It exists inside a golden cave in the Himalayas' - this

is an oral tradition handed down to us." "But who will be able to bring a mango from there?" "It is not possible for a human being to go there; it is fitting to send a young parrot."

Now at that time in the royal household there was a young parrot of large body, about the size of the wheel-nave of a boys' small carriage, endowed with strength, wise, and clever in resources. The king, having had him brought, said "Dear young parrot, I am very helpful to you; you dwell in a golden cage, you eat honey-parched corn on golden trays, you drink sugar-water; it is fitting for you too to accomplish one task for us." "What is it, Sire?" "Dear son, a longing for the abbhantara mango has arisen in the queen; and that mango tree is in the Himalayas, in between the golden mountains; it is for the use of deities; it is not possible for a human being to go there; it is fitting for you to bring the mango fruit from there." "Very well, Sire, I shall bring it." Then the king, having caused him to eat honey-parched corn on golden trays, having given him sugar-water to drink, having anointed the spaces between his wings with oil medicated a hundred times, having taken him with both hands, having stood at the latticed window, released him into the sky. He too, having shown the act of prostration to the king, springing into the sky, having passed beyond the path of humans, having gone in the Himalayas to the presence of the parrots dwelling in the first mountain area, asked "Where is the tree named abbhantara mango? Tell me that place." "We do not know; the parrots in the second mountain area will know."

He, having heard their words, having flown up from there, went to the second mountain area; likewise the third, the fourth, the fifth, the sixth he went to. There too the parrots said to him "We do not know; the parrots in the seventh mountain area will know." He, having gone there too, asked "Where is the tree named abbhantara mango?" "At such and such a place, in between the golden mountains," they said. "I have come for the sake of its fruit; having led me there, give me the fruit from it." The flock of parrots said - "My dear, that is for the use of the Great King Vessavaṇa; it is not possible to approach it; the entire tree, beginning from the root, is enclosed by seven brass nettings; a thousand kumbhaṇḍa demons guard it; for one seen by them there is no such thing as life; it is a place resembling the Avīci great hell with the fire of the arising of a cosmic cycle; do not make an aspiration for that." "If you do not go, point out the place to me." "If so, go by way of such and such a place and such and such a place." He, having carefully ascertained the path exactly as pointed out by them, having gone to that place, having kept himself hidden during the day, immediately after the middle watch, at the time when the demons were falling into sleep, having gone to the vicinity of the abbhantara mango, began to climb slowly through one gap between the roots. The brass netting made the sound "kirī."

The demons, having awoken, having seen the young parrot, having seized him saying "A mango thief!" arranged a punishment. One said "Having put him in my mouth, I shall swallow him, shall I not?" Another said "Having crushed him with my hands and heaped him up, I shall scatter him about, shall I not?" Another said "Having split him in two, having cooked him on embers, I shall eat him." He, even having heard their arrangement of punishment, without being frightened at all, having addressed those demons, said "Hey, demons, whose men are you?" "Of the Great King Vessavaṇa." "Hey, you too are men of just one king; I too am a man of just a king; the king of Bārāṇasī sent me for the sake of the abbhantara mango fruit; and I have come here

having given my life to my own king right there. For whoever indeed gives up his life for the sake of his own mother and father and also of his master, he is reborn in the heavenly world itself; therefore I too, having passed away from this animal realm, shall be reborn in the heavenly world" - having said this, he spoke the third verse -

**93.** "Striving for the benefit of one's supporter, whatever state one attains;  
A hero, self-sacrificing, receiving, I become."

Therein, "for the benefit of one's supporter" means supporters are called those who maintain and nourish with food and so on - father, mother, and husband; thus for the sake of the supporter of these three kinds. "Striving" means making exertion, endeavouring. "Whatever state one attains" means whatever cause of happiness - fame or material gain or heaven - one attains. "Hero" means fearless, endowed with valour. "Self-sacrificing" means having become indifferent to body and life, giving up oneself for the sake of the supporter of all three kinds. "Receiving, I become" means whatever divine success or human success such a hero obtains, I too become one who obtains that; therefore there is only mirth for me here, not fear - why do you frighten me?

Thus he expounded the Teaching to them with this verse. They, having heard his talk on the Teaching, with confident minds, having said "This one is righteous; he cannot be killed; let us release him," having released the young parrot, said 'Hey, young parrot, you are freed; go safely from our hands.' "Do not make my coming hollow; give me one mango fruit." "Young parrot, to give you one mango fruit is indeed no burden; but on this tree the mangoes have been marked and taken; if even one fruit is not accounted for, there is no life for us. For when Vessavaṇa, having become angry, looks even once, a thousand kumbhaṇḍas break up and scatter like sesame seeds thrown onto a heated pan; therefore we are not able to give them to you, but we shall tell you a place where they can be obtained." "Let whoever give it; my need is only for the fruit; tell me the place where it can be obtained." "In between this golden mountain, a hermit named Jotirasa, offering into the fire, dwells in a hermitage named Kañcanapattī, a family attendant of Vessavaṇa; Vessavaṇa regularly sends him four mango fruits; go to his presence."

He, having accepted saying "Very well," having gone to the presence of the hermit, having paid homage, sat down to one side. Then the hermit asked him "Where have you come from?" "From the presence of the king of Bārāṇasī." "For what purpose have you come?" "Master, a longing for ripe mangoes from within has arisen in the queen of our king; I have come for that purpose; but the demons, not giving me a ripe mango themselves, sent me to your presence." "If so, sit down; you shall obtain it." Then Vessavaṇa sent him four fruits. The hermit consumed two of them and gave one to the young parrot for the purpose of eating. When that had been eaten by him, having put one fruit into a pingo-basket and having fastened it around the young parrot's neck, he released the young parrot saying "Now go." He, having brought it, gave it to the queen. She, having eaten it, allayed the longing; but on that account no son was born to her.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the queen was Rāhula's mother, the parrot was Ānanda, the hermit who gave the ripe mango was Sāriputta, but the hermit who dwelt in the park was

myself."

*The Commentary on the Inner Birth Story is the first.*

## 282. Commentary on the Seyya Jātaka

"One of the better part becomes better" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain minister of the king of Kosala. He, it is said, was very helpful to the king, an accomplisher of all duties. The king, thinking "This one is very helpful to me," gave him great fame. Not enduring that, others, having brought divisive speech to the king, turned him against that one. The king, having believed their words, without even investigating the fault, had that virtuous, faultless one bound with chain bondage and had him thrown into prison. He, dwelling there alone, in dependence on the accomplishment of morality, having obtained unified focus of mind, with fully focused mind, having contemplated activities, attained the fruition of stream-entry. Then at a later time the king, having known his faultless nature, having had the chain bondage broken, gave him fame greater than his former fame. He, thinking "I shall pay homage to the Teacher," having taken abundant garlands, scents and so on, having gone to the monastery, having venerated the Truth-finder, having paid homage, sat down to one side. The Teacher, exchanging friendly welcome with him, said "We heard that harm has arisen for you." "Yes, venerable sir, it has arisen; but I made benefit out of that harm; having sat in prison, I produced the fruition of stream-entry." The Teacher, having said "Indeed, lay follower, not only you brought benefit out of harm; the wise ones of old too brought benefit out of their own harm indeed," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the womb of his queen-consort, having come of age, having learnt all the crafts at Takkasilā, by the elapse of his father, having been established in the kingdom, without disturbing the ten duties of a king, gives gifts, observes the five precepts, and performs the Observance practice. Then one of his ministers committed an offence in the inner palace. The attendants at the feet and others, having found out, reported to the king "Such and such a minister has committed an offence in the inner palace." The king, investigating, having known according to the intrinsic nature, having had him summoned, made him without territory, saying "Do not attend upon me from now on." He, having gone, attended upon a certain neighbouring king - the entire story is exactly the same as that told below in the Mahāsīlava Jātaka. Here too that king, having investigated thrice, having believed the words of that minister, thinking "I shall take the kingdom of Bārāṇasī," reached the kingdom's boundary with a great retinue. About seven hundred great warriors of the king of Bārāṇasī, having heard that news, said "Sire, such and such a king, it is said, thinking 'I shall take the kingdom of Bārāṇasī,' comes breaking through the countryside; let us go right here and seize him." "I have no need of a kingdom obtained by harming others; do not do anything."

The thief-king, having come, surrounded the city. Again the ministers, having approached the king, said "Sire, do not do thus; shall we seize him?" The king, having said "Nothing can be done; open the city gates," himself, surrounded by a company of ministers, sat on the royal divan on the great terrace. The thief-king, striking people at the four gates, having entered the city, having ascended the mansion,

having had the king surrounded by ministers seized, having had him bound with fetters, had him thrown into prison. The king, while seated just in the prison, extending friendliness towards the thief-king, produced the meditative absorption through friendliness. Through the power of his friendliness, a burning fever arose in the body of the thief-king; it became as if his entire body were being burnt by twin torches. He, overwhelmed by great suffering, asked "What indeed is the reason?" "You have thrown a virtuous king into prison; on account of that this suffering must have arisen for you." He, having gone, having asked forgiveness of the Bodhisatta, having handed over the kingdom to him, saying "Let your kingdom be yours alone," having said "From now on let your enemy be my burden," having imposed the king's punishment on the wicked minister, went to his own city.

The Bodhisatta, seated on the royal divan on the decorated great terrace beneath the raised white parasol, conversing together with the ministers, spoke the former two verses -

94. "One of the better part becomes better, whoever cultivates the better;  
Having made a pact with one, I released a hundred fit to be killed.
95. "Therefore, having made a connection with the whole world together;  
After death one would go to heaven, hear this, people of Kāsi."

**94-95.** Therein, "one of the better part becomes better, whoever cultivates the better": "better" is reckoned as the blameless and highest teaching; "a part, a portion of that is his" - thus "one of the better part," a person dependent on wholesome mental states. Whoever again and again cultivates that better, the development of wholesome mental states, or associates with an excellent person delighting in the wholesome, he becomes better, and becomes both more praiseworthy and more superior. "Having made a pact with one, I released a hundred fit to be killed" - and by this too this should be understood - for I, cultivating the better, the development of friendliness, by that development of friendliness, having made a pact, an intimacy, with one bandit king, having developed the development of friendliness, I released you, a hundred persons fit to be killed.

The meaning of the second verse - since I, having made a pact together with one through the development of friendliness, released you, a hundred persons who had been condemned, therefore this indeed should be known; therefore, having made a pact with the whole world together through the development of friendliness, a person after death would go to heaven in the world beyond. For friendliness at the access level gives conception in the sensual-sphere, and at absorption level in the Brahma world. Listen to this utterance of mine, all of you inhabitants of the Kāsi country.

Thus the Great Being, having praised the virtue of the development of friendliness to the public, having abandoned the white parasol in the city of Bārāṇasī, which was twelve yojanas in extent, having entered the Himalayas, went forth in the going forth of sages. The Teacher, having become the Perfectly Enlightened One, spoke the third verse -

- 96.** "Having said this, the great king, Kaṃsa, the seizer of Bārāṇasī;  
Having put down the bow and arrow, he undertook self-control."

Therein, a great king - thus "great king." "Kaṃsa" is his name. "The seizer of Bārāṇasī" because of having seized Bārāṇasī and dwelling there. That king, having said this word, having put down, having left, having abandoned the bow and the arrow reckoned as a shaft, having undertaken the self-control of morality, went forth; and having gone forth, having produced meditative absorption, not having fallen away from meditative absorption, he was reborn in the Brahma world.

