

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

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PaliVerse

5. The Collection of Minor Texts

14. Commentary on the Book of Birth Stories-1

4. The Book of the Fours

1. The Chapter about Kāliṅga

301. Commentary on the Cūḷakāliṅga Jātaka

"Open this door for us" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the going forth of four female wandering ascetics. In Vesālī, it is said, seven thousand seven hundred and seven Licchavi kings dwelt. They were all fond of questioning and counter-questioning. Then a certain Jain, experienced in five hundred debating methods, arrived at Vesālī; they gave him patronage. Moreover, a Jain woman of such a nature also arrived. The kings had both persons engage in debate; both were equal. Then this occurred to the Licchavis: "A son born dependent on these two will be experienced." Having arranged their marriage, they made both dwell together. Then, as a consequence of their living together, in succession four girls and one boy were born. They gave the girls the names "Saccā, Lolā, Avadhārikā, Paṭicchādā," and the boy "Saccaka." All five persons, having attained discretion, learnt five hundred debating methods from the mother and five hundred debating methods from the father - a thousand debating methods. The mother and father admonished the girls thus: "If any householder defeats you in debate, you should become his foot-attendant wives. If one gone forth defeats you, you should go forth in his presence."

Afterwards the mother and father died. When they had died, the Jain Saccaka, right there in Vesālī, teaching the craft to the Licchavis, dwelt. The sisters, having taken a rose-apple branch, wandering from city to city for the purpose of debate, having reached Sāvattthī, having planted the branch at the city gate, having said to the boys "Whoever is able to refute our debate, whether a householder or one gone forth, let him scatter this heap of dust with his feet and trample the branch with his very feet," they entered the city for almsfood. Then the Venerable Sāriputta, having swept the unswept places, having set out drinking water in the empty pots, having attended to the sick, entering Sāvattthī for almsfood later in the day, having seen that branch, asked the boys; the boys told him the news. The Elder, having had the boys themselves knock it down and trample it, having said to the boys "Let those by whom this branch was placed, having finished their meal duty, come and see me at the gateway of Jeta's Grove," having entered the city, having finished his meal duty, stood at the gateway of the monastery. Those female wandering ascetics too, having walked for almsfood and returned, having seen the branch trampled, having said "By whom was this trampled?" told by the boys "By the Elder Sāriputta; if you are desirous of debate, go to the gateway of Jeta's Grove," having entered the city again, having convoked the great multitude, having gone to the gateway of the monastery,

they asked the Elder the thousand debating points. The Elder, having answered them, asked "Do you know anything else?" "We do not know, master." "But I shall ask you something." "Ask, master; if we know, we shall answer."

The Elder asked "What is called one?" They did not know. The Elder answered. They said "Ours, master, is the defeat; yours is the victory." "What will you do now?" "This exhortation was given by our mother and father: 'If a householder breaks you in debate, you should become his wives. If one gone forth, you should go forth in his presence.' Give us the going forth." The Elder, having said "Good!" gave them the going forth in the presence of the elder nun Uppalavaṇṇā. They all, before long, attained arahantship. Then one day the monks raised up a discussion in the Teaching hall: "Friends, the Elder Sāriputta, having become a support for the four female wandering ascetics, brought them all to arahantship." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too this one was a support for them. Now, however, he had the consecration of the going forth given; in the past he established them in the position of queen-consort," brought up the past.

In the past, when the Kāliṅga king was exercising kingship in the city of Dantapura in the Kāliṅga country, a king named Assaka was exercising kingship in the city of Pāṭali in the Assaka country. Kāliṅga, accomplished in soldiers and vehicles, himself too having the strength of an elephant, could not see a hostile warrior. He, being desirous of fighting, informed the ministers: "I am seeking battle, but I do not see a hostile warrior. What shall we do?" The ministers said "There is one stratagem, great king. Your four daughters bear the highest beauty. Having adorned them, having seated them in a covered vehicle, surrounded by soldiers, have them go about through villages, market towns, and royal cities. Whatever king will be desirous of taking them to his own house, together with him we shall wage war." The king had it done so. At every place they went, the kings, out of fear, did not allow them to enter the city, and having sent a present, had them dwell just outside the city. Thus, having wandered throughout the entire Indian subcontinent, they arrived at the city of Pāṭali in the Assaka country. Assaka too, having had the city gates closed, sent a present. He had a minister named Nandisena, wise, experienced, and clever in resources. He thought: "These princesses, it is said, having wandered throughout the entire Indian subcontinent, did not obtain a hostile warrior. This being so, the Indian subcontinent is indeed hollow. I shall fight together with Kāliṅga." He, having gone to the city gate, having addressed the doorkeepers, in order to have the gate opened for them, spoke the first verse -

1. "Open this door for us, let them enter the city of King Aruṇa;
Well-protected by the lion, well-trained Nandisena."

Therein, "of King Aruṇa" means for indeed at the time of being established in the kingdom, he became known as Assaka by way of the country's name, but his name in the Kuladattiya tradition was Aruṇa. Therefore he said "of King Aruṇa." "By the lion" means by the lion among men. "Well-trained" means well instructed by teachers. "By Nandisena" means by me, named Nandisena.

He, having said thus, having had the door opened, having taken them, having given them to King Assaka, having had their consecration performed saying "Do not fear; when there is battle, I shall conquer; make these princesses bearing the highest beauty your queens," he dismissed the men who had come together with them saying "Go; inform your king of the fact that the princesses have been placed in the position of queens by King Assaka." They, having gone, reported. Kālīṅga, having said "Surely he does not know my power," at that very moment went forth with a great army. Nandisena, having known of his coming, sent a message: "Let him remain at his own kingdom's boundary indeed; let him not enter our king's kingdom's boundary; the battle will take place between the two kingdoms." He, having heard the message, stood at his own kingdom's border indeed. Assaka too stood at his own kingdom's border. At that time the Bodhisatta, having gone forth in the going forth of sages, dwelt in a hermitage between those two kingdoms. Kālīṅga thought: "Ascetics indeed will know something; who knows what will happen, whose will be the victory or the defeat; I shall ask the hermit." In the guise of an unknown person, having approached the Bodhisatta, having paid homage, having sat down to one side, having exchanged friendly greetings, he asked: "Venerable sir, Kālīṅga and Assaka, willing to fight, stand at their own respective kingdom's boundaries; among them, whose will be the victory, whose the defeat?" "O one of great merit, I do not know 'Such a one's is the victory, such a one's is the defeat'; but Sakka, the king of gods, comes here; having asked him, I shall tell you; you should come tomorrow." Sakka, having come to attend upon the Bodhisatta, sat down; then the Bodhisatta asked him about that matter. "Venerable sir, Kālīṅga will conquer, Assaka will be defeated; such and such an advanced sign will become evident."

Kālīṅga, having come on the following day, asked; the Bodhisatta too informed him. He, without even asking "What advanced sign will there be?" having risen, thinking "I, it is said, shall conquer," departed with joy. That talk became widespread. Having heard that, Assaka, having had Nandisena summoned, said: "Kālīṅga, it is said, will conquer; we shall be defeated; what indeed should be done?" He, having consoled the king saying "Who knows that, great king, whose is the victory or the defeat; do not worry," having approached the Bodhisatta, having paid homage, seated to one side, asked: "Venerable sir, who will conquer, who will be defeated?" "Kālīṅga will conquer, Assaka will be defeated." "Venerable sir, what will be the advanced sign of the one who conquers, and what of the one who is defeated?" "O one of great merit, the guardian deity of the one who conquers will be an entirely white bull, that of the other an entirely black one; the guardian deities of both, having fought, will determine the victory and defeat." Nandisena, having heard that, having risen and gone, having taken about a thousand great warriors who were allies of the king, having ascended a mountain not far away, asked: "Hey, will you be able to give your lives for our king?" "Yes, we shall be able." "Then fall off this precipice." They began to fall. Then, having stopped them, he said: "Enough of falling here; be friends and those who do not turn back, and fight to give our king his life." They accepted.

Then, when the battle was at hand, Kālīṅga reached the conclusion "I shall indeed conquer," and his army too, having reached the conclusion "Ours indeed is the victory," without donning armour, having formed into groups, departed according to liking; at the time for making energy, they did not make energy. Both kings, having mounted their horses, approached each other thinking "We shall fight." The guardian

deities of both went ahead; the guardian deity of the Kāliṅga king was an entirely white bull, that of the other was entirely black. Those deities too, showing the appearance of fighting, approached each other. Those bulls, however, appeared only to the two kings themselves, not to others. Nandisena asked Assaka "Is the guardian deity apparent to you, great king?" "Yes, it is apparent." "In what manner?" "The guardian deity of the Kāliṅga king, having become an entirely white bull, is apparent; our guardian deity, having become entirely black, stands becoming weary." "Great king, do not fear, we shall conquer, Kāliṅga will be defeated. You, having descended from the horse's back, having taken this spear, having pressed the well-trained Sindh horse on the belly-side with the left hand, together with this thousand men, having gone with speed, fell the guardian deity of the Kāliṅga king with a spear-blow; then we, about a thousand, shall strike with a thousand spears. Thus the guardian deity of Kāliṅga will perish; then Kāliṅga will be defeated, we shall conquer." The king, saying "Good," having gone with the signal given by Nandisena, struck with a spear; the thousand valiant warrior ministers too struck with a thousand spears. The guardian deity met with the destruction of life right there; at that very moment Kāliṅga, having been defeated, fled. Having seen him fleeing, the about a thousand ministers shouted "Kāliṅga is fleeing!" Kāliṅga, frightened by the fear of death, fleeing, reviling that hermit, spoke the second verse -

- 2.** "Victory for the Kālīṅgas who endure the unbearable, defeat and calamity for the Assakas;
Thus indeed was spoken by you, practitioner of the holy life, the upright do not speak what is false."

Therein, "who endure the unbearable" means unbearable, difficult to bear, of those able to endure. "Thus indeed was spoken by you" means thus by you, fraudulent hermit, having taken a bribe, "the king who is to be defeated will conquer, and the king who is to conquer will be defeated" - so it was spoken. "The upright do not" means those who are upright by body, speech, and mind, they do not speak falsely.

Thus he, reviling the hermit, fleeing, went to his own city, and was not able even to turn back and look. Then, after the lapse of a few days, Sakka went to the attendance upon the hermit. The hermit, speaking together with him, spoke the third verse -

- 3.** "The gods have gone beyond false speech, truth is the supreme wealth among them, Sakka;
That was spoken falsely by you, king of gods, dependent on what, Maghavā, great Indra?"

Therein, "that was spoken falsely by you" means that which was spoken by you to me, that was spoken falsely by you who were telling benefit-destroying lying; dependent on what reason was it thus spoken by you?

Having heard that, Sakka spoke the fourth verse -

- 4.** "Have you not heard, brahmin, when it is being spoken, that the gods do not envy manly effort;
Self-control, concentration, an undivided mind, steadfastness and going forth at the proper time;

And firm energy and manly effort, by that very thing there was victory for the Assakas."

Its meaning is - Have you, brahmin, not heard before this, when it is being spoken here and there, that the gods do not envy, do not feel jealous of manly effort; self-control, reckoned as the taming of oneself by the power of the Assaka king's exertion of energy; undivided of mind through the state of unity, undivided concentration; steadfastness at the time of the Assaka king's allies' exertion of energy - just as the men of Kāliṅga, having formed into groups, retreated, so the not-retreating, the energy and manly effort of those of undivided minds through the state of unity was firm; by that very reason there was victory for the Assakas.

And when the Kāliṅgas had fled, the Assaka king, having had the plunder taken, went to his own city. Nandisena sent a message to the Kāliṅga king: "Let him send the inheritance portion of these four princesses; if he does not send it, I shall know what is to be done here." He, having heard that message, frightened and trembling, sent the inheritance due to them; thenceforth they lived together in harmonious living.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka: "At that time the daughters of the Kāliṅga king were these young nuns, Nandisena was Sāriputta, but the hermit was myself."

The Commentary on the Cūḷakāliṅga Birth Story is the first.

302. Commentary on the Mahāassāroha Jātaka

"Giving a gift to the unworthy" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to the Elder Ānanda. The present story has already been told below. The Teacher, having said "Even the wise of old acted by way of reciprocating help," here too brought up the past.