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

*The Commentary on the Sleeping Place Birth Story is the second.*

### 283. The Commentary on the Carpenter's Boar Jātaka

"The choicest of the choicest, you" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Elder Dhanuggahatissa. The father of King Pasenadi, Mahākosala, while giving the daughter of King Bimbisāra, the Queen of Kosala named Vedehī, gave to her as provision for her bathing powder the village of Kāsi, a place yielding a hundred thousand. But when the father was killed by Ajātasattu, the Queen of Kosala too, overcome by sorrow, died. Thereupon Pasenadi, the King of Kosala, thought - "The father was killed by Ajātasattu, and my sister too, when her husband had died, died through that sorrow; I shall not give the village of Kāsi to the patricide thief." He did not give it to Ajātasattu. In dependence on that village, there was war between those two from time to time; Ajātasattu was young and capable, Pasenadi was just old. He was constantly defeated, and the people of Mahākosala too were for the most part defeated. Then the king asked the councillors: "We are repeatedly defeated; what indeed should be done?" "Sire, noble ones are indeed skilled in counsel; it is fitting to hear the talk of the monks at the Jeta's Grove monastery." The king commanded the spies: "If so, at that time listen to the friendly conversation of the monks." They, thenceforth, did so.

But at that time two old elders lived in a hermitage at the edge of the monastery - the Elder Datta and the Elder Dhanuggahatissa. Among them, the Elder Dhanuggahatissa, having slept during the first watch and the middle watch too, having awoken in the last watch, having cleaned the tongs, having kindled a fire, sitting down, said - "Venerable sir, Elder Datta." "What, venerable sir, Elder Tissa?" "Are you not sleeping?" "If not sleeping, what shall we do?" "Get up and sit down for now." He, having risen and sat down, said to that Elder Datta - "Venerable sir, Elder Datta, this greedy big-bellied Kosalan only makes rotten a pot-full of food, but does not know anything of war planning; he just lets himself be called defeated and defeated." "But what is fitting to be done?" At that moment those spies stood listening to their talk.

The Elder Dhanuggahatissa planned the battle - "Venerable sir, battle is named threefold - the lotus array, the wheel array, and the cart array. By one wishing to capture Ajātasattu, having stationed men on the two mountain walls at a certain mountain gorge, having displayed a weak force in front, having known that he had entered the mountain interior, having cut off the path of entry, having shouted and roared in front and behind on both mountain walls, having made him like a fish fallen into a fish trap, like a round bundle within the fist, it would be possible to capture him." The spies reported that message to the king. Having heard that, the king,

having had the battle drum circulated, having gone, having made the cart array, having had Ajātasattu captured alive, having given his own daughter Princess Vajirā to his nephew, having made the Kāsi village her bathing-revenue and having given it, he sent him off. That incident became well-known in the community of monks. Then one day the monks raised up a discussion in the Teaching hall - "Friend, the king of Kosala, it is said, conquered Ajātasattu through the planning of the Elder Dhanuggahatissa." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too Dhanuggahatissa was skilled in battle planning indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as a tree deity in the forest. At that time, a certain carpenter from a carpenters' village settled in dependence on Bārāṇasī, having gone to the forest for the purpose of a pillar, having seen a young pig fallen into a pit, led it home and looked after it. It came of age, was of large body, with crooked tusks, and accomplished in good conduct; but because of being nourished by the carpenter, it became known as just "the carpenter's pig." At the time of the carpenter's chipping of wood, it turns the timber with its snout, having gripped with its mouth it brings the adze, hatchet, chisel, and mallet, and takes hold of the end of the measuring line. Then that carpenter, out of fear that someone might eat it, led it away and released it in the forest. He too, having entered the forest, looking for a safe and comfortable place, saw in a mountain interior a great mountain grotto, well-supplied with tubers, roots, and fruits, a comfortable dwelling place, crowded with many hundreds of pigs. Those pigs, having seen him, came to his presence. He too said to them - "I have been going about looking for you yourselves; but you have been seen by me, and this place is delightful; I too shall now dwell right here." "Truly this place is delightful, but there is danger here." "I too, having seen you, understood this: for those dwelling in a place so accomplished in food resort, there is no flesh and blood in your bodies; but what is your fear here?" "A single tiger, having come right early, having seized whichever one he sees, goes away." "But does he seize constantly, or now and then?" "He seizes constantly." "But how many tigers are there?" "Only one." "So many of you are unable to fight against one?" "Yes, we are unable." "I shall capture him; only do as I say. Where does that tiger dwell?" "On this mountain."

He, that very night, having had the pigs move about, planning the battle, having said "Battle is threefold by way of the lotus array, the wheel array, and the cart array," planned by way of the lotus array. For he knew the lay of the land. Therefore, thinking "It is fitting to plan the battle in this place," he placed the piglets and their mothers in the middle position. He, having encircled those with the middle-aged sows, having encircled those with the young boars, having encircled those with the aged boars, having encircled those with the long-tusked boars, having encircled those with the stronger boars capable of battle, ten, twenty, thirty individuals, having made troops in each and every place, stationed them. In front of his own standing place he had one circular pit dug, and behind one of good shape, gradually sloping, resembling a cave. While he, having taken about sixty or seventy warrior boars, was planning the task in each and every place saying "Do not be afraid," dawn arose.

The tiger, having risen, having known "It is time," having gone, standing at the foot of the mountain facing them, having opened his eyes, looked at the pigs. The carpenter's pig gave a signal to the pigs "Look back at him," and they looked back. The tiger opened his mouth and sniffed; the pigs too did likewise. The tiger discharged urine; the pigs too discharged. Thus whatever he did, that they did in return. He thought - "Formerly, when the pigs were looked at by me, while fleeing they were unable even to flee; today, without fleeing, having become my adversary, they do in return whatever was done by me. Standing on this terrain there is one who is their organiser too; today, for me having gone, victory is not apparent." He, having turned back, went to his own dwelling place. Now there was a certain fraudulent ascetic who ate the meat caught by him; he, having seen him coming empty-handed, conversing with him, spoke the first verse -

**97.** "The choicest of the choicest you slew, formerly you roamed,  
In this place having overcome the boars;  
Now you alone, having gone aside, brood,  
Is there no strength in you today, tiger?"

Therein, "the choicest of the choicest you slew, formerly you roamed, in this place having overcome the boars" means hey tiger, you formerly, in this place, having overcome all the boars, among these boars, slaying the choicest of the choicest, the highest of the highest boar, you roamed about. "Now you alone, having gone aside, brood" means that you now, not having seized a single boar, having gone away entirely alone, you brood, you ponder. "Is there no strength in you today, tiger" means is there not, hey tiger, bodily strength in you today?

Having heard that, the tiger spoke the second verse -

**98.** "These formerly went in every direction, afflicted by fear, seeking shelter far and wide;  
They now, having assembled, dwell together, where standing they are hard to overcome by me."

Therein, "sudam" is an indeclinable particle. Now this is the meaning in brief - these pigs, formerly, having seen me, afflicted and oppressed by fear, seeking shelter for themselves, far and wide, having become separate, go in every direction, flee facing this and that direction; they now, all having assembled, dwell and stand together, and have reached the prime location, where standing they are hard to overcome, hard to crush, today these by me.

Then the fraudulent matted-hair ascetic, generating enthusiasm in him, said: "Do not fear, go; when you have roared and sprung forward, all of them, frightened, will scatter and flee." The tiger, when he was generating enthusiasm, having become bold, having gone again, stood at the foot of the mountain. The carpenter's pig stood between the two pits. The pigs said: "Master, the great thief has come again." "Do not fear, now I shall seize him." The tiger, having roared, falls upon the carpenter's pig; the pig, at the time of his falling upon him, having turned around, fell with speed straight into the dug pit. The tiger, being unable to check his speed, having gone over the upper portion, having fallen at the excessively narrow opening of the pit dug across the mouth of the winnowing basket, became as if heaped up. The pig, having

come out of the pit, having gone with the speed of a thunderbolt, having struck the tiger between the thighs with his tusk, having split open as far as the kidney region, having wrapped the five sweet meats with his tusk, having swung it over the tiger's head, having lifted it up, saying "Take your enemy," threw it outside the pit. Those who came first obtained tiger meat; those who came afterwards, went about sniffing the mouths of those, saying "What is tiger meat like?"

The pigs were not yet satisfied. The carpenter's pig, having seen their gesture, said: "Why indeed are you not satisfied?" "Master, what is the use of this tiger being killed? There is still another fraudulent matted-hair ascetic capable of commanding a tiger." "What is his name?" "A certain immoral hermit." "Even the tiger has been killed by me; what can he do to me? Come, shall we seize him?" and he set out together with the herd of pigs. The fraudulent hermit too, when the tiger was long in coming, thinking "Have the pigs perhaps seized the tiger?" going along the opposite way, having seen those pigs coming, having taken his own requisites, running away, being pursued by them, having thrown away the requisites, with speed climbed a fig tree. The pigs said: "Now we are lost, master; the hermit, having fled, has climbed a tree." "What tree by name?" "A fig tree." He, having arranged "Let the sows bring water, let the young pigs dig the earth, let the long-tusked pigs cut the roots, let the rest surround it and guard it," while they were doing so, himself, as if striking the straight thick root of the fig tree with a hatchet, having made just a single blow, felled the fig tree. The pigs who had surrounded and stood there, having felled the fraudulent matted-hair ascetic to the ground, having made him into fragments, having eaten him down to the bones, having caused the carpenter's pig to sit on the fig tree trunk itself, having brought water with the fraudulent ascetic's conch shell of personal use, having consecrated him, made him king; and they made one young sow his queen-consort. Thenceforth, it is said, to this very day, they consecrate kings by having them seated on a fig-wood plaited chair with three conch shells.

The deity dwelling in that jungle thicket, having seen that marvel, having faced the pigs from among the branches, spoke the third verse -

- 99.** "Homage to the assembled herds, having seen myself I declare a marvel of friendship;  
Where the fanged beasts conquered the tiger, through concord among those  
with fang-power they are released."

Therein, "homage to the herds" means may this homage of mine be to the assembled herds of boars. "Having seen myself I declare a marvel of friendship" means this marvel of friendship, the state of being friends, which has not come to be before, I declare having seen it myself. "Where the fanged beasts conquered the tiger" means where indeed the fanged boar-beasts conquered the tiger; or this itself is the reading. "Through concord among those with fang-power they are released" means that concord, that singleness of intention, among the boars who have fang-power; through that concord among them, those with fang-power, having seized the adversary, are today freed from the fear of death. This is the meaning.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the archer Tissa was the carpenter's pig, but the tree-spirit was myself."

## 284. Commentary on the Siri Jātaka

"Whatever the zealous collect" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain fortune-stealing brahmin. In this Jātaka, the present story has been explained in detail below in the Khadiraṅgāra Jātaka. Here too, however, that deity of wrong view dwelling at the fourth gateway in the house of Anāthapiṇḍika, performing a punishment, having brought fifty-four crores of gold, having filled the storerooms, became a companion of the millionaire. Then he, having taken her, led her to the Teacher's presence. The Teacher expounded the Teaching to her; she, having heard the Teaching, became a stream-enterer. Thenceforth the millionaire's fame arose just as before. Then a certain brahmin dwelling in Sāvattthī, a knower of the marks of fortune, thought - "Anāthapiṇḍika, having become destitute, has again become a lord; what if I were to go as if wishing to see him, and having stolen the fortune from his house, come back." He, having gone to his house, honoured by him with hospitality, while a cordial conversation was taking place, when it was said "For what purpose have you come?" he looked about thinking "Where indeed is the fortune established?" And the millionaire had a cock, entirely white, resembling a washed conch shell, placed in a golden cage, and the fortune was established on its crest. The brahmin, looking about, having known the established state of the fortune there, said - "I, great millionaire, teach the sacred texts to five hundred young men; in dependence on one cock that crows at the wrong time, both they and we are wearied; and this cock, it is said, crows at the right time; I have come for this purpose. Give me this cock." "Take it, brahmin, I give you the cock." At the very moment it was said "I give it," the fortune, having departed from its crest, became established on the great jewel placed at the pillow.