In the past, the Bodhisatta, having become the king of Bārāṇasī, exercised kingship righteously and impartially, gave gifts, and observed morality. He, thinking "I shall appease the rebellious borderland," having gone surrounded by soldiers and vehicles, defeated, having mounted a horse, fleeing, arrived at a borderland village. There thirty people, royal servants, lived. They, right early, having assembled in the middle of the village, carried out village business. At that moment the king, having mounted an armoured horse, decorated and prepared, entered the inner village through the village entrance. They, frightened, thinking "What indeed is this?" having fled, entered their own respective houses. But one there, without going to his own house, having gone out to meet the king, said "It is heard that the king has gone to the borderland; who are you, a king's man or a thief's man?" "A king's man, my dear." "If so, come" - having led the king to his house, having caused him to sit on his own small chair, having said "Come, dear lady, wash the friend's feet," having had his wife wash his feet, having given food in accordance with his own means, having said "Rest for a moment," he prepared a bed; the king lay down. The other, having removed the horse's armour, having made it walk about, having given it water to drink, having smeared its back with oil, gave it grass. Thus, having looked after the king for three or four days, when it was said "I shall go now, my dear," he again did everything that was fit to be done for the king and the horse. The king, being pleased, while departing, having said "I, my dear, am named Mahāassāroha; our house is in the

middle of the city. If you come to the city on some business, having stood at the southern gate, having asked the doorkeeper 'In which house does Mahāassāroha live?' having taken the doorkeeper, you should come to our house," departed.

The army too, not having seen the king, having set up camp outside the city and standing there, having seen the king, having gone forward to meet him, surrounded him. The king, while entering the city, having stood in the space between the gates, having had the doorkeeper summoned, having had the public sent away, said "Dear son, one borderland villager, wishing to see me, having come, will ask you 'Where is the house of Mahāassāroha?' You, having taken him by the hand, having brought him, should show him to me; then you will receive a thousand." He did not come; when he did not come, the king had the tax increased in the village where he lived; when the tax was increased, he did not come. Thus for the second time too and the third time too he had the tax increased; he did indeed not come. Then the villagers, having assembled, said to him "Sir, from the time of the arrival of your friend Mahāassāroha, we, being oppressed by the tax, are unable to raise our heads. Go, having told your friend Mahāassāroha, have our tax remitted." "Good, I shall go, but it is not possible to go empty-handed. My friend has two children; prepare inner robes, outer robes, ornaments and so on for them, for his wife, for that friend, and for me." "Good, we shall prepare them" - they prepared all the presents.

He, having taken that and cooked cakes from his own house, having gone, having reached the southern gate, asked the doorkeeper "Where, my dear, is the house of the Great Horseman?" He, saying "Come, I shall show you," having taken him by the hand, having gone to the king's gate, announced "The doorkeeper has come having brought a borderland villager." The king, having heard that, having risen from his seat, having gone out to meet them saying "Let my friend and those who have come with him enter," having seen him, having embraced him, having asked "Are my friend's wife and children well?" having taken him by the hand, having ascended the great terrace, having caused him to sit on the royal throne beneath the white parasol, having had the queen-consort summoned, said "Dear lady, wash the feet of my friend." She washed his feet, the king poured water with a golden pitcher. The queen too, having washed his feet, anointed them with scented oil. The king asked "Well, my dear, is there something for us to eat?" He, saying "There is," had cakes taken out from a bag. The king, having received them on a golden tray, showing kindness to him, having caused the queen and the ministers to eat, saying "Eat what has been brought by my friend," himself also ate. The other showed the remaining presents also. The king, for the purpose of showing kindness to him, having removed his Kāsi cloths, put on the pair of garments brought by him. The queen too, having removed her Kāsi cloth and ornaments, having put on the cloth brought by him, adorned herself with the ornaments brought by him.

Then the king, having had him fed with food worthy of a king, commanded a certain minister "Go, having had his beard-trimming done in the very same manner as mine, having had him bathed with scented water, having had him dressed in a Kāsi cloth worth a hundred thousand, having had him adorned with royal ornaments, bring him." He did so. The king, having had a drum beaten in the city, having had the ministers assembled, having dropped a string of natural vermilion in the middle of the white parasol, gave half the kingdom. They, from then on, ate together, drank

together, slept together; the trust was firm, unbreakable by anyone. Then the king, having had his sons and wife also summoned, having had a dwelling built within the city, gave it. They, united, being joyful, exercised the kingship.

Then the ministers, having become angry, said to the prince "Young man, the king, having given half the kingdom to a certain householder, eats together with him, drinks together, sleeps together, and has the children pay homage to him. We do not know the deed done by this king. What is the king doing? We are ashamed. You tell the king." He, having accepted saying "Very well," having reported all that talk to the king, said "Do not act thus, great king." "Dear son, I, defeated in battle, where did I dwell? Do you know?" "We do not know, Sire." "I, dwelling in this man's house, having become well, having come back, exercised the kingship. Why should I not give prosperity to such a benefactor of mine?" Having said thus, however, the Bodhisatta, showing "Dear son, whoever indeed gives to one not deserving to receive, and does not give to one deserving to receive, he, having met with misfortune, does not obtain any help," spoke these verses -

5. "Giving a gift to those unworthy of gifts, he does not bestow upon those worthy of gifts;
Having met with disaster in misfortunes, he does not find a companion.
6. "Not giving a gift to those unworthy of gifts, whoever bestows upon those worthy of gifts;
Having met with disaster in misfortunes, he finds a companion.
7. "The seeing of the distinction of association and enjoyment perishes among ignoble qualities, among the fraudulent;
But what is done among the noble ones and among the upright, is of great fruit even if small among such ones.
8. "He who formerly had good done for him, did what is very difficult to do in the world;
Whether he would do afterwards or not do, he is absolutely worthy of veneration."

5-8. Therein, "to those unworthy of gifts" means to those who have not formerly rendered help. "Upon those worthy of gifts" means to those who have formerly rendered help. "Does not bestow" means does not usher in, does not give. "In misfortunes" means in distresses. "Disaster" means suffering. "The seeing of the distinction of association and enjoyment" means whatever association and enjoyment was made by a friend, the seeing of its distinction, the seeing of its virtue, "well done for me by this one" - all this, because of the nature of impure qualities, because of deceitfulness, perishes among ignoble qualities, among the fraudulent. "Among the noble ones" means among the noble ones who are pure, through knowing the virtues done for oneself. "Among the upright" means by that very reason, among those who are straight, not crooked. "Even a little" means even a trifle. "Among such ones" means whatever persons are such, noble and upright, even a little done among them

is of great fruit, of great brightness, of great pervasion; like a seed sown in a good field, it does not perish. But in the other, the evil one, even much done perishes like a seed thrown into fire - this is the meaning. And this too was said -

"Just as a seed in fire is burnt and does not grow;
So what is done for a bad person perishes and does not grow.

"In a grateful man, virtuous, of noble conduct;
Like seeds in a good field, what is done for him does not perish."

"He who formerly had good done for him" means one who stands having first of all rendered help. "Did" means he did; the meaning is this one did what is called very difficult to do in the world. "Whether he would do afterwards" means whether he afterwards does or does not do any other virtue, by that very virtue done first, he is absolutely worthy of veneration, he deserves all honour and respect.

But having heard this, neither the ministers nor the prince spoke anything further.

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

The Commentary on the Mahāassāroha Birth Story is the second.

303. Commentary on the Ekarāja Jātaka

"Unsurpassed types of sensual pleasure, successful" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain servant of the king of Kosala. The present story has already been told below in the Seyya Jātaka. But here the Teacher, having said "Not only you brought benefit out of harm; the wise ones of old too brought benefit out of their own harm," brought up the past.

In the past, an attendant minister of the king of Bārāṇasī committed treachery in the royal inner palace. The king, having seen his fault by direct experience itself, banished him from the country. He attended upon a king of Kosala named Dubbhisena - all has already been told in the Mahāsīlava Jātaka. But here Dubbhisena, having had the king of Bārāṇasī who was seated in the midst of the ministers on the great terrace seized, having had him placed in a pingo-basket, had him hung head-downwards from the upper threshold. The king, having developed friendliness referring to the bandit king, having performed the preliminary work on a circular meditation object, produced meditative absorption; the bondage was broken; thereupon the king sat cross-legged in the sky. A burning arose in the body of the bandit king; saying "I am burning, I am burning!" he rolled over again and again on the ground. When it was asked "What is this?", they said "Great king, you had such a righteous king, an innocent one, hung head-downwards from the upper threshold of the door." "If so, having gone with speed, release him!" The men, having gone, having seen the king seated cross-legged in the sky, having come back, reported to Dubbhisena. He, having gone with speed, having paid homage to him, in order to ask forgiveness, spoke the first verse -

9. "Having formerly enjoyed the unsurpassed, successful types of sensual pleasure, a master, the sole king;

Now thrown into the difficult purgatory, would you not give up your former beauty and power?"

Therein, "a master" means one who dwelt. "The sole king" - he addresses the Bodhisatta by name. "Now" means that you now. "Difficult" means uneven. "Purgatory" means in a pit. This was said with reference to the place where he was hung down. "Would you not give up your former beauty and power" - he asks whether, even though thrown into such an uneven place, you do not give up your former beauty and power.

Having heard that, the Bodhisatta spoke the remaining verses -

10. "Patience and austere asceticism were formerly wished for by me, O Dubbhisena;
Now having obtained that, how then, O king, should I give up my former beauty and power?
11. "All indeed are thus accomplished, O famous one, O wise one, O one able to endure;
And having obtained former lofty fame, would you not give up your former beauty and power?
12. "Having dispelled happiness by suffering, O lord of men, or suffering by happiness, O you who endure the unbearable;
The peaceful ones in both states, being perfectly calmed in themselves, become equal in happiness and in suffering."

10-12. Therein, "patience" means endurance-patience. "Austerity" means austere conduct. "Wished for" means desired, longed for. "Dubbhisena" - he addresses him by name. "Now having obtained that" means having now obtained that aspiration. "Should I give up" means for what reason should I give up. He explains that whoever indeed has suffering or displeasure, he would give that up.

"All indeed are thus accomplished" - he said this showing his own success by way of oral tradition. This is what is meant - all my duties that must be performed - the acts of giving, morality, meditation, and Observance - were already accomplished formerly. "O famous one, O wise one, O one able to endure" means famous by the achievement of retinue, wise by the accomplishment in wisdom, able to endure by the endurance of the unbearable. Thus all three of these are vocatives only. "Na" here is however an indeclinable particle. It should be understood that the nasalisation of the final letter has been made for the sake of smoothness of phrasing. "Yaso ca" means "yasañca," or this itself is the reading. "Having obtained the former" means having obtained the former, what was not obtained before. "Lofty" means great. He said thus with reference to the suppression of mental defilements, the development of friendliness meditation, and the arising of meditative absorption. "Would not give up" means having obtained such fame, for what reason would I give up my former beauty and power - this is the meaning.

"By suffering" means having dispelled my happiness of kingship by the suffering of being thrown into purgatory produced by you. "Or suffering by happiness" means or having dispelled that suffering by the happiness of meditative absorption. "The peaceful ones in both states" means those who are peaceful like me, they, in both these portions, being of perfectly calmed intrinsic nature, impartial, become equal in happiness and in suffering, alike, as if unchanging.

Having heard this, Dubbhisena, having asked forgiveness of the Bodhisatta, having said "Exercise your own kingdom yourselves; I shall ward off the thieves for you," having imposed the king's punishment on that wicked councillor, departed. The Bodhisatta too, having handed over the kingdom to the ministers, having gone forth in the going forth of sages, was one heading for the Brahma world.

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

The Commentary on the Ekarāja Birth Story is the third.