The brahmin, having known the established state of the fortune on the jewel, requested the jewel too. At the very moment it was said "I give the jewel too," the fortune, having departed from the jewel, became established on the guardian staff placed at the pillow. The brahmin, having known the established state of the fortune there, requested that too. At the very moment it was said "Take it and go," the fortune, having departed from the staff, became established on the head of the queen named Puññalakkhaṇadevī, the millionaire's queen-consort. The fortune-stealing brahmin, having known the established state there, having thought "This is a thing not to be disposed of; it is not possible even to request it," said this to the millionaire - "Great millionaire, I came to your house thinking 'I shall steal the fortune and go.' But your fortune was established on the cock's crest; when that was given to me, having departed from there, it became established on the jewel; when the jewel was given, it became established on the guardian staff; when the guardian staff was given, having departed from there, it became established on the head of Puññalakkhaṇadevī. 'This however is a thing not to be disposed of' - so this too was not taken by me. It is not possible to steal your fortune. What belongs to you, let it be yours alone." Having risen from his seat, he departed. Anāthapiṇḍika, thinking "I shall tell this matter to the Teacher," having gone to the monastery, having venerated and paid homage to the Teacher, seated to one side, reported everything to the Truth-finder. The Teacher, having heard that, having said "Indeed, householder, not only

now does the fortune of others go elsewhere; in the past too, fortune produced by those of little merit went to the very feet of the meritorious ones," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in the Kāśī country, having come of age, having learnt a craft at Takkasilā, while dwelling in a house, stirred with religious emotion at the death of his mother and father, having gone forth, having gone forth in the going forth of sages in the Himalayan region, having produced the direct knowledges and the meditative attainments, by the elapse of a long period, for the purpose of partaking of salt and sour things, having gone to the countryside, having dwelt in the park of the king of Bārāṇasī, on the following day, walking for almsfood, he went to the house door of the elephant trainer. He, pleased with his good conduct and dwelling, having given almsfood, having made him dwell in the park, constantly looked after him. At that time a certain firewood gatherer, bringing firewood from the forest, was unable to reach the city gate in time. In the evening, having made a bundle of firewood as a pillow at a certain temple, he lay down; many cocks released at the temple roosted in a certain tree not far from him. Among them, the cock roosting above, dropping excrement towards the break of dawn, dropped it on the body of the cock roosting below. When it was said "By whom has excrement been dropped on my body?" he said "By me." When it was said "Why?" having said "Without consideration," he dropped it again. Thereupon both, angry with each other, quarrelled saying "What is your power? What is your power?" Then the cock roosting below said - "One who, having killed me, eats the cooked meat on embers, obtains a thousand coins right early." The cock roosting above said - "Hey, do not boast with just that much! One eating my fat meat becomes a king; if a man eats the outer meat, he obtains the position of general; if a woman, she obtains the position of queen-consort. But one eating the meat on my bones, if a householder, obtains the position of storekeeper; if one gone forth, obtains the state of being dependent on the royal family."

The firewood gatherer, having heard their words, thinking "When the kingdom is attained, there is no need of a thousand," having quietly climbed up, having seized the cock roosting above, having killed it, having placed it on his hip, thinking "I shall become a king," having gone, having entered the city through the open gate itself, having plucked the cock, having cleaned the belly, having given it to his wife saying "Prepare this cock meat well," he gave it to his wife. She, having prepared the cock meat and the rice, offered it to him saying "Eat, husband." "Dear lady, this meat is of great power; having eaten this, I shall become a king, you shall become the queen-consort; having taken that rice and meat, having gone to the bank of the Ganges, having bathed, we shall eat" - having placed the food vessel on the bank, they descended for the purpose of bathing. At that moment water stirred up by the wind, having come, carried away the food vessel. That, being carried along by the river current, downstream a certain elephant trainer who was a chief minister, bathing an elephant, having seen it, having had it lifted out, having had it opened, asked "What is in here?" "Rice and cock meat, master." He, having had it covered, having had it sealed, sent it to his wife saying "Until we come back, do not open this food." That firewood gatherer too, with his belly bloated from the sandy water that had entered his mouth, fled.

Then a certain hermit possessed of the divine eye, who was dependent on the family of that elephant trainer, reflecting with the divine eye "My supporter does not abandon the position of elephant trainer; when indeed will he attain success?" having seen that man, having known that reason, having gone ahead first, sat down at the dwelling of the elephant trainer. The elephant trainer, having come, having paid homage to him, seated to one side, having had that food vessel brought, said "Serve the hermit with meat and rice." The hermit, having taken the rice, when the meat was being given, not having taken it, having said "I shall examine this meat," when it was said "Examine it, venerable sir," having had the fat meat and so on made into separate portions, he had the fat meat given to the elephant trainer, the outer meat to his wife; the meat on the bones he consumed himself. He, at the conclusion of the meal, while departing, having said "You, on the third day from now, shall become a king; be diligent," departed. On the third day a certain neighbouring king, having come, besieged Bārāṇasī. The king of Bārāṇasī, having had the elephant trainer assume the royal appearance, having commanded "Having mounted the elephant, fight," himself, in the guise of an unknown person, going about in the army, was struck by one arrow of great velocity and died at that very moment. Having known the state of his death, the elephant trainer, having had many coins brought out, had the drum circulated: "Let those desiring wealth come to the front and fight." The army in just a moment brought the neighbouring king to the destruction of life. The ministers, having performed the funeral rites for the king, consulting "Whom shall we make king?" saying "Our king, while living, gave his own appearance to the elephant trainer; this one himself, having fought the battle, took the kingdom; to this one himself we shall give the kingdom" - they consecrated him with the kingdom, and they made his wife the queen-consort. The Bodhisatta became dependent on the royal family.

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

100. "Whatever wealth the zealous, the unlucky, collect in abundance;  
Those with skills and those without, the fortunate one enjoys those.
101. For one who has made merit everywhere, surpassing other living beings;  
Many possessions arise, even in unlikely places."

**100-101.** Therein, "whatever the zealous" means whatever wealth those who have undertaken zeal in the gathering of wealth, in whom desire has arisen, collect with difficulty in abundance. "Ye ussukā" is also a reading; the meaning is whatever men zealous in the gathering of wealth, those with skills by way of elephant-training and other crafts, and those without skills, at least having done work for wages, collect much wealth. "The fortunate one enjoys those" means those riches spoken of as "much wealth," a meritorious person, enjoying the fruit of his own merit, enjoys them even without having done any work.

"Surpassing other living beings" means having surpassed other living beings indeed. The syllable "eva" should be connected with the preceding term; the meaning is everywhere, for one who has made merit, having surpassed other beings who have not made merit. "Even in unlikely places" means even in places that are not sources,

jewels in places that are not jewel mines, gold and so on in places that are not gold sources and so on, elephants and so on in places that are not elephant sources and so on - thus many possessions, both animate and inanimate, arise. Therein, regarding the arising of pearls, gems and so on in places that are not mines, the story of the great King Duṭṭhagāmaṇi Abhaya should be told.

The Teacher, however, having spoken these verses, having said "Householder, for these beings there is no other source equal to merit; for those possessing merit, jewels arise even in places that are not mines," expounded this teaching -

"This is the treasure for gods and humans, the giver of all desires;  
Whatever they long for, all of that is obtained through this.

"Golden complexion, pleasant voice, good form, handsome appearance;  
Lordship and retinue, all of this is obtained through this.

"Principality over a district, supremacy, the dear happiness of a universal monarch;  
Even kingship among the divine celestial beings, all of that is obtained through this.

"And human success, and whatever delight in the heavenly world;  
And whatever is the bliss of Nibbāna, all of that is obtained through this.

"Having relied upon the accomplishment of friendship, for one who wisely applies himself;  
Mastery of true knowledge and liberation, all of that is obtained through this.

"Analytical knowledge and deliverances, and the perfections of a disciple;  
Individual enlightenment and Buddhahood, all of this is obtained through this.

"Thus this is of great benefit, that is to say, the accomplishment of merit;  
Therefore the wise praise, the wise ones, the fact of having made merit."

Now, to show those jewels in which Anāthapiṇḍika's fortune was established, he said beginning with "a cock" and so on.

**102.** A cock, jewels, a stick, and women with marks of merit;  
These arise for one who is not evil, for a being who has made merit.

Therein, "stick" is said with reference to a staff for protection; "women" means the merchant's wife, the queen with marks of merit. The remainder here is clear in itself. And having spoken the verse, he connected the Jātaka - "At that time the king was Ānanda, but the family-attending hermit was myself, the Perfectly Enlightened One."

*The Commentary on the Fortune Birth Story is the fourth.*

## **285.** Commentary on the Maṇisūkara Jātaka

"In the cave for seven years" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to the killing of Sundarī. "Now at that time the Blessed One was honoured, respected" - the story has come in the Udāna itself. Here, however, this is the

summary - It is said that when material gain and honour resembling the great flood of five great rivers had arisen for the Blessed One and the Community of monks, the followers of other sects, their material gain and honour destroyed, like fireflies at the time of sunrise, having become without lustre, having assembled together, consulted - "From the time of the ascetic Gotama's arising, we have had our material gain and honour destroyed; no one even knows of our existence. Together with whom, having joined, could we arouse disrepute for the ascetic Gotama and cause his material gain and honour to disappear?" Then this occurred to them - "Having joined together with Sundarī, we shall be able to."

One day they did not speak to Sundarī who had entered the sectarians' park, paid homage, and stood there. She, even though conversing again and again, not receiving a reply, asked "Have you indeed, sirs, been harassed by someone?" "What, sister, do you not see the ascetic Gotama going about having harassed us and destroyed our material gain and honour?" She spoke thus - "What is it fitting for me to do here?" "You indeed, sister, are lovely and endowed with splendour; having imputed ill repute to the ascetic Gotama, having made the great multitude accept your story, destroy his material gain and honour." She, having accepted saying "Very well," having paid homage, departed. Thenceforth, having taken garlands, scents, ointments, camphor, pungent fruits and so on, in the evening, at the time when the great multitude, having heard the Teacher's proclamation of the Teaching, was entering the city, she goes facing towards Jeta's Grove. And when asked "Where are you going?" having said "To the presence of the ascetic Gotama; for I dwell together with him in one perfumed chamber," having stayed at a certain sectarians' park, right early, having descended onto the road to Jeta's Grove, she goes facing towards the city. And when asked "Well, Sundarī, where have you been?" she says "Having dwelt together with the ascetic Gotama in one perfumed chamber, having delighted him with the delight of defilements, I have come."

Then, after the lapse of a few days, having given coins to cheats, they said "Go, having killed Sundarī, having deposited her among the rubbish of garlands near the perfumed chamber of the ascetic Gotama, come." They did so. Thereupon the sectarians, having made an uproar saying "We do not see Sundarī," having reported to the king, when told "Where is your suspicion?" having said "During these days she has been staying at Jeta's Grove; we do not know what has happened to her there," having been permitted by the king saying "If so, go, search for her," having taken their own attendants, having gone to Jeta's Grove, searching, having seen her among the rubbish of garlands, having placed her on a small bed, having brought her into the city, they reported to the king: "The disciples of the ascetic Gotama, thinking 'We shall conceal the evil deed done by the Teacher,' having killed Sundarī, deposited her among the rubbish of garlands." The king said "If so, go, wander about the city." They, having cried aloud in the city streets "See the deed of the ascetics, the disciples of the Sakyan" and so on, came again to the door of the king's residence.

The king had the body of Sundarī placed on a scaffold at the charnel grove for fresh corpses and had it guarded. The inhabitants of Sāvattthī, except for the noble disciples, the rest, for the most part, having said "See the deed of the ascetics, the

disciples of the Sakyan" and so on, went about reviling and abusing the monks both inside the city and outside the city. The monks reported that incident to the Truth-finder. The Teacher, having said "If so, you too reprove those people thus" -

"A liar goes to hell, and he who having done says 'I do not do';  
Both of them, after death, become equal, human beings of low action in the hereafter."

He spoke this verse.

The king sent men, saying "Find out about Sundarī having been killed by others." Those cheats too, drinking liquor with those coins, quarrelled with each other. Therein one said thus - "You, having killed Sundarī with a single blow and having placed her among the flower rubbish, drink liquor with the coins obtained from that - so be it, so be it." The king's men, having seized those cheats, showed them to the king. Then the king asked them "Was she killed by you?" "Yes, Sire." "By whom was she caused to be killed?" "By the followers of other sects, Sire." The king, having had the sectarians summoned, having had Sundarī removed, commanded "Go, you, wander about the city proclaiming thus: 'This Sundarī was caused to be killed by us who wished to bring disrepute upon the ascetic Gotama. There is no fault whatsoever of the ascetic Gotama, nor of Gotama's disciples; the fault is ours alone.'" They did so. The foolish multitude then believed, and the sectarians too were obstructed by the punishment of execution. Thenceforth the material gain and honour towards the Buddhas became even greater.

Then one day the monks raised up a discussion in the Teaching hall - "Friends, the sectarians, thinking 'We shall produce a stain upon the Buddhas,' themselves became stained, but even greater material gain and honour arose for the Buddhas." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "No, monks, it is not possible to produce defilement in the Buddhas; making the Buddhas defiled is like making a genuine gem defiled; formerly, even though striving to make the genuine gem defiled, they were not able to make it defiled," being requested by them, he brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in a certain small village, having come of age, having seen the danger in sensual pleasures, having gone forth, having passed beyond three mountain ranges in the Himalayan region, having become a hermit, dwelt in a hermitage. Not far from it there was a jewel cave; there about thirty pigs lived. Not far from the cave a lion roamed; its reflection appeared in the jewel. The pigs, having seen the lion's reflection, were frightened, terrified, and with little flesh and blood. They, having thought "Because of the clarity of this jewel this reflection appears; let us make this jewel defiled and discoloured," having gone to a lake not far away, having rolled in the mud, having come back, rubbed against that jewel. It, being rubbed with pig bristles, became even more clear. The pigs, not seeing a means, thinking "We shall ask the hermit the means of discolouring this jewel," having approached the Bodhisatta, having paid homage, standing to one side, recited the former two verses -

103. "In the cave for seven years, about thirty of us dwell;  
We shall destroy the radiance of the jewel, thus was our discussion.
104. "As far as we polish the gem, the gem becomes more purified;  
And now we ask this, what task do you think should be done here?

Therein, "in the cavern" means in the jewel cave. "We dwell" means we dwell. "We shall destroy" means we shall destroy, we too shall make it discoloured. "And now we ask this" means now we ask this: "For what reason does this jewel become purified while being soiled?" "What task 'do you think should be done here'" means in this meaning, what do you think this task should be?

Then the Bodhisatta, explaining to them, spoke the third verse -

- 105.** "This lapis lazuli gem, flawless, spotless, beautiful;  
Its splendour cannot be destroyed, depart, you pigs."

Therein, "flawless" means without roughness. "Beautiful" means resplendent. "Splendour" means radiance. "Depart" means the radiance of this gem cannot be removed; but you, having abandoned this gem cave, go elsewhere.

They, having heard his talk, did so. The Bodhisatta, having produced meditative absorption, was one heading for the Brahma world.

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

*The Commentary on the Jewel-Pig Birth Story is the fifth.*

## 286. Commentary on the Sālūka Jātaka

"Do not envy the water-lily root" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the enticement by a fat girl. That will become evident in the Cūḷanāradakassapa Jātaka. The Teacher then, having summoned that monk, asked: "Is it true, monk, that you are dissatisfied?" "Yes, venerable sir." "Who made you dissatisfied?" "A fat girl, venerable sir." The Teacher, having said "She, monk, is a causer of harm to you; in the past too you were additional dainty bits for the assembly that came for the purpose of her wedding," being requested by the monks, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a bull named Mahālohita, and his younger brother was named Cūḷalohita. Both bulls did work in a certain family in a small village. That family had a girl who had come of age; another family asked for her in marriage. Then that family, thinking "She will be additional dainty bits at the time of the wedding," looked after a pig named Sālūka with rice gruel and food; he slept under the bed. Then one day Cūḷalohita said to his brother - "Brother, we do work in this family, in dependence on us this family lives, and yet these people give us only a measure of grass and straw, they feed this pig with rice gruel and food, they make him sleep under the bed; what indeed will this one do for them?" Mahālohita, having said "Dear son, do not desire his rice gruel and food; on the wedding day of this girl, desirous of making this one additional dainty bits, they feed him for the purpose of making his meat fat; after a

few days you will see him, having been brought out from under the bed, having been killed, having been cut into fragments, being made into a meal for visitors," gave rise to the former two verses -

106. "Do not envy the water-lily root, he eats food for the sick;  
Living at ease, eat chaff, this is the characteristic of long life.

107. "Now he, having come here, a guest, a devoted servant;  
Then you will see Sālūka, lying upon the pestle."

Herein this is the meaning in brief - Dear son, do not desire the state of being the pig Sālūka, for this one eats food for the sick, food of death, having eaten which he will before long reach death. But you, living at ease, free from attachment, eat this chaff mixed with straw obtained by oneself; this is the characteristic of the state of long life, the sign for recognising it. Now in just a few days that bridegroom, accompanied by a great assembly, a devoted servant, having become a guest here, will have come; then you will see this Sālūka, killed, lying down, called "pestle-upper" because of being endowed with an upper lip resembling a pestle.

Thereupon in just a few days, when the wedding party had arrived, having killed Sālūka, they made the additional dainty bits. Both oxen, having seen that misfortune of his, thought "Our chaff alone is better." The Teacher, having fully awakened, spoke the third verse to illuminate that meaning -

**108.** "Having seen a pig being cut open, lying upon the pestle;  
The old bulls thought over, 'Better for us is chaff indeed.'"

Therein, "chaff indeed" means chaff alone is for us excellent, the highest - this is the meaning.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, that monk became established in the fruition of stream-entry. "At that time the girl was the fat girl of the present, Sālūka was the dissatisfied monk, Cūḷalohita was Ānanda, but Mahālohitā was myself."

*The Commentary on the Water-Lily Root Birth Story is the sixth.*

## **287.** Commentary on the Lābhagaraha Jātaka

"Not by pretending madness": this the Teacher, while dwelling at Jeta's Grove, spoke referring to the co-resident pupil of the Elder Sāriputta. It is said that the Elder's co-resident pupil, having approached the Elder, having paid homage, seated to one side, asked: "Venerable sir, tell me the practice for the arising of material gain; what should one do to become an obtainer of robes and so on?" Then the Elder told him this practice for the arising of material gain: "Friend, material gain and honour arises for one possessed of four factors: having broken shame and moral fear within oneself, having abandoned asceticism, one should be as if mad, with a mere pretence of madness; divisive speech should be spoken; one should be like an actor; one should be with scattered speech and curiosity." He, having reproached that practice, rose up and departed. The Elder, having approached the Teacher, having paid homage, told

him that incident. The Teacher, having said "This monk, Sāriputta, does not censure material gain only now; in the past too he censured it indeed," being requested by the Elder, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family, having come of age, at the very time of sixteen years having reached the end of the three Vedas and the eighteen crafts, having become a world-famed teacher, taught crafts to five hundred young men. There one young man, accomplished in morality and good conduct, one day, having approached the teacher, asked about the practice for the arising of material gain: "How does material gain arise for these beings?" The teacher, having said "Dear son, material gain arises for these beings by four reasons," spoke the first verse -

**109.** "Not unmad, not non-slandering, not a non-dancer, not without excitement;  
One obtains gain among the foolish, this is your instruction."

Therein, "not unmad" means not one who is unmad. This is what is meant - Just as a madman, having seen women, men, girls, and boys, plunders their garments, ornaments, and so on, and from here and there, having taken by force fish, meat, cakes, and so on, eats them, just so whoever, being a householder, having abandoned shame and moral fear which arise internally and externally, not counting the wholesome and unwholesome, not fearing the fear of hell, overcome by greed, with mind consumed, heedless regarding sensual pleasures, commits violent deeds such as burglary and so on; and even one gone forth, having abandoned shame and moral fear, not counting the wholesome and unwholesome, not fearing the fear of hell, trampling upon the training rule laid down by the Teacher, overcome by greed, with mind consumed, in dependence on a mere robe and so on, having given up his own asceticism, heedless, engages in medical practice, messenger work, and so on, and gets his living in dependence on giving bamboo and so on - this one, though not mad, because of being similar to a madman, is called mad; for one of such a kind, gain arises quickly. But whoever is thus unmad, one who has shame, one who is scrupulous, he does not obtain gain among the foolish, unwise persons; therefore, by one desiring gain, one should be as if a madman.

"Not non-slandering" - here too, whoever is divisive, engages in divisive speech in the royal family saying "Such and such was done by so-and-so," he, having taken the fame of others by force, takes it for himself. Kings too place him in a high position, thinking "This one has affection for us," and ministers and others too think that something should be given to him out of fear, thinking "This one might turn the royal family against us"; thus at present gain arises for the slanderer. But whoever is non-slandering, he does not obtain gain among the foolish - thus the meaning should be understood.

"Not a non-dancer" - by one producing gain, one should be like a dancer. Just as a dancer, having abandoned shame and moral fear, having performed with dancing, singing, and music, collects wealth, just so by one desiring gain, having broken shame and moral fear, one should go about performing various kinds of sport for women, men, girls, and boys, like a drinking companion. Whoever is thus a non-dancer, he does not obtain gain among the foolish.

"Not without excitement" - one with excitement means one of scattered speech. For kings ask their ministers - "At such and such a place, it is said, it is heard that 'a man was killed, a house was plundered, others' wives were violated'; whose deed indeed is this?" Therein, while the rest are not speaking at all, whoever, having stood up, says "Such and such and such and such are their names," this one is called one with excitement. The kings, by his word, having sought out and restrained those men, thinking "In dependence on this one, our city has become free of thieves," give him great fame; the rest of the people too, out of fear thinking "This one, if questioned by the king's men, might speak of what is well-arranged and ill-arranged regarding us," give wealth to him alone; thus gain arises for one with excitement. But whoever is without excitement, he does not obtain gain among the foolish. "This is your instruction" means this is the instruction regarding gain from our presence to you.

The pupil, having heard the teacher's talk, censuring gain -

110. "Shame on that gain of fame, and gain of wealth, brahmin;  
Whatever livelihood is by downfall, or by unrighteous conduct.
111. "Even if, having taken a bowl, one should wander forth homeless;  
This very livelihood is better, than seeking by what is not the Teaching." -  
Spoke a pair of verses.