304. Commentary on the Daddara Jātaka

"These of mine" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk prone to wrath. The story has already been told below. For then, when a discussion about his prone-to-wrath nature had arisen in the Teaching hall, the Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having had him summoned, having said "Is it true that you, monk, are prone to wrath?" when it was said "Yes, venerable sir," having said "Not only now, monks; in the past too this one was prone to wrath indeed; because of his prone-to-wrath nature, the wise ones of old, though pure, though established in the state of serpent kings, dwelt for three years on a dung-hill filled with excrement," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta - in the Himalayan region, at the foot of the Daddara mountain, there is a serpent realm named Daddara; there, the son of King Daddara who was exercising kingship was named Mahādaddara, and his younger brother was named Cūḷadaddara. He, prone to wrath and harsh, went about reviling, abusing, and striking the young serpent men. The king of serpents, having known his harsh nature, commanded that he be removed from the serpent realm. But Mahādaddara, having asked forgiveness from his father, restrained him. For the second time too the king was angry with him, and for the second time too he asked forgiveness. But on the third occasion, "You have restrained me who was having this one of misconduct removed; go, both of you, having departed from this serpent realm, dwell for three years on the dung-hill in Bārāṇasī" - thus he had them driven out from the serpent realm. They, having gone there, dwelt. Then village boys, having seen them searching for food at the water's edge on the dung-hill, striking them, throwing clods of earth, sticks, and so on, having said "Who are these broad-headed, needle-tailed, water-snakes, frog-eaters?" and so on, reviled and abused them.

Cūḷadaddara, due to his fierce and harsh nature, unable to bear that contempt of theirs, conversing with his brother, spoke the first verse - "Brother, these boys despise us, they do not know our venomous nature; I am not able to endure their

contempt; I shall destroy them with the breath from my nose" -

- 13.** "These ill-spoken words in the human world torment me, O Daddara;
'Frog-eater, dweller by the water's edge,' the non-venomous ones curse me, a
venomous snake."

Therein, "torment" means they cause suffering. "Frog-eater, dweller by the water's edge" means these non-venomous village boys, saying "frog-eater" and "dweller by the water's edge," curse and revile me who am a venomous snake.

Having heard his word, Mahādaddara spoke the remaining verses -

14. "Banished from one's own kingdom, gone to another country;
One should make a great storehouse, for depositing ill-spoken words.
15. "Where they do not know a man, by birth or by discipline;
One should not have conceit there, dwelling among unrelated people.
16. "For one dwelling in a foreign land, even by one equal to fire;
It should be endured by the wise, even a slave's threat."

14-16. Therein, "for depositing ill-spoken words" means just as, having made a great storehouse for the purpose of storing grain and having filled it, when a need arises they use the grain, just so a wise man gone to a foreign country should make a great storehouse within his heart for the purpose of depositing ill-spoken words. Having deposited those ill-spoken words there, again at the time sufficient for himself he will do what ought to be done. "By birth or by discipline" means where they do not know thus: "This one is a warrior" or "a brahmin," or "he is virtuous, very learned, accomplished in virtues" - by birth or by discipline. This is the meaning. "Conceit" means one should not make conceit thus: "They address such a one as me with inferior expressions, they do not honour me, they do not respect me." "Dwelling among unrelated people" means dwelling near people who do not know one's own birth, clan, and so on. "Vasato" means "vasatā" (by one dwelling); or this itself is the reading.

Thus they dwelt there for three years. Then their father had them summoned. They, from then on, became humbled in their conceit.

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. "At that time Cūḷadaddara was the monk prone to wrath, but Mahādaddara was myself."

The Commentary on the Daddara Birth Story is the fourth.

305. Commentary on the Sīlavīmaṃsana Jātaka

"There is no secret place in the world" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the restraining of mental defilements. The story will become evident in the Pāṇīya Jātaka in the Book of Elevens. Here, however, this is the summary - Five hundred monks dwelling within Jeta's Grove, immediately after the middle watch, thought sensual thoughts. The Teacher, in all six portions of the night

and day, just as a one-eyed man guards his eye, a man with an only son guards his son, and a yak guards its tail hair with diligence, thus constantly looks after the monks. He, in the night-time, surveying Jeta's Grove with the divine eye, having seen those monks like thieves arisen in the dwelling of a wheel-turning monarch, having opened the perfumed chamber, having addressed the Elder Ānanda, said: "Ānanda, having assembled the monks dwelling on mats worth ten million within Jeta's Grove, prepare a seat at the door of the perfumed chamber." He, having done so, reported to the Teacher. The Teacher, having sat down on the prepared seat, having addressed them by way of including all, having said "Monks, the wise ones of old, thinking 'there is no secret place in evil-doing,' did not do evil," being requested by them, 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, right there in Bārāṇasī, in the presence of a world-renowned teacher, having become the foremost among five hundred young men, was learning the craft. Now the teacher had a daughter who had come of age. He thought: "Having investigated the morality of these young men, I shall give my daughter only to one accomplished in morality." One day, having addressed the young men, he said: "Dear sons, my daughter has come of age; I shall arrange her marriage. It is proper to obtain clothes and ornaments. Go, you, having stolen from your own relatives without their seeing, bring clothes and ornaments. I accept only what is unseen by anyone; what is brought having been seen, I do not accept." They, having accepted saying "Good," from then on, having stolen without their relatives seeing, brought clothes, ornaments, and so on. The teacher placed what was brought, each separately. But the Bodhisatta brought nothing. Then the teacher said to him: "But you, dear son, do you not bring anything?" "Yes, teacher." "Why, dear son?" "You accept what is brought without anyone seeing, but I do not see a secret place in evil-doing" - explaining thus, he spoke these two verses -

17. "There is no secret place in the world, for one doing evil deeds;
The forest beings see, that the fool imagines as secret.

18. "I do not see a secret place, nor is an empty one found;
Where I do not see another, that is not empty for me."

17-18. Therein, "secret place" means a concealed place. "Forest beings" means beings born in the forest. "That the fool" means the fool imagines "That evil deed was done by me in secret." "Or a place that is empty" - he said that whatever place might be empty of beings, hollow, even that does not exist.

The teacher, having been pleased with him, having adorned his daughter, gave her to the Bodhisatta, saying "Dear son, it is not that there is no wealth in my house; but I, wishing to give my daughter to one accomplished in morality, did thus while testing these young men. My daughter is suitable for you alone." To the remaining young men he said "Whatever was brought by you, take it to your own homes."

The Teacher, having said "Thus indeed, monks, those immoral young men, through their own immorality, did not obtain that woman, but the other wise young man obtained her through being accomplished in morality," having fully awakened, spoke the other two verses -

19. "Dujjacca and Sujacca, and Nanda and Sukhavaḍḍhita;
Vajja and Addhuvasīla, they gave up the principle, desiring her.
20. "And how would the brahmin give up, who has gone beyond all phenomena;
He who maintains the teaching, resolute, striving for truth."

19-20. Therein, "Dujjacca" and so on are the six chief young men; he took their names, and without taking the names of the remainder, said inclusively "they gave up the principle, desiring her." Therein, "they" means all those young men. "Principle" means the intrinsic nature of obtaining a woman. "Jahumatthikā" means "jahum atthikā" (gave up, desirous of); or this itself is the reading. The letter "m" is stated by way of connection between word-consonants. This is what is meant - all those young men, being desirous of that woman, through their own immorality, gave up that intrinsic nature of obtaining a woman.

"And the brahmin" means the other brahmin, however, who was accomplished in morality. "How would he give up" means for what reason would he give up that intrinsic nature of obtaining a woman. "Of all principles" means in this instance, the mundane five precepts, the ten precepts, and the three kinds of good conduct are called "all principles"; he who has gone to the far shore of those is "one who has gone beyond." "The principle" means whoever safeguards and protects the principle of the aforesaid kind. "Resolute" means endowed with the steadfastness of guarding morality. "Striving for truth" means endowed with striving in the aforesaid morality-principles that are truth, that are factual in their intrinsic nature.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, those five hundred monks became established in arahantship.

At that time the teacher was Sāriputta, but the wise young man was myself.

The Commentary on the Sīlavīmaṃsana Birth Story is the fifth.

306. Commentary on the Sujāta Jātaka

"Kimaṇḍaka" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Queen Mallikā. One day, it is said, the king had a dispute about glory with her; some say "a quarrel in the bedchamber." The king, having become angry, did not even acknowledge her existence. Queen Mallikā too thought "The Teacher does not know of the king's angry state towards me, methinks." The Teacher too, having known, thinking "I shall bring about their state of unity," in the earlier period of the day, having dressed, taking his bowl and robes, attended by five hundred monks, having entered Sāvattihī, went to the king's gate. The king, having taken the Truth-finder's bowl, having ushered him into the dwelling, having caused him to sit on the prepared seat, having given the water of offering to the Community of monks headed by the Buddha, brought rice gruel and hard food. The Teacher, having covered the bowl with his hand, said "Great king, where is the queen?" "What, venerable sir, with her who is intoxicated by her own fame?" "Great king, having oneself given fame and having raised up a woman, not to endure an offence committed by her is indeed not proper." The king, having heard the Teacher's words, had her summoned; she served the Teacher. The Teacher, having spoken praise of the flavour of unity, saying "It is fitting

to be united with one another," departed. Thenceforth the two of them lived together in harmonious living. The monks raised up a discussion in the Teaching hall: "Friends, the Teacher made the two of them united by just one word." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; formerly too I made these two united by just one statement," being requested by them, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his minister who was an adviser on beneficial principles. Then one day the king, having opened the window, stood looking at the royal courtyard. At that moment a certain greengrocer's daughter, lovely, in the first stage of life, named Sujātā, having placed a basket of jujube fruits on her head, was going through the royal courtyard calling "Take jujube fruits, take jujube fruits." The king, having heard her voice, having become enamoured of her, having known her to be without a husband, having had her summoned, having established her in the position of queen-consort, gave her great fame. She was dear and agreeable to the king. Then one day the king sat eating jujube fruits on a golden tray. Then Queen Sujātā, having seen the king eating jujube fruits, asking "Great king, what indeed are you eating?" spoke the first verse -

- 21.** "What are these round fruits, O king, placed in the bronze vessel;
Reddish and lovely, tell me this when asked."

Therein, "kimaṇḍakā" means "what are these fruits by name?" but he said "aṇḍakā" (round) by virtue of their being circular. "Kaṃsamallake" means in a golden tray. "Upalohitakā" means of red colour. "Vaggū" means pure, stainless.

The king, having become angry, having said "O daughter of a green-grocer householder, among jujube traders, do you not even know jujube fruits belonging to your own family?" spoke two verses -

22. "Those which before you, goddess, shaven-headed, wearing rags;
Picked with hands at your hip, that is your jujube fruit.
23. She is burnt, she does not delight, wealth abandons her;
Lead her back to that very place, where she will cook jujube."

22-23. Therein, "shaven-headed" means having become with a shaven head. "Wearing rags" means clothed in old rags. "Picked with hands at your hip" means having entered the forest, having bent down a branch with a hook, having taken each plucked fruit with the hand and by way of placing them on the hip, having been with hands at the hip, she picked, she gathered. "That is your jujube fruit" means of that, of you thus picking and gathering, that which I now eat, this jujube fruit is of the Kuladattiya tradition. This is the meaning.

"She is burnt, she does not delight" means this contemptible woman, while living in this royal family, is burnt as if thrown into an iron pot and does not delight. "Wealth" means the royal wealth abandons this unfortunate one. "Where she will cook jujube" means where, having gone, she will again pick only jujube fruit and, selling it, will make her livelihood - lead her to that very place, he says.

The Bodhisatta, having convinced the king that "Apart from me, no other will be able to make them united," having thought "I shall bring about the non-expulsion of this one," spoke the fourth verse -

24. "These things happen, great king, to a woman who has attained prosperity;
Be patient, O king, with Sujātā, do not be angry with her, O bull among
charioteers."

Its meaning is - Great king, these such faults of heedlessness indeed occur to a woman who has attained fame; having placed her in such a high position, now "not to endure this much of an offence is indeed not proper for you; therefore be patient, O king, with Sujātā; do not be angry with her, O bull among charioteers, O foremost among charioteers."

The king, by his word, having endured that offence of the queen, established her in her original position. Thenceforth the two of them lived together in harmonious living.

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

The Commentary on the Sujātā Birth Story is the sixth.