**110-111.** Therein, "whatever livelihood" means whatever livelihood. "By downfall" means by one's own downfall. "By unrighteous conduct" means by unrighteous action, by unrighteous action, having brought oneself to ruin by killing, imprisonment, reproach and so on, having practised unrighteousness, whatever livelihood there is, and that gain of fame and gain of wealth - shame on all of it, I blame, I censure; there is no benefit for me by this - this is the intention. "Having taken a bowl" means having taken an alms vessel. "One should wander forth homeless" means having become homeless, one gone forth, one should live; and a good person should not practise unrighteous conduct by way of bodily misconduct and so on. Why? This very livelihood is better. "Than seeking by what is not the Teaching" means whatever this seeking of livelihood by what is not the Teaching, compared to that, this very going for alms among other families with bowl in hand is better; it shows that it is more beautiful by a hundredfold, by a thousandfold.

Thus the young man, having praised the virtue of the going forth, having gone forth, having gone forth in the going forth of sages, seeking almsfood righteously, having produced the direct knowledges and the meditative attainments, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the young man was the monk who censured material gain, but the teacher was myself."

*The Commentary on the Reproach of Gain Birth Story is the seventh.*

## 288. Commentary on the Macchuddāna Jātaka

"The fish are worth" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain dishonest trader. The story has already been told below.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a householder's family, having attained discretion, established a household. He also had a younger brother; at a later time their father died. They, one day, thinking "We shall settle our father's business dealings," having gone to a certain village, having obtained a thousand coins, while coming back, waiting for a boat at a river ford, ate a parcel of boiled rice. The Bodhisatta, having given the surplus food to the fish in the Ganges, gave the merit to the river deity. The deity, having given thanks for the merit, having grown in divine fame, reflecting upon her own growth of fame, understood that reason. The Bodhisatta too, having spread out his upper robe on the sand, lying down, fell into sleep; but his younger brother was somewhat of a thievish nature. He, without giving those coins to the Bodhisatta, out of desire to take them himself, having made one bundle of gravel similar to the bundle of coins, placed both bundles together. When they had boarded the boat and reached the middle of the Ganges, the younger one, having rocked the boat, thinking "I shall throw the gravel bundle into the water," having thrown the thousand-bundle, said "Brother, the thousand-bundle has fallen into the water; what shall we do?" "What shall we do about what has fallen into the water? Do not worry." The river deity thought - "Having given thanks for the merit given by this one, having grown in divine fame, I shall protect what belongs to him" - by her own power, having caused a large fish to swallow that bundle, she herself took up its protection. That thief too, having gone home, thinking "My brother has been deceived," while opening the bundle, having seen gravel, with his heart withering, having embraced the frame of the bed, lay down.

At that time fishermen cast a net for the purpose of catching fish. That fish, by the power of the deity, entered the net. The fishermen, having taken it, entered the city to sell it. The people, having seen the large fish, ask the price. The fishermen say "Give a thousand coins and seven small coins and take it." The people make mockery saying "We have never seen a fish worth a thousand." The fishermen, having taken the fish, having gone to the Bodhisatta's house door, said "Take this fish." "What is its price?" "Give seven small coins and take it." "When giving to others, how do you give?" "To others we give for a thousand and seven small coins, but you give seven small coins and take it." He, having given them seven small coins, sent the fish to his wife. She, while splitting open the belly of the fish, having seen the thousand-bundle, reported it to the Bodhisatta. The Bodhisatta, having looked at it, having seen his own mark, having known it to be his own property, having thought "Now these fishermen, when giving this fish to others, give it for a thousand and seven small coins, but having reached us, because of the thousand being our own property, they took only seven small coins and gave it; this difference, without one knowing it, it is not possible to make anyone believe" - he spoke the first verse -

**112.** "The fish are worth more than a thousand, there is no one who would believe this;

And I had here seven māsakas, I too bought that cluster of fish."

Therein, "more than" means when asked by others, the fishermen say "They are worth a thousand plus seven māsakas." "There is no one who would believe this" means there is no such person who, not knowing this matter from direct experience, would believe by my word alone; or whoever would believe that the fish are worth

this much, he does not exist; therefore indeed they were not taken by others - this too is the meaning. "And I had" means but I had seven māsakas. "Cluster of fish" means a group of fish. For together with that fish, other fish too were bound together; this was said with reference to that entire cluster of fish. "I bought" means I bought; the meaning is having given just seven māsakas, one takes that much of a group of fish.

And having said thus, he thought this - "In dependence on what indeed were these coins obtained by me?" At that moment the river deity, having stood in the sky in a visible form, explaining "I am the deity of the Ganges; by you, having given surplus food to the fish, the merit was given to me; therefore I, protecting what belongs to you, have come" - spoke a verse -

**113.** "Having given food to the fish, you dedicated the offering to me;  
Remembering that offering, the esteem was made by you."

Therein, "offering" - in this place, the transference of merit is called "offering."  
"Remembering the esteem made by you" means remembering that esteem made by you towards me, this wealth of yours has been guarded by me - this is the meaning.

And having said this, that deity, having told all the fraudulent deed done by his younger brother, having said "He is now lying down with his heart withering; for one with a malicious mind there is indeed no growth. But I, thinking 'Let what belongs to you not be lost,' having brought the wealth, gave it to you. Without giving this to the younger brother who is a thief, you yourself take all of it" - spoke the third verse -

**114.** "For one of corrupted mind there is no prosperity, nor do the deities venerate him;  
Whoever cheated his brother of paternal property, a doer of wrong deeds."

Therein, "there is no prosperity" means for a person of such nature there is no growth whatsoever either in this world or in the world beyond. "Nor do they him" means the deities guarding what belongs to that person do not venerate that person.

Thus the deity, not wishing to give the coins to the thief who betrayed his friend, said thus. But the Bodhisatta, thinking "It is not possible to do thus," sent five hundred coins to him as well.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the merchant became established in the fruition of stream-entry. "At that time the younger brother is now the dishonest trader, but the elder brother was myself."

The Commentary on the Macchuddāna Jātaka is the eighth.

### 289. Commentary on the Nānācchanda Jātaka

"With different desires, great king" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Venerable Ānanda's obtaining of eight boons. The story will become manifest in the Juṇha Jātaka in the Book of Elevens.

But in the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the womb of his queen-consort, having come of age, having learnt all the crafts at Takkasilā, by the elapse of his father, attained the kingdom. There was his father's chaplain who had been removed from his position. He, having become destitute, dwelt in a certain dilapidated house. Then one day the Bodhisatta, in the guise of an unknown person, went about investigating the city in the night-time. Thieves who had committed crimes, having drunk liquor at a certain drinking place, taking yet another pot as well, while going to their own house, having seen him in a side street, having said "Hey, who are you?" having struck him, having taken his upper garment, having made him carry the pot, went off frightening him. That brahmin too, having gone out at that moment, standing in a side street, looking at the constellation, having known the state of the king having fallen into the hands of enemies, addressed the brahmin woman. She, having said "What is it, sir?" came quickly to his presence. Then he said to him - "Dear lady, our king has come under the control of enemies." "Sir, how will the brahmins know what has happened in the presence of the king?"

The king, having heard the brahmin's voice, having gone a little way, said to the cheats - "I am a poor man, master; having taken the upper robe, release me." They released him as he spoke again and again, out of compassion. He, having noted their dwelling house, turned back. Then the former chaplain, the brahmin too, said "Dear lady, our king has been freed from the hands of enemies." The king, having heard that too, having noted that house too, ascended the mansion. He, when the night became light, having had the brahmins summoned, asked "Teachers, did you look at the constellation during the night?" "Yes, Sire." "Was it beautiful?" "Beautiful, Sire." "Is there any seizure?" "There is not, Sire." The king, having had the former chaplain summoned from such and such a house, saying "Summon the brahmin from such and such a house," asked "Teacher, was the constellation seen by you during the night?" "Yes, Sire." "Is there any seizure?" "Yes, great king, tonight you, having come under the control of enemies, were freed in just a moment." The king, thinking "One who knows the constellations should indeed be of such a nature," having had the remaining brahmins thrown out, said "Brahmin, I am pleased with you; take a boon." "Great king, having consulted with my children and wife, I shall take it." "Go, having consulted, come back."

He, having gone, having summoned the brahmin woman, the son, the daughter-in-law, and the female slave, asked: "The king gives me a boon; what shall we take?" The brahmin woman said "Bring me a hundred cows," the son, a young man named Chatta, said "For me, a chariot with thoroughbreds yoked with four Sindh horses of the colour of white lilies," the daughter-in-law said "For me, all ornaments beginning with jewelled earrings," and a female slave named Puṇṇā said "For me, a mortar and pestle and a winnowing basket." But the brahmin, wishing to take an excellent village, having gone to the king's presence, when asked "Well, brahmin, have you consulted your children and wife?" having said "Yes, Sire, I have consulted them; they have various desires," spoke the first pair of verses -

115. "With different desires, great king, we dwell in one house;  
I wish for an excellent village, and the brahmin woman for a hundred cattle."

116. The son longs for a chariot with thoroughbreds, and the daughter for jewelled earrings;  
And this contemptible Puṇṇikā longs for a mortar."

Therein, "I wish" means "I desire." "A hundred cattle" means a hundred cows, a hundred head of cattle. "Daughter" means the daughter-in-law. "And this one" means this female slave named Puṇṇikā in our house; she, the contemptible, the inferior one, longs for, wishes for, a mortar together with a winnowing basket and pestles.

The king, commanding "Give to all whatever they have wished for" -

- 117.** "An excellent village for the brahmin, a hundred cattle for the brahmin woman;  
A chariot with thoroughbreds for the son, jewelled earrings for the daughter;  
And this contemptible Puṇṇikā, supply her with a mortar" -He spoke a verse.

Therein, "and this" means "and this one called Puṇṇikā," he says; supply that contemptible one with a mortar, make her accept it.

Thus the king, having given what was wished for by the brahmin and also other great fame, having said "From now on, apply yourself with zeal to the duties to be done for us," kept the brahmin near himself.

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

*The Commentary on the Different Desires Birth Story is the ninth.*

## 290. Commentary on the Sīlavīmaṃsaka Jātaka

"Morality indeed is good" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain brahmin who was an investigator of morality. The story, however, both present and past, has been explained in detail below in the Sīlavīmaṃsaka Jātaka of the Book of Ones. Here, however, when Brahmadatta was exercising kingship in Bārāṇasī, his chaplain, accomplished in morality, thinking "I shall investigate my own morality," took one coin each on two days from the counter of a money-changer. Then on the third day, having seized him as "a thief," they led him to the presence of the king. He, on the way, saw a snake-charmer making a snake play. Then the king, having seen him, asked "Why did you do such a thing?" The brahmin, having said "Out of desire to investigate my own morality," spoke these verses -

118. "Morality indeed is good, morality is unsurpassed in the world;  
See the serpent with terrible poison, being moral he is not killed.
119. "I shall undertake morality, approved in the world, safe;  
One whose conduct is the practice of the noble ones, by which one is called virtuous.
120. "And he is dear to relatives, and shines among friends;  
Upon the body's collapse, the moral one is reborn in a fortunate destination."

**118-120.** Therein, "morality" means good conduct. "Kira" is an indeclinable particle in the sense of oral tradition. "Good" means beautiful; the meaning is thus the wise say "morality indeed is good." "See" means he addresses himself. "Is not killed" means he does not harass others, and he is not harassed by others. "Samādissam" means I shall undertake. "Approved, safe" means "secure, fearless" - thus received by the wise. "By which one is called" means by which morality a moral person, practising the practice of the noble ones, the Buddha and so on, is called "one whose conduct is the practice of the noble ones" - I shall undertake that; this is the meaning. "Shines" means he shines like a great mass of fire on a mountain top.