307. Commentary on the Palāsa Jātaka

"Brahmin, not hearing the unconscious" - this the Teacher, lying on the bed of final Nibbāna, spoke referring to the Elder Ānanda. That venerable one, having known "Today towards the break of dawn the Teacher will attain final Nibbāna," thinking "I am still a learner with work still to be done, and my Teacher will attain final Nibbāna; the attendance upon the Teacher done for twenty-five years will become fruitless," overcome by sorrow, having taken hold of the lintel of the door in the inner chamber of the park, wailed. The Teacher, not seeing him, having asked "Where, monks, is Ānanda?" having heard that matter, having had him summoned, having said "You have made merit, Ānanda; devote yourself to striving, soon you will be without mental corruptions. Do not worry; why should the attendance upon me done by you now become fruitless, when even formerly, at the time when you still had lust and so on, the attendance upon me done by you was not fruitless?" brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born as a palāsa tree-spirit not far from Bārāṇasī. At that time the residents of Bārāṇasī were devotees of deities as a blessing, constantly engaged in making offerings and so on. Then a certain poor brahmin, thinking "I too shall look after a deity," having levelled and cleared of grass the base of a great palāsa tree standing on a raised ground, having enclosed it, having strewn sand and swept it, having applied the five-finger scent-marks on the tree, having venerated it with garlands, scents, and incense, having lit a lamp, having said "Sleep happily," having circumambulated the tree, departs. On the second day, having gone right early, he asks about sleeping happily. Then one day the tree-spirit thought: "This brahmin looks after me exceedingly; having investigated this brahmin, I shall give him that for

whatever reason he looks after me." She, at that moment, when the brahmin had come and was sweeping at the foot of the tree, having stood nearby in the guise of an old brahmin, spoke the first verse -

- 25.** "Brahmin, knowing this foliage to be without consciousness, not hearing, not knowing;
You who are strenuous in energy, constantly heedful, ask about sleeping happily - for what reason?"

Therein, "not hearing" means not hearing precisely because of being without consciousness. "Knowing" means you, having been one who knows; "constantly heedful" means always heedful.

Having heard that, the brahmin spoke the second verse -

- 26.** "Heard of from afar and lofty is the tree, standing in a place, having the nature of a dwelling for beings;
Therefore I pay homage to this foliage, whatever beings are here, they are the cause of wealth."

Therein, "heard of from afar" means brahmin, this tree is heard of from afar, renowned, not well-known only in a nearby place. "And lofty" means and great. "Standing in a place" means standing on a raised, level piece of ground. "Having the nature of a dwelling for beings" means having the intrinsic nature of a dwelling for deities; surely influential deities must have dwelt here. "They are the cause of wealth" means whatever beings have dwelt here in this tree, I pay homage to them for the sake of wealth, not without reason.

Having heard that, the tree-spirit, pleased with the brahmin, having consoled him saying "I, brahmin, am a deity arisen in this tree; do not fear, I shall give you wealth," standing in the sky at the door of her own mansion by great divine power, spoke the other two verses -

27. "I will do for you according to my ability, seeing gratitude, brahmin;
For how, having come into the presence of the good, could your efforts be in vain?
28. "Beyond the Diospyros tree is a wave-leaved fig tree, surrounded, a former sacrifice, eminent;
At its root a treasure is buried, without an heir - go and dig it up."

27-28. Therein, "according to my ability" means according to one's power, according to one's strength. "Seeing gratitude" means knowing the virtue done by you to me, seeing that gratitude existing in oneself. "Having come" means having come. "In the presence of the good" means near good persons. "Could your efforts be in vain" means how could the verbal efforts by way of asking about comfortable sleeping, and the bodily efforts by way of sweeping and so on, of yours be fruitless?

"Beyond the Diospyros tree is a wave-leaved fig tree" means "that wave-leaved fig tree standing beyond the Diospyros tree" - standing right at the door of the mansion, having stretched out her hand, she shows it. In the terms beginning with

"surrounded" and so on: at the root of that wave-leaved fig tree, this one is "surrounded" because of having been deposited encircling that tree-root; "a former sacrifice" because of having arisen for the former owners by way of a sacrifice previously offered; "eminent" because of greatness through being many treasure-pots; "buried" because of having been placed after digging the ground; "without an heir" because of the absence of heirs now. This is what is meant - This one, having encircled that tree-root, by way of treasure-pots striking neck against neck, is a great treasure buried, without an owner; go and having dug it up, take it.

And having said thus, that deity, having given exhortation to the brahmin saying "Brahmin, you, digging up and taking this, will become weary; go you, I myself, having led it to your house, shall deposit it in such and such a place; you, enjoying this wealth for as long as life, give gifts, keep morality," by her own power established that wealth in his house.

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

The Commentary on the Palāsa Birth Story is the seventh.

308. The Commentary on the Bird Jātaka

"We have done your task" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Devadatta's ingratitude. Having said "Not only now, monks; in the past too Devadatta was ungrateful indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the Himalayan region as a woodpecker bird. Then a certain lion, while eating meat, a bone got stuck in its throat, the throat swelled up, it was unable to take food, and sharp pain arose. Then that bird, engaged in its food resort, having seen him, hidden on a branch, asked "What is your trouble, my dear?" He told him that matter. "I, my dear, could remove this bone for you, but out of fear I do not dare to enter your mouth; you might eat me." "Do not fear, my dear; I shall not eat you; give me my life." He, saying "Very well," having made him lie down on his left side, having thought "Who knows what this one will do?" having placed a stick on his lower lip and upper lip so that he could not close his mouth, having entered the mouth, struck the tip of the bone with his beak; the bone fell out and was gone. He, having dislodged the bone, while coming out from the lion's mouth, having struck the stick with his beak, knocking it out as he came out, hid on the top of a branch. The lion, having become healthy, one day, having killed a wild buffalo, eats it. The bird, thinking "I shall investigate him," having hidden on a branch above him, conversing with him, spoke the first verse -

29. "We have done your task, with whatever strength we had;
King of beasts, homage to you, may we obtain something."

Therein, "we have done your task" means: dear lion, we too have done one task for you. "With whatever strength we had" means: whatever strength we had, with that strength, without omitting anything from it, we did it indeed.

Having heard that, the lion spoke the second verse -

- 30.** "For me who feeds on blood, always doing cruel deeds;
Being between my teeth, that you live at all is much."

Having heard that, the bird spoke the other two verses -

31. "One who is ungrateful, who does nothing, who does not make amends for
what was done;
In whom there is no gratitude, association with him is useless.
32. "From whom, by service done in his presence, the disposition of a friend is not
obtained;
Not envying, not reviling, one should slowly withdraw from him."

31-32. Therein, "ungrateful" means one not knowing the virtue done. "Who does nothing" means one not doing anything whatsoever. "By what was practised in his presence" means by the virtue done in his presence. "Not envying, not reviling" means not envying, not reviling that person, one should slowly withdraw from that evil person. Having said thus, that bird departed.

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

The Commentary on the Sakuṇa Birth Story is the eighth.

309. Commentary on the Chava Jātaka

"All this has been done as the last" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the group of six monks. The story has come in detail in the Vinaya itself. Here, however, this is the summary - The Teacher, having had the group of six summoned, having asked "Is it true that you, monks, having sat down on a low seat, expound the Teaching to one sitting on a high seat?" when it was said "Yes, venerable sir," having reproached those monks, having said "It is inappropriate, monks, your showing disrespect towards my Teaching; for the wise ones of old, having sat down on a low seat, censured even those who recited outsiders' sacred verses," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in an outcast family, having come of age, established a household. His wife, having developed a pregnancy craving for mangoes, said to him: "Husband, I wish to eat mangoes." "Dear lady, at this time there are no mangoes; I shall bring some other sour fruit." "Husband, if I obtain mango fruit I shall live; if I do not obtain it, there is no life for me." He, with his mind bound to her, thought: "Where indeed shall I obtain mango fruit?" Now at that time, in the park of the king of Bārāṇasī, a mango tree was bearing fruit constantly. He, thinking "Having brought ripe mangoes from there, I shall allay her craving," in the night-time, having gone to the park, having climbed the mango tree, hidden, went about looking at the mangoes from branch to branch. While he was doing thus, the night became light. He thought: "If I descend and go now, having seen me, they will seize me saying 'He is a thief'; I shall go in the night-time." Then, having climbed up to a fork, he remained hidden.

At that time the king of Bārāṇasī, thinking "I shall learn the sacred verses in the presence of the chaplain," having entered the park, having sat down on a high seat at the foot of the mango tree, having caused the teacher to sit down on a low seat, learnt the sacred verses. The Bodhisatta, hidden above, thought - "How unrighteous is this king, who learns the sacred verses having sat down on a high seat. This brahmin too is unrighteous, who recites the sacred verses having sat down on a low seat. I too am unrighteous, who, having come under the control of a woman, not counting my own life, bring mangoes." He, while descending from the tree, having taken hold of a hanging branch, having established himself in between both of them, said: "Great king, I am ruined, you are deluded, the chaplain is dead." He, when asked by the king "For what reason?" spoke the first verse -

33. "All this has been done as the last, both do not see the Teaching;
Both have fallen from their nature, he who teaches the sacred hymn;
And he who studies the sacred hymn."

Therein, "all this has been done as the last" means that which was done by us three persons, all this action is inferior, without boundaries, not legally valid. Thus, having reproached his own state of being a thief and their disrespect towards the sacred hymns, again censuring just the other two, he said beginning with "both do not see the Teaching." Therein, "both" means these two persons also do not see the ancient teaching worthy of esteem; therefore they have fallen from the nature of the Teaching. For the Teaching, by way of first arising, is called nature. And this too was said -

"The Teaching indeed appeared formerly;
Afterwards not the Teaching arose in the world."

"He who teaches" means he who, having sat down on a low seat, teaches the sacred hymns, and he who, having sat down on a high seat, studies.

Having heard that, the brahmin spoke the second verse -

34. "He eats rice of fine grain, pure, with meat sauce;
Therefore I do not practise this, the teaching practised by sages."

Its meaning is - For I, friend, eat this king's own rice of fine grain, pure, white, sprinkled with various kinds of meat preparations, with meat sauce; therefore, having been bound to the belly, I do not practise this teaching practised by sages possessing the qualities of seekers.

Having heard that, the other spoke two verses -

35. "Wander forth, the world is great, other living beings too are cooking;
Let not wrongdoing practised, like a stone a pot, break you.

36. "Shame on that gain of fame, and gain of wealth, brahmin;
Whatever livelihood is by downfall, or by unrighteous conduct."

35-36. Therein, "wander forth" means go from here to somewhere else. "Great" means this world is great. "Other living beings too are cooking" means in this Indian subcontinent other living beings too are cooking, not this king alone. "Like a stone a

pot, break you" means like a stone a water-pot. This is what is meant - that wrongdoing which you, without going elsewhere, dwelling here, practise - let not that wrongdoing thus practised, like a stone a water-pot, break you.

"Shame on" - this is the meaning in brief of the verse -brahmin, whatever is this gain of fame and gain of wealth of yours, shame on that; we censure that. Why? Because this gain obtained by you is called a livelihood by means of causing downfall in the realms of misery in the future and by unrighteous conduct at present; and whatever livelihood is accomplished by this downfall in the future or by unrighteous conduct here - what use is that? Therefore I say thus to you.

Then the king, being pleased by his talk on the Teaching, asked "My good man, of what birth are you?" "I am an outcast, Sire." "My good man, if you had been one accomplished in birth, I would have given you the kingdom; but henceforth I shall be king by day, and you shall be king by night" - having had the garland of flowers that was an ornament on his own neck adorned on that one's neck, he made him the mayor. This is the tradition of wearing a red garland of flowers on the neck of mayors. Thenceforth the king, standing firm in his instruction, showing respect to the teacher, seated on a low seat, learnt the sacred verses.

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

The Commentary on the Chava Birth Story is the ninth.

310. Commentary on the Seyya Jātaka

"Together with the ocean as an exposition" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a dissatisfied monk. For he, while walking for almsfood in Sāvattthī, having seen a certain lovely woman adorned and prepared, became dissatisfied and did not find delight in the Dispensation. Then the monks reported to the Blessed One. He, when asked by the Blessed One "Is it true, monk, that you are dissatisfied?" having said "It is true, venerable sir," when it was said "Who made you dissatisfied?" reported that matter. The Teacher, having said "Why, having gone forth in such a Dispensation leading to liberation, are you dissatisfied? Formerly the wise, even though obtaining the position of chaplain, having rejected that, went forth," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having taken conception in the womb of the chaplain's brahmin wife, was born on the same day as the king's son. The king asked the ministers: "Is there indeed anyone born on the same day as my son?" "There is, great king, the son of the chaplain." The king, having had him brought, having given him to wet-nurses, had him looked after together with his son. The ornaments and drinks, food, and so on of both were exactly alike. They, having come of age, having gone together to Takkasilā, having learnt all the crafts, returned. The king gave the viceroyalty to his son; he was of great fame. Thenceforth the Bodhisatta ate together with the prince, drank together, slept together; the mutual trust was firm.