Thus the Bodhisatta, making known the praise of morality with three verses, having expounded the Teaching to the king, said: "Great king, in my house there is my father's property, my mother's property, what was produced by myself, and what was given by you - abundant wealth; no limit whatsoever is discerned. But I, investigating morality, took coins from the counter of a money-changer. Now by me in this world the inferior state of birth, clan, family, and region has been known, and the supreme state of morality alone has been known. I shall go forth; allow me the going forth." Having obtained permission, even though being entreated again and again by the king, having departed, having entered the Himalayas, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, he was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the brahmin chaplain who was the investigator of morality was myself."

*The Commentary on the Morality-Tester Birth Story is the tenth.*

*The Inner Chapter is the fourth.*

Its summary:

Tree, Bronze Plate, Excellent, Best, Tiger, Deer, Jewels, Gem, Water-lily Root,  
Named;  
And also Instruction, the Excellent Fish, with Jewelled Earring, with Indeed -  
ten.

## 5. The Chapter on the Pot

### 291. Commentary on the Liquor-Pot Jātaka

"A pot granting all desires" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the nephew of Anāthapiṇḍika. It is said that he, having squandered forty crores of gold belonging to his mother and father through the disaster of drinking, went to the presence of the millionaire. He gave him a thousand saying "Engage in trade," and having squandered that too, he came again. Again he had five hundred given to him, and having squandered those too, to him who came again he had two coarse cloths given. Having squandered those too, when he came again, having had him seized by the neck, he had him expelled. He, having become destitute, leaning against another's wall, died; they dragged him out and threw him outside. Anāthapiṇḍika, having gone to the monastery, reported all that incident of the

nephew to the Truth-finder. The Teacher, having said "How will you satisfy this one, whom even I, having given a pot granting all desires, was formerly unable to satisfy?" being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a millionaire's family, upon his father's passing, obtained the position of millionaire. In his house there was forty crores of wealth stored in the ground alone, and he had only one son. The Bodhisatta, having performed meritorious deeds such as giving and so on, having died, was reborn as Sakka, the king of gods. Then his son, having blocked off a street, having had a pavilion built, surrounded by a great multitude, having sat down, began to drink liquor. He, giving a thousand and a thousand to those performing jumping, running, dancing, singing and so on, having fallen into the state of being addicted to women, addicted to liquor, addicted to meat and so on, being one desirous of festivities, heedless, saying "Where is singing, where is dancing, where is music?" wandering about, before long, having squandered the forty crores of wealth and the articles of enjoyment and use, ill-fated and wretched, having put on a rag, went about. Sakka, reflecting, having known his destitute state, having come out of love for his son, having given a pot granting all desires, having exhorted him - "Dear son, just as this pot is not broken, so protect it; when you have this, there will be no limit whatsoever to your wealth; be heedful" - went to the heavenly world itself. Thenceforth he went about drinking liquor. Then one day, intoxicated, having thrown that pot into the sky and catching it, he missed once; the pot, having fallen on the ground, broke. Thenceforth, having become poor again, having put on a rag, with a bowl in hand, going about for almsfood, leaning against another's wall, he died.

The Teacher, having brought up this past -

121. "Having obtained a pot, a vessel granting all desires, a scoundrel;  
As long as he safeguards it, so long he thrives in happiness.
122. "When intoxicated and bloated, through negligence he broke the pot;  
Then naked and in rags, afterwards the fool suffers.
123. "Just so whoever, having obtained wealth, heedlessly consumes it;  
Afterwards the imprudent one is tormented, like a scoundrel having broken a pot."

Having spoken these verses discovered by the Fully Enlightened One, he connected the Jātaka.

**121-123.** Therein, "granting all desires" means a pot able to give all objective sensual pleasures. "Kuṭa" is a synonym for pot. "As long as" means for however long a time. "Safeguards" means whoever, having obtained such a thing, as long as he protects it, so long he thrives in happiness - this is the meaning. "Intoxicated and bloated" means intoxicated by the tipsiness of liquor, bloated with arrogance. "Through negligence he broke the pot" means through heedlessness he broke the pot. "Naked and in rags" means sometimes naked, sometimes in rags due to being clothed in a canvas rag. "Just so" means just so. "Heedless" means through heedlessness. "Suffers" means grieves.

"At that time the cheat, the millionaire's nephew, was the one who broke the liquor pitcher, but Sakka was myself."

*The Commentary on the Liquor Pitcher Birth Story is the first.*

## 292. Commentary on the Supatta Jātaka

"In Benares, great king" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a meal of rice with salmon sauce mixed with fresh ghee given to Queen Bimbā by the Elder Sāriputta. The story is exactly the same as the story told below in the Abbhantara Jātaka. Then too a wind in the belly became agitated for the elder nun, and Rāhulabhadda informed the Elder. The Elder, having caused him to sit down in the hall with sitting accommodation, having gone to the dwelling of the king of Kosala, having brought a meal of rice with salmon sauce mixed with fresh ghee, gave it to him. He, having brought it, gave it to his mother, the elder nun; as soon as she had eaten, the wind in the belly subsided. The king, having sent men and having had the matter investigated, from then on gave such food to the elder nun. Then one day the monks raised up a discussion in the Teaching hall - "Friend, General of the Teaching, you satisfied the elder nun with such food indeed." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does Sāriputta give what is wished for to Rāhula's mother; in the past too he gave it indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the realm of crows, having come of age, was the chief among eighty thousand crows, a king of crows named Supatta; now his queen-consort was a she-crow named Suphassā, and the general was named Sumukha. He, surrounded by eighty thousand crows, dwelt in dependence on Bārāṇasī. One day, having taken Suphassā, while seeking food, he went by the top of the kitchen of the king of Bārāṇasī. The cook, having prepared food accompanied by various kinds of fish and meat dishes for the king, having slightly opened the vessels, stood letting the steam escape. Suphassā, having smelled the scent of fish and meat, having become desirous of eating the royal food, without speaking of it on that day, on the second day, when told "Come, dear lady, let us go for food," having said "You go; I have one longing," when asked "What kind of longing?" said "I wish to eat the food of the king of Bārāṇasī, but it is not possible for me to obtain it; therefore I shall give up my life, Sire." The Bodhisatta sat pondering. Sumukha, having come, asked "What is it, great king, are you displeased?" The king reported that matter to him. The general, having consoled them both saying "Do not worry, great king," having said "Today you stay right here; we shall bring the food," departed.

He, having convoked the crows, having told them that reason, saying "Come, we shall bring food," together with the crows, having entered Bārāṇasī, having divided the crows into groups not far from the kitchen, having placed them in each and every place for the purpose of protection, himself together with eight crow warriors sat down on the kitchen roof, looking out for the time of carrying the king's food. And he said to those crows - "When the king's food is being carried, I shall knock down the vessels. When the vessels have fallen, there is no life for me. Among you, four persons taking a mouthful of food, and four taking fish and meat, having carried it, go

and feed Supatta, the king of crows, together with his wife. When it is said 'Where is the general?' you should say 'He will come from behind.'" Then the cook, having prepared the king's food preparations, having taken them with a carrying pole, set out for the royal palace. When he had gone to the royal courtyard, the crow general, having given a signal to the crows, himself having flown up, having sat down on the chest of the food-carrier, having struck with his claws, having hit the tip of his nose with his beak resembling the point of a lance, having risen up, covered his face with both wings. The king, walking up and down on the great flat roof, having looked through the large window, having seen that action of the crow, having called out to the food-carrier, said "My good cook, having dropped the vessels, seize the crow itself." He, having dropped the vessels, seized the crow firmly. The king too said to him "Come here."

At that moment the crows, having come, having eaten what was sufficient for themselves, having taken the remainder in the manner already stated, departed. Thereupon the rest, having come, ate the remainder. Those eight persons too, having gone, fed the king together with his wife; Suphassā's longing was appeased. The food-carrier presented the crow to the king. Then the king asked him - "My good crow, you were not ashamed before me, and you broke the food-carrier's nose, and you smashed the food vessels, and you did not protect your own life; why did you do such a deed?" The crow said "Great king, our king dwells in dependence on Bārāṇasī; I am his general. His wife named Suphassā, having a longing, wished to eat your food. The king told me of her longing. I, having given up my life right there, have come. Now the food for her has been sent by me; my wish has reached its summit. For this reason such a deed was done by me" - thus explaining, he spoke these verses.

124. "In Bārāṇasī, great king, the king of crows is a dweller;  
Surrounded by eighty thousand, was Supatta.

125. "His wife with longing, Suphassā, wishes to eat;  
Cooked in the king's kitchen, costly royal food.

126. "I am sent as a messenger by them, and I have come here for the king;  
I show esteem for my master, I made a wound on the nose."

**124-126.** Therein, "in Benares" (bārāṇasyan) means in Bārāṇasī. "Dweller" (nivāsako) means a constant dweller. "Cooked" (pakkan) means prepared in various ways. Some recite "accomplished" (siddha). "Costly" (paccagghan) means still warm, not kept overnight, or individually very costly among the varieties of fish and meat - thus it is "costly" (paccaggham). "I am sent as a messenger by them, and I have come here for the king" means I am a messenger of both of them, one who carries out commands, and I have been sent by the king; therefore I have come here - this is the meaning. "I show esteem for my master" means I, having thus come, show esteem, honour and respect for my own master. "I made a wound on the nose" means: great king, for this reason, not counting both your life and my own, in order to overturn the food vessel, I made a wound on the food-carrier's nose with my beak. Esteem for my own king has been shown by me. Now whatever punishment you wish, that impose.

The king, having heard his words, having gained confidence in his virtues, thinking "We ourselves, even though giving great fame to those who are human beings, are not able to make them our friends; even though giving villages and so on, we do not obtain one who would give his life for us; this one, being a crow, gives up his life for his own king - he is exceedingly a good person, with a sweet voice, a speaker of the Teaching," honoured him with the white parasol. He, having honoured the king himself with the white parasol he had received, spoke of the virtues of the Bodhisatta. The king, having had him summoned, having heard the Teaching, established a meal for both of them according to his own food allowance, had one measure of rice-grain gruel cooked daily for the remaining crows, and himself, standing firm in the Bodhisatta's exhortation, having given safety to all beings, observed the five precepts. The exhortation of Supatta the crow, however, continued for seven hundred years.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the king was Ānanda, the general Sumukha was Sāriputta, Suphassā was Rāhulamātā, but Supatta was myself."

*The Commentary on the Supatta Birth Story is the second.*

### 293. Commentary on the Kāyanibbinda Jātaka

"Touched by me" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain man. It is said that a certain man in Sāvattthī, afflicted by jaundice, was rejected by the physicians. His children and wife too thought "Who is able to look after him?" This occurred to him - "If I recover from this disease, I shall go forth." He, within just a few days, having obtained some suitable remedy, having become healthy, having gone to Jeta's Grove, requested the going forth from the Teacher. He, having obtained both the going forth and the full ordination in the Teacher's presence, before long attained arahantship. Then one day the monks raised up a discussion in the Teaching hall - "Friends, the one named so-and-so, suffering from jaundice, having thought 'Having recovered from this disease, I shall go forth,' both went forth and attained arahantship." The Teacher, having come, asked "What discussion were you having as you sat together here, monks?" Having asked, when it was said "Such and such," "Not only now, monks, is it this one alone; in the past too the wise, having said thus, having recovered from disease, having gone forth, made their own progress" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family, having come of age, having established a household, while dwelling there, became one suffering from jaundice. Even the physicians were unable to look after him, and his children and wife too became remorseful. He, having thought "Having recovered from this disease, I shall go forth," having obtained some suitable remedy, having become healthy, having entered the Himalayas, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, dwelling in the happiness of meditative absorption, uttering the inspired utterance "For so long a time I did not obtain such happiness," spoke these verses -

127. "Touched by a certain illness, by disease, greatly suffering, being transformed;

This body quickly dries up, like a flower placed in dust in the sun's heat.