Afterwards, the prince, by the elapse of his father, having been established in the kingdom, enjoyed great prosperity. The Bodhisatta thought: "My friend governs the kingdom; at the very moment he has observed, he will give me the position of chaplain. What use is the household life to me? Having gone forth, I shall cultivate seclusion." He, having paid homage to his mother and father, having obtained permission for the going forth, having abandoned the great prosperity, having gone out alone, having entered the Himalayas, having built a hermitage in a delightful piece of ground, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, dwelt sporting in the play of meditative absorption. Then the king, having recollected him, asked: "My friend cannot be seen; where is he?" The councillors, having reported his state of having gone forth, said: "He lives, it is said, in a delightful jungle thicket." The king, having asked about his dwelling place, said to a councillor named Seyya: "Go, bring my friend and come back; I shall give him the position of chaplain." He, having assented "Very well," having departed from Bārāṇasī, gradually having reached a borderland village, having set up camp there, together with foresters having gone to the Bodhisatta's dwelling place, having seen the Bodhisatta seated at the door of the hermitage like a golden image, having paid homage, having sat down to one side, having received him with friendly welcome, said: "Venerable sir, the king wishes to give you the position of chaplain; he desires your coming."

The Bodhisatta, having said "Let the position of chaplain be; even if I were to obtain the whole kingdom of Kāśi, Kosala, and the Indian subcontinent, or even the glory of a universal monarch, I would not go. For the wise do not take up again mental defilements once abandoned; for what has been once abandoned is like spittle that has been spat out," spoke these verses -

37. "The earth with its surrounding ocean, girdled by the sea;
I would not wish for it together with blame, thus, Seyya, understand.
38. "Shame on that gain of fame, and gain of wealth, brahmin;
Whatever livelihood is by downfall, or by unrighteous conduct.
39. "Even if, having taken a bowl, one should wander forth homeless;
This very livelihood is better, than seeking by what is not the Teaching.
40. "Even if, having taken a bowl, one should wander forth homeless;
Not harming another in the world, even that is better than kingship."

37-40. Therein, "together with the ocean as an exposition" means exposition is called retinue; the meaning is together with the world-circle mountain standing having surrounded the ocean, or together with the retinue reckoned as the ocean. "Girdled by the sea" means because of standing as an island in the middle of the sea, it has become an earring of that - this is the meaning. "Together with blame" means by this blame that one abandons the going forth accomplished with the happiness of meditative absorption and takes sovereignty. "Seyya" means he addresses him by name. "Understand" means understand the Teaching. "Whatever livelihood is by downfall" means whatever livelihood of gaining fame and gaining wealth obtained by virtue of the position of royal chaplain, which comes about by downfall reckoned as

casting oneself down from the happiness of meditative absorption, having gone from here, or by unrighteous conduct of one intoxicated with the vanity of sovereignty - shame on that livelihood.

"Having taken a bowl" means having taken an alms vessel. "Homeless" means even I, deprived of a home, would wander among other families. "This very livelihood" means this very livelihood of mine is better, more excellent. "Than seeking by what is not the Teaching" means whatever seeking by what is not the Teaching. This is what is meant - whatever seeking by what is not the Teaching, compared to that, this very livelihood is more beautiful. "Not harming" means not vexing. "Even than the kingdom" means thus, not vexing others, the earning of livelihood by me with bowl in hand is better, the highest, even than the kingdom.

Thus he rejected him even though he requested again and again. Seyya too, not having obtained his consent, having paid homage to him, having gone, reported to the king the state of his not coming.

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 realised the fruition of stream-entry and so on.

At that time the king was Ānanda, Seyya was Sāriputta, but the son of the royal chaplain was myself.

The Commentary on the Seyya Birth Story is the tenth.

The Kāliṅga Chapter is the first.

2. The Chapter about the Nimb Tree

311. Commentary on the Pucimanda Jātaka

"Rise up, thief" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to the Venerable Mahāmoggallāna. It is said that while the Elder was dwelling in a forest hut in dependence on Rājagaha, a certain thief, having broken through the wall of a certain house in the village outside the city gates, having taken the most valuable possessions, having fled, having entered the Elder's hut precinct, thinking "Here there will be protection for me," lay down at the entrance of the Elder's hermitage. The Elder, having known the state of his lying at the entrance, having harboured suspicion towards him, thinking "Association with a thief is not proper," having gone out, saying "Do not lie here," drove him away. That thief, having gone out from there, having confused his tracks, fled. The people, having taken a torch, having come there following the thief's tracks, having seen the place where he had come, the place where he had stood, the place where he had sat, the place where he had lain, and so on, saying "The thief came from here, stood here, sat here, departed by this place, he has not been seen by us," having rushed here and there, returned without even seeing him. On the following day, the Elder, in the earlier period of the day, having walked for almsfood in Rājagaha, having returned from his alms round, having gone to the Bamboo Grove, reported that incident to the Teacher.

The Teacher, having said "Indeed, Moggallāna, not only you yourself suspected what was fitting to be suspected; the wise of old too suspected," being requested by the Elder, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as a margosa tree deity in the cemetery grove of the city. Then one day a thief who had committed a crime in the village outside the city gates entered that cemetery grove. And at that time there were two chief trees there, namely a margosa and a sacred fig tree. The thief, having placed his bundle at the foot of the margosa tree, lay down. But at that time they impale thieves, having seized them, on a margosa stake. Then that deity thought: "If people, having come, seize this thief, having cut a branch of this very margosa tree, having made a stake, they will impale him; this being so, the tree will be destroyed. Come, let me drive him away from here." She, conversing with him, spoke the first verse -

41. "Rise up, thief, why do you lie down? What use is sleeping to you?
Let not the kings seize you, the wrongdoer in the village."

Therein, "kings" was said with reference to the king's men. "Wrongdoer" means one who commits cruel, violent thieving deeds.

Thus having said this to him, having frightened him saying "Before the king's men seize you, go elsewhere," he caused him to flee. When he had fled, the deity of the Bodhi tree spoke the second verse -

42. "When they will seize a thief, a wrongdoer in the village;
What is that to the margosa tree, born and standing in the forest?"

Therein, "born and standing in the forest" means the margosa tree was both born and standing in the forest. But the deity, having been reborn there, behaved in the manner of a tree.

Having heard that, the margosa tree deity spoke the third verse -

43. "You do not know, O sacred fig tree, the reason for my and the thief's dwelling together;
Having seized a thief, a wrongdoer in the village, the kings
Fix him on a margosa stake, about that my mind is uncertain."

Therein, "O sacred fig tree" - by the former method itself, he addresses the deity born in that tree. "The reason for my and the thief's dwelling together" means the reason for my and the thief's dwelling together in one place. "Fix him on a margosa stake" means at this time kings fix a thief on a margosa stake. "About that my mind is uncertain" means regarding that reason my mind is uncertain. For if they will fix him on a stake, my mansion will be destroyed; then if they will hang him on a branch, there will be the smell of a rotting corpse in my mansion; therefore I caused him to flee - this is the meaning.

Thus, while those deities were still conversing with one another, the owners of the goods, with torches in hand, having come following the footprints, having seen the place where the thief had lain, having said "Hey, just now the thief has risen and fled;

the thief has not been caught by us; if we catch him, we shall either fix him on a stake of this very margosa tree or hang him on a branch and go," having rushed here and there, went without even seeing the thief.

Having heard their words, the deity of the sacred fig tree spoke the fourth verse -

44. One should suspect what is to be suspected, one should guard against future danger;

Fearing future danger, the wise one looks at both worlds.

Therein, "one should guard against future danger" means there are two future dangers - pertaining to the present life and pertaining to the future life. Among those, by avoiding evil friends one guards against that pertaining to the present life; by avoiding the three kinds of misconduct one guards against that pertaining to the future life. "Fearing future danger" means the wise, the wise person, fearing the fear caused by future danger, does not make association with evil friends, and does not practise misconduct through all three doors. "Both worlds" means thus fearing, for he looks at, inspects both worlds termed this world and the world beyond; looking, through fear of this world he avoids evil friends, through fear of the world beyond he does not do evil.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the deity of the Bodhi tree was Ānanda, but the deity of the margosa tree was myself."

The Commentary on the Pucimanda Birth Story is the first.

312. The Commentary on the Kassapamandiya Jātaka

"Even, Kassapa, out of stupidity" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain old monk. It is said that a certain son of good family in Sāvattthī, having seen the danger in sensual pleasures, having gone forth in the presence of the Teacher, devoted to the meditation subject, before long attained arahantship. Afterwards his mother died. He, after the passing of his mother, having given the going forth to his father and younger brother, having dwelt at Jeta's Grove, having heard of the easy availability of robe requisites at the time of entering the rains retreat, having gone to a certain village residence, all three having entered the rains retreat right there, having finished keeping the rains retreat, they came back to Jeta's Grove itself. The young monk, at a place near Jeta's Grove, saying "Novice, you, having rested the elder, should bring him; I, having gone ahead first, shall look after the residential cell," entered Jeta's Grove. The old elder was coming slowly. The novice, again and again as if pressing him in the hip region with his head, saying "Go, venerable sir, go, venerable sir," led him by force. The elder, saying "You are bringing me under your control," having turned back again, comes from the starting point. While they were thus quarrelling with each other, the sun set and darkness arose.

The other too, having swept the residential cell, having set up water, not seeing their coming, having taken a torch, having gone out to meet them, having seen them coming, asked "Why did you tarry?" The old one told him that reason. He, having rested both of them, slowly brought them. On that day he did not obtain the opportunity for attendance upon the Buddha. Then on the second day, when he had

come to attend upon the Buddha, paid homage, and sat down, the Teacher asked "When did you come?" "Yesterday, venerable sir." "Having come yesterday, you attend upon the Buddha today?" He, having said "Yes, venerable sir," explained that reason. The Teacher, having reproached the old one, said "Not only now does this one do such a deed; in the past too he did so. But now you have been wearied by him; in the past too he wearied the wise," and being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a brahmin family in a market town of Kāśi. When he had come of age, his mother died. He, having performed the funeral rites for his mother, after the lapse of a month or a fortnight, having given in charity the wealth existing in the house, having taken his father and younger brother, having gone to the Himalayan region, having taken a bark garment bestowed by the gods, having gone forth in the going forth of sages, sustaining himself by wandering for gleanings on forest roots, fruits and various kinds of fruit, dwelt in a delightful jungle thicket. But in the Himalayas, during the rainy season, while the sky rained in unbroken streams, it was not possible to dig up tuber roots, and fruits and leaves fall. The hermits for the most part, having departed from the Himalayas, dwell along the paths of humans. Then the Bodhisatta, having taken his father and younger brother, having dwelt along the path of humans, again when the Himalayas were in flower and fruit, having taken both of them, while coming to his own hermitage in the Himalayas, when the sun had set not far from the hermitage, having said "You should come slowly; I, having gone ahead, shall look after the hermitage," having left them, went. The younger hermit, going slowly together with his father, as if pressing him in the hip region with his head, saying "Go, go," led him by force. The old one, saying "You are bringing me according to your own preference," having turned back again, comes from the starting point. Thus while they were quarrelling, darkness arose.

The Bodhisatta too, having swept the hermitage, having set up water, having taken a torch, coming along the opposite way, having seen them, said "What have you been doing for so long a time?" The younger hermit related the matter done by the father. The Bodhisatta, having led both of them slowly, having put away the requisites, having bathed the father, having done the washing of feet, massaging of the back and so on, having set up a charcoal pan, having sat close to the father whose weariness had subsided, having said "Dear father, young boys are like earthenware vessels - they break in just a moment; once broken, from that time onwards they cannot be mended again; even when they revile and abuse, they should be endured by the old," exhorting the father, spoke these verses -

45. "Even, Kassapa, out of stupidity, a youth curses or strikes;
All that the wise one endures, the wise person forbears it.
46. "Even if the good dispute, they are quickly reconciled again;
Fools break apart like bowls, they do not attain peace.
47. "These come together again, their connection does not decay;
Whoever knows the transgression, and whoever knows the confession.
48. "For he is more superior, a burden-bearer, a responsibility-bearer;

Who himself is worthy to reconcile those who have transgressed against others."