128. "The impure reckoned as pure, the unclean considered as clean;  
Filled with various corpses, for one not seeing its true form.
129. "Fie upon this afflicted, putrid body, loathsome, impure, subject to disease;  
Wherein the heedless generation, infatuated, neglect the path to rebirth in a  
good destination."

**127-129.** Therein, "by a certain" means by one among the ninety-eight diseases, by the illness of jaundice. "By disease" means by that which has obtained its name thus because of its intrinsic nature of afflicting. "Is transformed" means of one being struck, of one being oppressed. "Placed in dust in the sun's heat" means just as a delicate flower placed on sand heated by the sun would dry up, so it dries up - this is the meaning.

"The impure reckoned as pure" means what is repulsive and disagreeable has come to the reckoning of being agreeable for the foolish. "Filled with various corpses" means filled with the thirty-two corpses beginning with hair. "For one not seeing its true form" means for the blind, foolish worldling who does not see, it appears as agreeable, of good disposition, having the intrinsic nature of something to be enjoyed; the foul intrinsic nature, made clear by the method beginning with "from the eye, eye-filth," does not appear to the foolish.

"Afflicted" means constantly sick. "Infatuated" means exceedingly infatuated through the infatuation of mental defilements. "Generation" means blind, foolish worldlings. "They neglect the path to rebirth in a good destination" means being stuck and fastened to this foul body, filling the path to the realms of misery, they neglect the path to rebirth in a good destination distinguished as gods and humans.

Thus the Great Being, discerning in various ways the state of impurity and the state of constant affliction, having become disenchanted with the body, having developed the four divine abidings for the length of his life, was one heading for the Brahma world.

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

*The Commentary on the Weariness of the Body Birth Story is the third.*

#### 294. Commentary on the Jambukhādaka Jātaka

"Who is this lovely one with a melodious voice" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta and Kokālika. For at that time, when Devadatta's material gain and honour had declined, Kokālika, having approached families, praises Devadatta thus: "The Elder Devadatta by name, born in the royal lineage of King Okkāka in the succession of Mahāsammata, brought up in an unbroken warrior-caste lineage, a bearer of the Triple Canon, an obtainer of meditative absorption, a sweet speaker, a speaker of the Teaching - give to and serve the Elder." Devadatta too praises Kokālika thus: "Kokālika, having gone out from a

noble brahmin family, has gone forth, is very learned, a speaker of the Teaching - give to and serve Kokālika." Thus they, having spoken praise of one another, go about eating in the houses of families. Then one day the monks raised up a discussion in the Teaching hall - "Friends, Devadatta and Kokālika, having spoken talk of unreal virtues of one another, go about eating." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, do they, having spoken talk of unreal virtues of one another, eat; in the past too they ate just so," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as a tree deity in a certain rose-apple jungle thicket. There a certain crow, seated on a rose-apple branch, eats rose-apple fruits. Then a certain jackal, having come, looking upwards, having seen the crow, thinking "What if I, having spoken talk of unreal virtues of this one, were to eat rose-apples," speaking praise of him, spoke this verse -

**130.** "Who is this lovely one with a melodious voice, the best of those with voices;  
Perched on a rose-apple branch, he chirps like a young peacock."

Therein, "bindussaro" means endowed with a voice that is drop-like, undispersed, and compact. "Vaggu" means of sweet sound. "Accuto" means not fallen, seated. "Moracchāpova kūjatī" means like a young peacock, with an agreeable sound, he says "who is this one named that chirps?"

Then the crow, praising him in return, spoke the second verse -

**131.** "A son of good family knows how to praise a son of good family;  
O one with the colour of a tiger cub, eat, my dear, I give to you."

Therein, "one with the colour of a tiger cub" means you appear to us as one having the same colour as a young tiger; therefore I say to you, hey, one with the colour of a tiger cub. "Eat, my dear, I give to you" means friend, eat as many rose-apple fruits as you like, I give them to you.

And having said thus, he shook the rose-apple branch and made the fruits fall. Then the deity dwelling in that rose-apple tree, having seen those two, having spoken talk of unreal virtues, eating rose-apples, spoke the third verse -

**132.** "At long last indeed I see liars come together;  
The eater of vomit and the eater of corpses, praising each other."

Therein, "the eater of vomit" means the crow that eats food vomited by others. "And the eater of corpses" means and the jackal that eats corpses.

And having spoken this verse, that deity, having shown a frightful form as an object, chased them away from there.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the jackal was Devadatta, the crow was Kokālika, but the tree-spirit was myself."

*The Commentary on the Rose-Apple Eater Birth Story is the fourth.*

## 295. Commentary on the Anta Jātaka

"Your shoulder is like a bull's" - this the Teacher spoke while dwelling at Jeta's Grove, referring to those very same two persons. The present story is just as in the former case.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born as a castor-oil tree deity in the precincts of a certain village. At that time, in a certain small village, having dragged out a dead old bull, they threw it away in a castor-oil tree grove at the village entrance. A certain jackal, having come, ate its meat. A certain crow, having come, hidden in the castor-oil tree, having seen him, having thought "What if I, having spoken talk of unreal virtues of this one, were to eat the meat," spoke the first verse -

**133.** "Your shoulder is like a bull's, your stretching is like a lion's;  
King of beasts, homage to you, may we obtain something."

Therein, "homage to you" means homage to you be.

Having heard that, the jackal spoke the second verse -

**134.** "A son of good family knows how to praise a son of good family;  
O you who resemble a peacock's neck, come here from there, crow."

Therein, "come here from there" means having descended from the castor oil plant, having come here to where I am, eat the meat - thus he says.

Having seen that action of theirs, the tree-spirit spoke the third verse -

**135.** "Among beasts the jackal is the lowest, and among birds the crow;  
The castor-oil plant is the lowest among trees - these three lowest ones have come together."

Therein, "lowest" means low, inferior.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the jackal was Devadatta, the crow was Kokālika, but the tree-spirit was myself."

*The Commentary on the Intestine Birth Story is the fifth.*

## 296. Commentary on the Samudda Jātaka

"Who would lead" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the Elder Upananda. For he was gluttonous and very greedy; it was not possible to satisfy him even with cartloads of requisites. At the time of entering the rains retreat, having entered the rains retreat at two or three monasteries, in one he places sandals, in one a walking stick, in one a water vessel. In one he himself dwells; having gone to a countryside monastery, having seen monks with superior requisites, having spoken a talk on the noble lineage, having made them take rag-robles, he takes their robes; having made them take clay bowls, having taken agreeable and disagreeable bowls and dishes, having filled a small carriage, he comes to Jeta's Grove. Then one day the monks raised up a discussion in the Teaching hall - "Friend,

Upananda the Sakyan is gluttonous and greedy; having spoken to others about practice, having filled a small carriage with ascetic's requisites, he comes." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "What was done by Upananda is inappropriate, monks, speaking to others about the noble lineage; for first one should oneself become of few wishes, and afterwards it is proper to teach the noble lineage to others."

"One should first establish oneself in what is proper;  
Then one may instruct others - a wise person would not be defiled."

Having taught this verse in the Dhammapada, having reproached Upananda, having said "Not only now, monks, is Upananda greedy; in the past too he thought that even the water in the great ocean should be conserved," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as an ocean deity. Then one crow, going about over the upper part of the ocean, went about repeatedly preventing the group of fish and the group of birds, saying "Drink the water in the ocean by measure, drink it conserving it." Having seen him, the ocean deity spoke the first verse -

**136.** "Who is this one in the salt water, running about all around;  
Warding off fish and sea-monsters, and being vexed in the waves."

Therein, "who is this one" means who indeed is this person.

Having heard that, the sea-crow spoke the second verse -

**137.** "The bird of infinite drinking, 'the unsatisfied one' heard in the directions;  
I wish to drink the ocean, the sea, the lord of rivers."

Its meaning is - I wish to drink the infinite ocean, therefore I am a bird named 'of infinite drinking'; because of being endowed with a great, insatiable craving, I am also heard, renowned, well-known in the directions as 'the unsatisfied one'; I wish to drink this entire ocean, the sea - because it is a mine of beautiful jewels, or because it was dug by the sea - the sea, the lord of rivers by virtue of being the lord of rivers.

Having heard that, the ocean deity spoke the third verse -

**138.** "This great ocean diminishes and fills up;  
The limit of what is drunk from it is not known, the sea is indeed undrinkable."

Therein, "this diminishes and" means it diminishes at the time of the water's receding, and fills up at the time of going out. "The limit is not known of it" means of this great ocean, even if the entire world were to drink it, even so the limit is not discerned as "from here this much water has been drunk." "Indeed undrinkable" means this sea, it is said, is not possible for anyone to drink by exhausting the water.

And having said thus, she, having shown a frightful form as an object, chased away the sea-crow.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the sea-crow was Upananda, but the deity was myself."

**297.** Commentary on the Kāmavilāpa Jātaka

"O bird flying high" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. The present story has been told in the Puppharatta Jātaka; the past story will become manifest in the Indriya Jātaka. That man, while still alive, they impaled on a stake. He, seated there, having seen a single crow going through the sky, not counting that feeling even that much as harsh, addressing the crow in order to send a message to his beloved wife, spoke these verses -

139. "O bird flying high, wing-goer travelling by wings;  
You should tell her of beautiful thighs, for long indeed she will wait.
140. "She does not know this, the sword and spear laid out;  
She, the fierce one, will become angry, that torments me, not this.
141. "This waterlily-armour, and the gold coin placed at the head;  
And the soft Kāsi cloth, let my beloved creditor be satisfied."

**139-141.** Therein, "flying" means going, roaming about. "Wing-goer" addresses that very one, likewise "bird." For he is a "wing-goer" because of going having made his wings a vehicle, and a "bird" because of going in the sky. "You should speak" means you should say. "Of beautiful thighs" means one whose thighs are similar to a plantain trunk; you should tell of my state of being seated on a stake. "For long indeed she will wait" means she, not knowing this incident, will wait long for my arrival, thinking thus "My beloved who has gone has been long and does not come back." This is the meaning.

"Sword and spear" - he speaks with reference to the stake itself, by its similarity to a sword and its similarity to a spear. For that was set up and placed for the purpose of his impalement. "Fierce" means prone to wrath. "Will become angry" means thinking "He is taking too long," she will become angry with me. "That torments me" means that anger of hers torments me. "Not this" explains that here, however, this stake does not torment me.

By the words beginning with "This waterlily-armour," he tells of his own goods placed at the pillow in the house. Therein, "waterlily-armour" means a waterlily and armour, thus waterlily-armour; the meaning is a lance similar to a waterlily and a piece of armour. "And a gold coin" means a signet ring made of five gold coins. "And soft Kāsi cloth" - he said with reference to a soft pair of Kāsi cloths. It is said that this much was laid aside by him at the pillow. "Let my beloved creditor be satisfied" means having taken all this, let that beloved of mine, desiring wealth, be satisfied, be fulfilled with this wealth, let her be content.