45-48. Therein, "Kassapa" - he addresses his father by name. "Out of stupidity" means by the state of stupidity, by youthfulness. "A youth curses or strikes" means a young boy both reviles and strikes. "The wise one" means one whose evil has been condemned; or alternatively, "dhī" is called wisdom, and endowed with that - this too is the meaning. But the other is merely a synonym for this very thing. By both, it shows that the old one, the wise one, the wise person, endures and forbears all that offence committed by foolish youngsters.

"They are reconciled" means they are again connected and joined together in friendship. "Fools like bowls" means but foolish ones break apart like clay bowls. "They do not attain peace" means those foolish ones, having engaged in even a trifling contention, do not find, do not attain the appeasement of enmity. "These again" means these two persons, even though broken apart, come together again. "Connection" means the connection of friendship. "Of them" means the connection of those very same two does not decay. "And who has transgressed" means whoever knows the fault done to another, which has been transgressed, gone beyond, by oneself. "The acknowledgement" means whoever knows how to accept the confession of transgression made by the one who knows his own fault.

"Of those who have transgressed against others" means of those others who have transgressed, who are overpowered by hate, who are doers of offences. "Is himself worthy to reconcile" means even when they do not ask forgiveness, saying "Come, good-faced one, learn the recitation, hear the commentary, engage in meditation, why are you an outsider?" - thus he himself is worthy to reconcile, he strives for friendship. Such a one, abiding in friendliness, being more superior, because of bearing the burden of friendship and the responsibility of friendship, goes by the term "burden-bearer" and "responsibility-bearer."

Thus the Bodhisatta gave an exhortation to his father, and he too thenceforth was tamed, well tamed.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the father was the old hermit, the younger hermit was the novice, but the giver of exhortation to the father was myself."

The Commentary on the Kassapamandiya Birth Story is the second.

313. Commentary on the Khantivādī Jātaka

"He who your hands and feet" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk prone to wrath. The story has already been told below. The Teacher then said to that monk: "Why, monk, having gone forth in the Dispensation of the Buddha who is free from wrath, do you give rise to wrath? The wise ones of old, when a thousand blows were falling upon their body, when their hands, feet, ears and nose were being cut off, did not give rise to wrath towards another" - and brought up the past.

In the past, in Bārāṇasī, a king named Kalābu exercised kingship. At that time the Bodhisatta, having been born in a brahmin family with wealth of eighty ten millions, having become a young man named Kuṇḍalakumāra, having come of age, having gone to Takkasilā, having learnt all the crafts, having established a household, by the elapse of his mother and father, having looked at the heap of wealth, thinking "Having produced this wealth, my relatives went without taking it; but it is fitting for me to take it and go," by way of discriminating giving, giving to whoever brings whatever, having given that to him, having entered the Himalayas, having gone forth, sustaining himself on fruits and unripe fruits, having dwelt for a long time, having come to the path of humans for the purpose of partaking of salt and sour things, gradually having reached Bārāṇasī, having dwelt in the royal garden, on the following day, walking for almsfood in the city, he arrived at the door of the general's residence. The general, having gained confidence in his deportment, having ushered him into the house, having fed him with food prepared for himself, having obtained his promise, made him dwell right there in the royal garden.

Then one day King Kalābu, intoxicated with liquor, surrounded by skilful dancers, having gone to the park with great pomp, having had a bed spread on the auspicious stone slab, lay down in the lap of a certain dear and beloved woman. The dancing women, skilful in singing, music and dancing, performed singing and so on; there was great splendour like that of Sakka, the king of gods; the king fell into sleep. Then those women, thinking "He for whose sake we perform singing and so on has gone to sleep; what use are singing and so on to us?" having set aside their lutes and other musical instruments right there in their places, having departed into the park, being enticed by flowers, fruits, young leaves and so on, they enjoyed themselves in the park. At that time the Bodhisatta, at the foot of a sāla tree in full bloom in that park, spending his time in the happiness of the going forth, was seated like an intoxicated noble elephant. Then those women, wandering about in the park, having seen him, having said "Come, ladies, a one gone forth is seated at the foot of this tree; as long as the king does not awaken, let us sit near him hearing something," having gone, having paid homage, having surrounded him, having sat down, said "Tell us something suitable to be told to us." The Bodhisatta expounded the Teaching to them. Then that woman, having shaken her lap, awakened the king. The king, having awakened, not seeing them, said "Where have those outcasts gone?" "These, great king, having gone, having surrounded a certain hermit, sat down." The king, angered, having taken his sword, saying "I shall teach him a lesson, that fraudulent ascetic," went with speed.

Then those women, having seen the king coming angry, the more beloved among them, having gone, having taken the sword from the king's hand, appeased the king. He, having come, having stood in the presence of the Bodhisatta, asked "What view do you hold, ascetic?" "A preacher of patience, great king." "What is this patience?" "The state of not becoming angry when others revile, abuse, and strike." The king, saying "I shall now see whether your patience exists," had the executioner of thieves summoned. He, according to his custom, having taken a hatchet and a thorn-whip, wearing a yellow robe, bearing a red garland, having come, having paid homage to the king, said "What shall I do, Sire?" Having seized this thief, this wicked hermit, having dragged him, having thrown him down on the ground, having taken the thorn-whip, in front and behind and on both sides - thus on all four sides, give him two

thousand blows. He did so. The Bodhisatta's outer skin broke. The hide broke, the flesh was cut, blood flowed forth.

Again the king said "What view do you hold, monk?" "A preacher of patience, great king." But you think that my patience is within my skin; there is no patience of mine within my skin, but my patience is established within my heart, which is unable to be seen by you. "Great king." Again the executioner of thieves asked "What shall I do?" "Cut off both hands of this fraudulent ascetic." He, having taken the hatchet, having placed it on the executioner's block, cut off the hands. Then he said "Cut off his feet," and cut off the feet too. From the stumps of the hands and feet, blood flowed forth like lac-colouring from holes in a pot. Again the king asked "What view do you hold?" "A preacher of patience, great king." "But you think 'patience exists in the stumps of my hands and feet'; it does not exist there; my patience is established in a profound place." He said "Cut off his ears and nose." The other cut off the ears and nose; there was blood over the entire body. Again he asked him "What view do you hold?" "Great king, a preacher of patience." "Do not think 'patience is established in the tips of the ears and nose'; my patience is established in the profound interior of the heart." The king, saying "Fraudulent ascetic, you yourself lift up your patience and sit down," having struck the Bodhisatta's heart with his foot, departed.

When he had gone, the general, having wiped the blood from the Bodhisatta's body, having made the stumps of the hands, feet, ears, and nose into cloth-corners, having gently caused the Bodhisatta to sit down, having paid homage, having sat down to one side, entreating "If, venerable sir, you wish to be angry, be angry only towards the king who has committed the offence against you, not towards others," spoke the first verse -

49. "He who cut off your hands and feet, and your ears and nose;
Be angry with him, great hero, do not destroy this country."

Therein, "great hero" means of great energy. "Do not destroy this country" means do not destroy this innocent Kāsi country.

Having heard that, the Bodhisatta spoke the second verse -

50. "He who cut off my hands and feet, and my ears and nose;
May that king live long, for those like me do not become angry."

Therein, "those like me" means wise persons similar to me, endowed with the power of patience, do not become angry with that one, thinking "This one reviled me, abused me, struck me, cut me, broke me."

At the very time when the king was departing from the pleasure grove and the Bodhisatta was passing from his range of vision, this great earth, exceeding forty thousand yojanas and two hundred thousand yojanas in thickness, split like a cloth tied to a threshing post, and flames, having emerged from Avīci, seized the king as if wrapping him in a family-given red woollen blanket. He, right at the gate of the pleasure grove, having entered the earth, was established in the great hell of Avīci. The Bodhisatta too died on that very day. The royal retinue and the citizens, with

perfumes, garlands, and incense in hand, having come, performed the funeral rites for the Bodhisatta. Some, however, say "The Bodhisatta went back to the Himalayas itself" - that is not factual.

51. "There was in the past period of time, an ascetic who illuminated patience; Him, established in patience alone, the King of Kāsi had cut down.
52. "Of that harsh action, the result was painful;
Which the King of Kāsi experienced, consigned to hell."

These are the two verses discovered by the Fully Enlightened One.

51-52. Therein, "in the past period of time" means in the past duration. "Who illuminated patience" means one who praised the patience of endurance. "Had cut down" means had caused to be killed. But some say "the Bodhisatta's hands, feet, ears, and nose were joined back again," that too is indeed not factual. "Consigned" means established.

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 others too attained the fruition of stream-entry and so on.

At that time King Kalābu was Devadatta, the general was Sāriputta, but the ascetic who preached patience was myself.

The Commentary on the Khantivādī Birth Story is the third.

314. Commentary on the Lohakumbhi Jātaka

"We lived a wretched life" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the king of Kosala. At that time, it is said, the king of Kosala heard the sound of four beings doomed to Niraya Hell in the night-time. One uttered only the syllable "du," one the syllable "sa," one the syllable "na," one only the syllable "so." It is said that they, in a past existence, were adulterous princes in Sāvattthī itself. They, having offended against the women guarded and protected by others, playing at amusements of the mind, having done much evil action, cut down by the wheel of death, were reborn in four copper cauldrons in the vicinity of Sāvattthī; having been tormented there for sixty thousand years, having risen up, having seen the rim of the copper cauldron's mouth, all four cried out with a loud voice in succession "When indeed shall we be freed from this suffering?" The king, having heard their sound, frightened by the fear of death, while remaining seated let the dawn rise.

At the time of the break of dawn, the brahmins, having come, asked the king whether he had slept well. The king said: "How could there be comfortable sleep for me, teachers? Today I heard four dreadful sounds of such a kind." The brahmins shook their hands. "What is it, teachers?" "Violent sounds, great king." "Are they remediable or irreparable?" "Certainly irreparable, but we are well-trained, great king." "By doing what will you ward them off?" "Great king, a great redress is not possible to make, but we, having performed the sacrifice of the complete fourfold, shall remove them." "If so, quickly, taking four elephants, four horses, four bulls, four human beings, and beginning with quails and small birds, taking four of each kind of living

being, having performed the sacrifice of the complete fourfold, bring about my safety." Having accepted saying "Very well, great king," having taken whatever was needed, they prepared the sacrificial pit, and having had many living beings brought to the sacrificial posts, placed them there. Having become filled with enthusiasm thinking "We shall eat much fish and meat, we shall obtain much wealth," they go about again and again saying "It is proper to obtain this, it is proper to obtain this, Sire."

Queen Mallikā, having approached the king, asked "Why indeed, great king, are the brahmins going about so very enthusiastically?" "Queen, what is this to you? You are intoxicated and heedless with your own glory alone, but you do not know our suffering." "What is it, great king?" "Queen, I heard what should not be heard, of such a kind; thereupon, because of having heard these sounds, I asked the brahmins 'What will come to be?' The brahmins said 'An obstacle to your kingdom or wealth or life, great king, is apparent; having performed a sacrifice with the complete fourfold, we shall bring about safety.' They, having taken my word, having made a sacrificial pit, are coming for the reason of whatever is needed." "But, Sire, have you asked the foremost brahmin in the world including the gods about the result of these sounds?" "Who is this, queen, called the foremost brahmin in the world including the gods?" "Mahāgotama, the Perfectly Enlightened One." "Queen, the Perfectly Enlightened One has not been asked by me." "If so, having gone, ask him."

The king, having taken her word, having eaten his morning meal, having mounted an excellent chariot, having gone to Jeta's Grove, having paid homage to the Teacher, asked "I, venerable sir, having heard four sounds in the night-time, asked the brahmins; they, having said 'Having sacrificed the sacrifice of all-fours, we shall bring about well-being,' are performing the work at the sacrificial pit. Because of having heard those sounds, what will happen to me?" "Nothing, great king; beings doomed to hell, experiencing suffering, cried out thus. These sounds were not heard now by you alone; they were heard by kings of old too. They too, having asked the brahmins, having become willing to perform the sacrifice of animal slaughter, having heard the talk of the wise, did not perform it. The wise, having explained the meaning of those sounds, having had the public released, brought about well-being." Having said this, being requested by him, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in a certain Kāśī village, having come of age, having seen the danger in sensual pleasures, having abandoned sensual pleasures, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, playing the sport of meditative absorption, dwells in a delightful jungle thicket in the Himalayas. At that time the king of Bārāṇasī, having heard these very four sounds of the four beings doomed to hell, frightened and trembling, when it was said by the brahmins in just this manner "There will be one of three obstacles; we shall appease that by the sacrifice of all-fours," accepted. The chaplain, together with the brahmins, set up the sacrificial pit; the public was brought to the sacrificial posts. At that time the Bodhisatta, having made the development of friendliness the forerunner, surveying the world with the divine eye, having seen this matter, thinking "Today it is fitting for me to go; there will be well-being for the public," having flown up into the sky by the power of supernormal power, having

descended in the park of the king of Bārāṇasī, sat down on the auspicious stone slab like a golden figure. At that time the chief pupil of the chaplain, having approached the teacher, said "Is it not so, teacher, that in our Vedas there is no such thing as bringing about well-being by killing another?" The chaplain warded him off saying "You are guarding the king's wealth; we shall eat much fish and meat, we shall obtain wealth; be silent."

He, having gone out saying "I shall not be a companion in this," having gone to the royal garden, having seen the Bodhisatta, having paid homage, having been received with friendly welcome, sat down to one side. The Bodhisatta asked "Is then, young man, the king exercising kingship righteously?" "Venerable sir, the king exercises kingship righteously, but having heard four sounds in the night-time, he asked the brahmins. The brahmins said 'Having sacrificed the sacrifice of all-fours, we shall bring about well-being.' The king, desirous of bringing about his own well-being by performing the act of animal slaughter, the public has been brought to the sacrificial posts. Would it not be fitting, venerable sir, for virtuous ones such as you, having explained the result of those sounds, to release the public from the mouth of death?" "Young man, the king does not know us, nor do we know him; but we know the result of these sounds. If the king were to approach us and ask, having made the king free from doubt, we would explain." "If so, venerable sir, remain right here for a moment; I shall bring the king." "Good, young man." He, having gone, having reported that matter to the king, brought the king.

Then the king, having paid homage to the Bodhisatta, seated to one side, asked "Is it true that you know the result of the sounds heard by me?" "Yes, great king." "Speak, venerable sir." "Great king, these, in a former existence, having committed adultery with others' guarded and protected wives, were reborn in four copper cauldrons in the vicinity of Bārāṇasī. Being cooked throwing up foam in boiling alkaline copper-water, having gone downwards for thirty thousand years, having struck the bottom of the cauldron, ascending upwards, only after a period of thirty thousand years, having seen the mouth of the cauldron, having looked outside, four people, though wishing to complete and say four verses, being unable to do so, having said just one syllable each, were submerged again right back into the copper cauldrons. Among them, the being who, having said the syllable 'du,' was submerged, was wishing to say thus -

53. "We lived a wrong life, we who did not give while there were virtuous ones;
Though possessions existed, we made no refuge for ourselves."

Having said "He was not able to make that verse complete," the Bodhisatta, by his own knowledge, having made that verse complete, spoke it. The same method applies to the remaining ones as well.

Among them, this is the verse of the one wishing to say the syllable "sa" -

54. "Sixty thousand years, complete in every respect;
For those being tormented in hell, when will there be an end?"

This is the verse of the one wishing to say the syllable "na" -

55. "There is no end, whence an end? No end is seen;
For such evil was done, by me and by you, sir."

This is the verse of the one wishing to say the syllable "so" -

56. "Surely I, having gone from here, having obtained a human womb;
Bountiful, accomplished in morality, I will do much wholesome."

Therein, "wrong livelihood" means one practising the three kinds of misconduct is said to live a wrong livelihood, an inferior life; he too said with reference to that very thing "we lived a wrong life." "We who did not give while there were virtuous ones" means we who did not give a gift even though gifts and recipients were existing. "We made no refuge for ourselves" means we did not make a support for ourselves. "Complete" means neither deficient nor excessive. "Altogether" means in every way. "Of those being tormented" means of us being tormented in this hell.

"There is no end" means there is no delimitation of time such as "At such and such a time there will be release for us." "Whence an end" means for what reason will an end become apparent. "No end" means even for those wishing to see the end, no end of suffering is seen for us. "For such was done then" means at that time, sir, the evil done by me and by you was extensive, was exceedingly much done. "Tathā hi pakata" is also a reading; the meaning is done for that reason, by which its end cannot be seen. "Sir" means similar to me; this is a term of endearment for them. "Surely" is an indeclinable particle used in a definitive sense; the meaning here is: that I, having gone from here, having obtained a human womb, having become bountiful and accomplished in morality, will definitively do much wholesome.

Thus the Bodhisatta, having spoken each verse, said "Great king, that being doomed to Niraya Hell, wishing to make this verse complete and to speak, was not able to speak thus because of the greatness of his own evil; thus he, experiencing the result of his own action, cried out. There is no obstacle whatsoever for you on account of hearing this sound; do not be afraid" - thus he convinced the king. The king, having had the public released, having had the golden drum circulated, had the sacrificial pit demolished. The Bodhisatta, having brought about safety for the public, having dwelt for a few days, having gone to that very place, with his meditative absorption not fallen away, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time the chief pupil of the chaplain, the young man, was Sāriputta, but the hermit was myself."

The Commentary on the Lohakumbhī Birth Story is the fourth.

315. Commentary on the Sabbamaṃsalābha Jātaka

"Harsh indeed is your speech" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the flavoursome almsfood given by the Elder Sāriputta to those who had drunk a purgative. At that time, it is said, certain monks in Jeta's Grove drank an oil purgative. They had need of flavoursome almsfood; the attendants of the sick, having entered Sāvattthī saying "We shall bring flavoursome food," even after having walked for almsfood in the street of cooks' houses, not having obtained flavoursome food, turned back. The Elder, entering for almsfood later in the day, having seen those monks, asked "Why, friends, do you turn back so early?" They reported that matter to him. The Elder, having taken them saying "If so, come," went to that very street;

people, having filled up, gave flavoursome food. The attendants of the sick, having brought the flavoursome food, gave it to the sick monks; they consumed it. Then one day the monks raised up a discussion in the Teaching hall: "Friends, the Elder, it is said, having taken the attendants of those who had drunk a purgative who were departing without having obtained flavoursome food, having walked in the street of cooks' houses, sent much flavoursome almsfood." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, did Sāriputta alone obtain meat; in the past too those of soft speech, of pleasant words, clever in speaking, the wise, obtained it," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a merchant's son. Then one day a certain deer-hunter, having obtained much meat, having filled a small carriage, came to the city thinking "I shall sell it." At that time four merchant's sons dwelling in Bārāṇasī, having gone out of the city, sat at a certain convenient place on the road, conversing about something seen or heard. Among them, one merchant's son, having seen that meat-carriage, said "I shall have that hunter bring me a piece of meat." "Go and have it brought." He, having approached him, said "Hey, hunter, give me a piece of meat." The hunter, having said "Sir, one who requests something from another should indeed use pleasant speech; by the speech spoken by you, you will receive a piece of meat befitting it," spoke the first verse -

57. "Harsh indeed is your speech, you are a beggar for meat;
Your speech is like a hide, my dear, I give you a hide."

Therein, "like a hide" means like a hide because of its harshness. "I give you a hide, my dear" means well then, take it, I give you this hide similar to your speech - thus, having lifted up a boneless, fleshless and bloodless piece of pleura without flavour, he gave it.

Then another merchant's son asked him "Having said what do you request?" Having said "Hey!" He, having said "I too shall request him," having gone, said "Elder brother, give me a piece of meat." The other, having said "You will receive a piece of meat befitting your words," spoke the second verse -

58. "This is a limb of human beings, a brother is called in the world;
Speech similar to a limb, a limb, my dear, I give to you."

Its meaning is - In this world, because of being similar to a limb of human beings, this is a limb, that is to say a brother or a sister; therefore, your speech being similar to a limb, I give you what is befitting for her, a limb itself. And having said thus, having lifted up a limb of meat, he gave it.

Him too another merchant's son asked "Having said what do you request?" Having said "Brother." He, having said "I too shall request him," having gone, said "Dear father, give me a piece of meat." The hunter, having said "You shall obtain what is suitable to your words," spoke the third verse -

59. "A son speaking 'father' causes the father's heart to tremble;
Your speech is like the heart, my dear, I give you the heart."

And having said thus, having lifted up sweet meat together with the flesh of the heart, he gave it.

The fourth merchant's son asked him "Having said what do you request?" He had said "Father." He, having said "I too shall request," having gone, said "Friend, give me a piece of meat." The hunter, having said "You shall obtain what is suitable to your words," spoke the fourth verse -

60. "For whom there is no friend in the village, for him it is just as in the forest;
Speech similar to all, I give you everything, my dear."

Its meaning is - for whatever man there is no friend in the village, reckoned as a companion because of going together in happiness and suffering, for him that place is just as a forest without human beings; thus this speech of yours is similar to all, similar to all one's own property and riches, therefore I give you all this meat-carriage of mine belonging to me.

And having said thus, he said "Come, my dear, I shall bring all this meat-carriage to your house." The merchant's son, having him drive the carriage, having gone to his own house, having had the meat unloaded, having shown honour and respect to the hunter, having summoned his wife and children too, having removed him from the hunter's occupation, while making him dwell in the midst of his own family, having become an inseparable friend with him, dwelt in harmonious living for the length of his life.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the hunter was Sāriputta, but the merchant's son who obtained all the meat was myself."

The Commentary on the Sabbamaṃsalābha Birth Story is the fifth.

316. Commentary on the Wise Hare Jātaka

"I have seven red fish" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a gift of all requisites. In Sāvattthī, it is said, a certain householder, having prepared a gift of all requisites for the community of monks headed by the Buddha, having had a pavilion built at the house door, having invited the community of monks headed by the Buddha, having caused them to sit on excellent seats prepared in the well-decorated pavilion, having given a superior gift of various finest flavours, having invited them for seven days saying "again for the morrow," on the seventh day gave all the requisites to five hundred monks headed by the Buddha. The Teacher, at the conclusion of the meal, giving thanksgiving, having said "Lay follower, it is fitting for you to feel joy and pleasure; for this giving is the lineage of the wise of old; the wise of old, having given up their life for beggars who had arrived, gave even their own flesh," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the realm of the hare, dwelt in the forest. On one side of that forest was the foot of a mountain, on one side a river, and on one side a borderland village. Furthermore, he had three friends: a monkey, a jackal, and an otter. All four wise ones, dwelling together, having taken their food in their own respective feeding

grounds, gathered together in the evening time. The wise hare, by way of exhortation to the three persons, expounds the Teaching: "Gifts should be given, morality should be guarded, the Observance practice should be performed." They, having accepted his exhortation, having entered their own respective dwelling bushes, dwelt there. Thus, as time went on, one day the Bodhisatta, having looked at the sky, having seen the moon, having known "Tomorrow is the Observance day," said to the other three: "Tomorrow is the Observance; you three persons too, having taken upon yourselves morality, be observers of the Observance; a gift given when established upon morality is of great fruit; therefore, when beggars have arrived, having given from the food to be eaten by you, you should eat." They, having accepted saying "Good," dwelt in their own respective dwelling places.

On the following day, among them, the otter, right early, thinking "I shall seek for food," having gone out, went to the bank of the Ganges. Then a certain fisherman, having pulled out seven salmon, having strung them on a creeper, having led them away, having cleared away the sand on the bank of the Ganges, having concealed them with sand, while catching fish, went downstream. The otter, having smelled the odour of fish, having cleared away the sand, having seen the fish, having taken them out, having called out thrice "Is there an owner of these?", not seeing an owner, having gripped the end of the creeper with his teeth, having led them away, having placed them in his own dwelling bush, thinking "I shall eat them at the proper time only," reflecting on his own morality, lay down. The jackal too, having gone out from his dwelling place, while seeking for food, having seen in the hut of a certain field watchman two meat-skewers, one iguana, and one jar of curds, having called out thrice "Is there an owner of these?", not seeing an owner, having put the carrying-rope of the jar of curds around his neck, having gripped the two meat-skewers and the iguana with his mouth, having led them away, having placed them in his own dwelling bush, thinking "I shall eat them at the proper time only," reflecting on his own morality, lay down. The monkey too, having gone out from his dwelling place, having entered the jungle thicket, having brought a lump of mangoes, having placed them in his own dwelling bush, thinking "I shall eat them at the proper time only," reflecting on his own morality, lay down.