Thus he, while lamenting, having died, was reborn in hell.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. "The wife at that time is the wife

at present; but the young god by whom that incident was seen, he was myself."

*The Commentary on the Kāmaṇīlāpa Birth Story is the seventh.*

## 298. Commentary on the Udumbara Jātaka

"These glamorous figs are ripe" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk. It is said that he, having had a monastery built in a certain borderland village, dwelt there. The monastery was delightful, established on a flat rock, with little sweeping ground, convenient for water, the village as food resort neither too far nor too near, and people treating kindly gave almsfood. Then a certain monk, wandering on a journey, arrived at that monastery. The resident, having performed the duties for visitors for him, on the following day, taking him along, entered the village for almsfood. The people, having given superior almsfood, invited them for the morrow. The visitor, having eaten for a few days, thought - "By some means, having deceived this monk and having driven him out, I shall take this monastery." Then he asked him who had come to attend upon the elder monks - "Why, friend, have you not attended upon the Buddha?" "Venerable sir, there is no one to look after this monastery; therefore I have not gone before." "Until you go to attend upon the Buddha and come back, I shall look after it." "Good, venerable sir," the resident, having said to the people "Until my return, do not neglect the elder monks," departed.

Thenceforth the visitor turned those people against the resident, saying "Such and such and such and such is the fault of that resident." The other too, having paid homage to the Teacher, came back again, but he did not give him the lodging. He, having stayed in a certain place, on the following day entered the village for almsfood; the people did not perform even the slightest proper courtesy. He, having become remorseful, having gone again to Jeta's Grove, reported that matter to the monks. Those monks raised up a discussion in the Teaching hall - "Friends, such and such a monk, it is said, having driven out such and such a monk from the monastery, himself dwelt there." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too he drove this one out from his dwelling place indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as a tree deity in the forest. There, in the rainy season, the rain god rained for seven weeks. Then a certain small red-faced monkey, dwelling in a rainproof rock cavern, one day sat comfortably at the cavern entrance in a place sheltered from the rain. There a certain large black-faced monkey, wet and oppressed by the cold, wandering about, having seen him thus seated, having thought "By a stratagem, having driven him out, I shall dwell here," having let his belly hang down, having displayed the appearance of being well-fed, having stood before him, spoke the first verse -

**142.** "These glamorous figs are ripe, and banyan trees and wood-apple trees;  
Come, go out and eat, why do you die of hunger?"

Therein, "wood-apple trees" means wave-leafed fig trees. "Come, go out" means these glamorous fig trees and so on are bent down with the burden of fruit; I too,

having eaten, have come back satisfied; you too go and eat.

He too, having heard his word, having believed it, desirous of eating fruits, having gone out, having wandered here and there, not obtaining anything, having come back again, having entered that rock cavern, having seen him seated, thinking "He has deceived me," having stood before him, spoke the second verse -

**143.** "Thus he is satisfied, whoever honours the senior;  
Just as I am satisfied today, having eaten the tree fruits."

Therein, "having eaten the tree fruits" means having eaten tree fruits such as figs and so on, having eaten, satiated, satisfied.

Having heard that, the great monkey spoke the third verse -

**144.** "Whatever a forest-born monkey might deceive a forest-born monkey;  
A young monkey might believe, but not an old aged monkey."

Its meaning is - whatever a monkey born in the forest might deceive a forest-born monkey, a young monkey like you might believe that, but an old aged monkey, an elderly monkey like me would not believe it; he does not believe one of your kind even if speaking a hundred times. For in this Himalayan region all the various kinds of fruit have become soaked by the rain and fallen; there is no longer this place for you, go. He departed from that very place.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the small monkey was the resident, the large black monkey was the visitor, but the tree-spirit was myself."

*The Commentary on the Udumbara Birth Story is the eighth.*

## 299. Commentary on the Komāraputta Jātaka

"Formerly you" - this the Teacher, while dwelling at the Eastern Park, spoke referring to monks of playful habit. Those monks, it is said, while the Teacher was dwelling on the upper storey of the mansion, sat on the lower storey of the mansion speaking of things seen and heard and so on, and making quarrels and abuse. The Teacher, having addressed Mahāmoggallāna, said "Stir those monks." The Elder, having flown up into the sky, having struck the pinnacle of the mansion with his big toe, caused the mansion to tremble as far as the water boundary. Those monks, frightened by the fear of death, having gone out, stood outside. That playful nature of theirs became well-known among the monks. Then one day the monks raised up a discussion in the Teaching hall - "Friends, certain monks, having gone forth in such a Dispensation leading to liberation, having become of playful habit, go about not doing the work of insight as 'impermanent, suffering, non-self.'" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too these were of playful habit indeed," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was born in a brahmin family in a certain small village; they recognised him as "Komāraputta." He afterwards, having gone out, having gone forth in the going forth

of sages, dwelt in the Himalayan region. Then other hermits of playful habit, having built a hermitage in the Himalayan region, dwelt there; they did not have even so much as the preliminary work for a circular meditation object; having brought various kinds of fruit from the forest, having eaten, laughing, they spent their time in various kinds of sport. Near them there was one monkey; he too, being of playful habit, making contortions of the face and so on, showed the hermits various kinds of sport. The hermits, having dwelt there for a long time, went to the path of humans for the purpose of partaking of salt and sour things. From the time of their departure, the Bodhisatta, having gone to that place, made his dwelling there; the monkey showed sport to him too, just as to them.

The Bodhisatta, having snapped his fingers, gave him an exhortation: "For one dwelling near those who are well-trained and gone forth, it is fitting to be accomplished in good conduct, well-restrained in body and so on, and engaged in meditative absorptions." He, from then on, was virtuous and accomplished in good conduct; the Bodhisatta too went elsewhere from there. Then those hermits, having partaken of salt and sour things, went to that place. The monkey did not show them sport as before. Then the hermits, asking him "Formerly, you, friend, made sport before us; now you do not do so; for what reason?" spoke the first verse -

- 145.** "Before, you used to play recurring games in the hermitage in the presence of those of good conduct;  
Do, I say, your monkey antics, monkey, we do not delight in that ceremonial observance."

Therein, "in the presence of those of good conduct" means in the vicinity of us who are habitually playful. "Recurring" means you play having descended like a deer. "Do, I say" - here "I say" is a form of address. "Monkey antics" means facial contortions, that is to say, the play of making monkey faces. "We do not delight in that ceremonial observance" means that which was formerly your playful habit, your playful practice, in that we do not now delight; you too do not make us delight; what indeed is the reason?

Having heard that, the monkey spoke the second verse -

- 146.** "For learning is my supreme purification, of the prince's son who is very learned;  
Do not now regard me as before, I dwell engaged in meditative absorption, friend."

Therein, "mayham" is the dative case used in the instrumental sense. "Purification" means purification through meditative absorption. "Very learned" means very learned because of having heard and also having penetrated the many kasiṇa preliminary practices and the eight attainments. "You" - addressing one hermit among them, he explains: "Do not now recognise me as before; I am not like the former one; a teacher has been obtained by me."

Having heard that, the hermits spoke the third verse -

- 147.** Even if one were to sow seed on a rock, and the sky were to rain, it would not grow;

For that supreme purification has been heard by you, but you, monkey, are far from the plane of meditative absorption.

Its meaning is - even if one were to sow fivefold seed on the surface of a rock, and the rain god were to rain properly, because of it being unsuitable ground, it would not grow; just so, the supreme purification of meditative absorption has been heard by you, but you, being of the animal realm, are far from the plane of meditative absorption, standing at a distance, it is not possible for meditative absorption to be produced by you - thus they reproached the monkey.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the hermits of playful habit were these monks, but Komāraputta was myself."

*The Commentary on the Komāraputta Birth Story is the ninth.*

### 300. Commentary on the Vaka Jātaka

"Living by obstructing the life of others" - this the Teacher spoke while dwelling at Jeta's Grove, referring to an old rug. The story has come in detail in the Vinaya itself. Here, however, this is the summary - The Venerable Upasena, being of two rains, together with a co-resident pupil of one rains, having approached the Teacher, having been reproached by the Teacher, having paid homage, having departed, having established insight, having attained arahantship, endowed with qualities such as fewness of wishes and so on, having taken upon himself the thirteen ascetic practices, having made his following too bearers of the thirteen ascetic practices, when the Blessed One was in seclusion for three months, together with his following having approached the Teacher, having first received reproach in dependence on his following, having received applause the second time for not complying with the not legally valid agreement, having been assisted by the Teacher saying "Henceforth let monks who are bearers of the ascetic practices approach comfortably and see me," having gone out, he reported that matter to the monks. From that time onwards, monks, having become bearers of the ascetic practices, having approached the Teacher for seeing him, when the Teacher had emerged from seclusion, having discarded rag-robles here and there, took only their own bowls and robes. The Teacher, while going on a lodging tour together with several monks, having seen rag-robles fallen here and there, having asked, having heard that matter, having said "Monks, the undertaking of ascetic practices of these monks by name was not long-lasting; it was like the Observance practice of the wolf," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was Sakka, the king of gods. Then a certain wolf dwelt on the surface of a rock on the bank of the Ganges; then a great flood, having come in the Ganges, surrounded that rock. The wolf, having climbed up, lay down on the surface of the rock; there was indeed no food resort for him, no path of going for food, and the water just kept rising. He thought - "I have indeed no food resort, no path of going for food; but rather than lying down doing nothing, the Observance practice is better" - thus, having determined the Observance by mind alone, having taken upon himself the precepts, he lay down. At that time Sakka, the king of gods, reflecting, having known that weak undertaking of his, thinking "I shall vex this wolf," having come in the form

of a wild goat, having stood not far from him, showed himself. The wolf, having seen it, thinking "On another day I shall attend to the Observance practice," having risen, rushed forward to seize it. The wild goat too, having leapt here and there, did not allow itself to be seized. The wolf, being unable to seize it, having turned back, having come, thinking "At least my Observance practice is not broken," lay down again right there. Sakka, standing in the sky in his own form as Sakka, having vexed him saying "What is the use of the Observance practice for one of such weak disposition? You, not knowing my state as Sakka, became desirous of eating goat meat," having reproached him, went to the heavenly world itself.

148. Living by obstructing the life of others, feeding on flesh and blood;  
The wolf, having accepted an ascetic practice, undertook the Observance.
149. Sakka, knowing his weak vow, approached in the form of a goat;  
Having abandoned austerity, he approached unexpectedly, the blood-drinker broke his austere asceticism.
150. "Just so here some, weak in their observance;  
Make themselves light, like a wolf for the sake of a goat."

This too is a verse discovered by the Fully Enlightened One.

**148-150.** Therein, "undertook the Observance" means he entered upon the Observance day observance. "Having known the ascetic practice" means having understood his weak ascetic practice. "Having abandoned austerity, he approached unexpectedly" means having become free from austerity, he approached; the meaning is he rushed forward to eat him. "Blood-drinker" means one who drinks blood. "Austere asceticism" means he broke that austere asceticism of his own undertaking.

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

*The Commentary on the Vaka Birth Story is the tenth.*

*The Pot Chapter is the fifth.*

Its summary:

Excellent Pot, Well-Winged, Siri-Named, Pure-Authorised, Drop-Lake, and Bull;  
River-Lord, Fierce, with Aged Monkey, then with Female Monkey, with Wolf -  
ten.

Then the chapter summary:

Thought and Lotus, with Well the third;  
Inner, Pot-Breaking, in the Book of Threes it is adorned.

*The commentary on the Book of Threes is concluded.*

*Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One*



### 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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