The Bodhisatta, however, lying down in his own dwelling bush, thought "Having gone out from the dwelling place at the proper time only, I shall eat coarse grasses"; he thought "It is not possible to give grass to beggars who have come to my presence; I have no sesame seeds, rice grains and so on either; if a beggar should come to my presence, I shall give the flesh of my own body." Through the power of his morality, Sakka's Paṇḍukambala stone seat showed signs of heat. He, reflecting, having seen this reason, thinking "I shall investigate the hare-king," first having gone to the dwelling place of the otter, stood in the guise of a brahmin. When it was said "Brahmin, for what purpose are you standing?" - "Wise one, if I should obtain some food, having become an observer of the Observance, I would dwell." He, saying "Good, I shall give you food," conversing with him, spoke the first verse -

- 61.** "I have seven red fish, pulled out from the water onto dry land;
This is mine, brahmin, having eaten this, dwell in the forest."

Therein, "pulled out onto dry land" means placed on dry ground from the water, or pulled out by a fisherman. "Having eaten this" means having cooked and eaten this fish food which is my own property, while practising the ascetic duty, seated at the foot of a delightful tree, dwell in this forest.

The brahmin, saying "Let it be early for now, I shall know later," went to the presence of the jackal. When asked by him too "For what purpose are you standing?" he said the same thing. The jackal, saying "Good, I shall give," conversing with him, spoke the second verse -

62. "Cloth for my field-keeper, night-meal has been brought;
And two meat-skewers and an iguana, and one jar of curds;
This is mine, brahmin, having eaten this, dwell in the forest."

Therein, "cloth for my" means he who is this field-keeper dwelling near me, cloth for that one: this is the meaning. "Has been brought" means brought, conveyed. "Meat-skewers and two iguanas" means two meat-skewers cooked on embers and one iguana. "Jar of curds" means a jar of curds. "This" means this much is mine, having cooked all this with whatever cooking one pleases, having eaten, having become an observer of the Observance, having sat down at the foot of a delightful tree, while practising the ascetic duty, dwell in this jungle thicket: this is the meaning.

The brahmin, saying "Let it be early for now, I shall know later," went to the presence of the monkey. When asked by him too "For what purpose are you standing?" he said the same thing. The monkey, saying "Good, I shall give," conversing with him, spoke the third verse -

63. "Ripe mangoes, cool water, delightful cool shade;
This is mine, brahmin, having eaten this, dwell in the forest."

Therein, "ripe mangoes" means sweet mango fruit. "Cool water" means cool water of the Ganges. "Having eaten this, dwell in the forest" means brahmin, having consumed this ripe mango, having drunk cool water, seated at the foot of a delightful tree as one pleases, while practising the ascetic duty, dwell in this jungle thicket.

The brahmin, saying "Let it be early for now, I shall know later," went to the presence of the wise hare. When asked by him too "For what purpose are you standing?" he said the same thing. Having heard that, the Bodhisatta, filled with pleasure, said "Brahmin, well done by you in coming to my presence for the purpose of food; today I shall give a gift never given before. But you, being virtuous, will not commit the killing of living beings. Go, brahmin, having collected various pieces of firewood, having made embers, inform me; I, having given up myself, shall fall into the midst of the embers. When my body is cooked, you, having eaten the meat, should practise the ascetic duty." Conversing with him, he spoke the fourth verse -

64. "A hare has no sesame seeds, no green peas nor rice grains;
Having eaten me cooked by this fire, dwell in the forest."

Therein, "having eaten me" means that which I say "make a fire," having eaten me cooked by this fire, dwell in this forest; for the body of one hare is just sufficient sustenance for one man.

Sakka, having heard his word, by his own power having created a heap of embers, informed the Bodhisatta. He, having risen from his bed of dabba grass, having gone there, having shaken his body thrice thinking "if there are insects in between my body hairs, may they not die," having placed his entire body at the threshold of giving, having leapt, with a delighted mind like a royal swan upon a lotus lake, he fell upon the heap of embers. But that fire was not able to produce even a pore's worth of heat in the Bodhisatta's body; it was as if he had entered the interior of ice. Then, having addressed Sakka, he said: "Brahmin, the fire made by you is exceedingly cold; it is not able to produce even a pore's worth of heat in my body - what is the meaning of this?" "Wise hare, I am not a brahmin; I am Sakka. I have come for the purpose of testing you." "Sakka, let that be; even if the entire world community were to test me with giving, they would never see in me an unwillingness to give" - thus the Bodhisatta roared a lion's roar. Then Sakka, saying to him "Wise hare, may your virtue be well-known for an entire cosmic cycle," having crushed a mountain, having taken the mountain's essence, having drawn the sign of a hare on the disc of the moon, having brought the Bodhisatta, having laid him down in that jungle thicket, in that very cluster of trees, on the surface of young dabba grass, went to his own dwelling place. Those four wise ones too, being united, being joyful, having fulfilled morality, having given gifts, having performed the Observance practice, went according to their 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 householder who was a donor of all requisites became established in the fruition of stream-entry.

At that time the otter was Ānanda, the jackal was Moggallāna, the monkey was Sāriputta, Sakka was Anuruddha, but the wise hare was myself.

The Commentary on the Sasapaṇḍita Birth Story is the sixth.

317. Commentary on the Matarodana Jātaka

"You weep for the dead, only the dead" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to a certain householder dwelling in Sāvattthī. His brother, it is said, died. He, overcome by sorrow on account of his death, neither bathed, nor ate, nor anointed himself, but right early, having gone to the cemetery, given over to sorrow, he wept. The Teacher, towards the break of dawn, surveying the world, having seen his decisive support for the fruition of stream-entry, thinking "Apart from me, there is no one else able to bring up a past story for him, to appease his sorrow, and to give him the fruition of stream-entry; it is fitting for me to be a support for him," on the following day, after the meal, having returned from his alms round, having taken an attendant monk, having gone to his house door, having heard "The Teacher has come," having prepared a seat, when told "Let him enter" by the householder, having entered, sat down on the prepared seat. The householder too, having come, having paid homage to the Teacher, sat down to one side. Then the Teacher said to him: "What are you thinking about, householder?" "Yes, venerable sir, I have been thinking ever since the time of my brother's death." Having said "Friend, all activities are impermanent; what is fit to be broken is broken; one should not

brood over that; even the wise of old, even when a brother had died, did not brood thinking 'what is fit to be broken is broken,'" being requested by him, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a millionaire's family with wealth of eighty ten millions; when he had come of age, his mother and father died. When they had died, the Bodhisatta's brother managed the household; the Bodhisatta lived in dependence on him. He, at a later time, died of such an illness. Relatives, friends and companions, having assembled, having raised their arms, cry out and weep; not even one was able to remain in his own nature; but the Bodhisatta neither cried out nor wept. People reproached the Bodhisatta: "Look, sir, when his brother has died, there is not even so much as a grimace of the face; he is exceedingly hard-hearted; thinking 'I myself shall enjoy both portions,' he wishes for his brother's death, I think." Relatives too reproached him: "You do not weep when your brother has died." He, having heard their talk, said: "You, through your own blind foolishness, not knowing the eight worldly adversities, weep saying 'my brother is dead'; I too shall die, you too shall die; why do you not weep for yourselves too, thinking 'we too shall die'? All activities, being impermanent, cease; there is not even a single activity able to remain in that very intrinsic nature. You blind fools, through ignorance, not knowing the eight worldly adversities, weep; for what purpose should I weep?" Having said this, he spoke these verses -

65. "You weep for the dead, only the dead, for you do not weep for one who will die;
All who bear bodies, gradually give up life.
66. Gods and humans, quadrupeds, flocks of birds, snakes and serpents;
Having no power over their own bodies, even while delighting, they give up life.
67. Thus unstable, unsettled, having observed pleasure and pain among humans;
Wailing and weeping is useless, why do you let yourselves be overwhelmed by a mass of sorrow?
68. Cheats and drunkards, untrained, foolish, reckless, not practising;
They think the wise one is a fool - those who are unskilled in the Teaching."

65-68. Therein, "the dead, only the dead" means the dead, only the dead. "Gradually" means when their own respective turns of death have arrived, they give up life in succession; they do not all die at once. If they were to die thus, the continuity of the world would be annihilated. "Those with bodies" means endowed with a great bodily form. "While delighting" means all these beings such as gods and others, born here and there, give up life while delighting in their own respective places of rebirth, without dissatisfaction. "Thus unstable" means thus, because of the absence of a motionless state and an established state in the three existences, it is unstable and unsettled. "Why are you overwhelmed by a host of sorrows" means for what reason do heaps of sorrow scatter over and submerge you?

"Cheats and drunkards, untrained" means those addicted to women, drunkards, gamblers, and drunkards such as those addicted to liquor and so on, and those of untrained intelligence and unlearned. "Foolish" means possessed of folly, fools. "Reckless, not practising" means reckless through unwise attention, and not practising through being unyoked from the exertions. "Ayodhino" is also a reading; the meaning is unable to fight together with Māra as mental defilement. "They think the wise one is a fool - those who are unskilled in the Teaching" means whatever such cheats and others who are unskilled in the eightfold worldly adversities, they, when even a trifling painful phenomenon has arisen, themselves crying and weeping, having known one who speaks of the eight worldly adversities, think of one like me, a wise one, a wise person, who does not cry and does not weep at the death of relatives and so on, as "This fool does not weep."

Thus the Bodhisatta, having expounded the Teaching to them, made them all free from sorrow.

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 wise one who brought about the state of freedom from sorrow, having expounded the Teaching to the public, was myself.

The Commentary on the Matarodana Birth Story is the seventh.

318. Commentary on the Kaṇavera Jātaka

"In the spring season" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. The story will become evident in the Indriya Jātaka. The Teacher then, having said to that monk "Formerly, monk, in dependence on this one, you received the cutting off of the head by a sword," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, born under the thief's constellation in the house of a certain householder in a small village of Kāsi, having come of age, doing the work of thieves and getting his livelihood, became well-known in the world, courageous, with the strength of an elephant; no one was able to seize him. One day, having broken through the wall of a certain millionaire's house, he stole much wealth. The citizens, having approached the king, said "Sire, one great thief is plundering the city; have him seized." The king commanded the mayor for the purpose of seizing him. He, having stationed men here and there in groups during the night-time, having had him seized in the act of theft, informed the king. The king commanded the mayor himself "Cut off his head." The mayor, having had him bound with his hands tied behind his back with tight binding, having hung a garland of red oleander on his neck, having scattered brick powder on his head, having him beaten with whips at each and every crossroad, with a harsh-sounding small drum, leads him to the place of execution. "In this city, it seems, a thief who commits plunder has been seized" - the whole city was stirred.

At that time in Bārāṇasī there was a courtesan named Sāmā who charged a thousand, a king's favourite, attended by five hundred courtesans. She, having opened a window on the upper floor of the mansion, standing, saw him being led

away. He, however, was handsome, pleasing, having attained exceeding beauty, of divine complexion, and was evident head and shoulders above all. Sāmā, having seen him, having become enamoured, thinking "By what means indeed might I make this man my own husband," thinking "There is one stratagem," sent a thousand to the mayor by the hand of one of her own maidservants, saying "This thief is Sāmā's brother; apart from Sāmā there is no other support for him; please, having taken this thousand, release him." She, having gone, did accordingly. The mayor said "This thief is well-known; it is not possible to release him; but having obtained another man, having caused this one to sit in a covered carriage, it is possible to send him." She, having gone, informed her.

At that time, however, a certain merchant's son, enamoured of Sāmā, gives a thousand daily. He, on that day too, at the time of sunset, having taken a thousand, went to that house. Sāmā too, having taken the bag containing a thousand, having placed it on her thighs, was seated wailing. And when it was said "What is this?" she said "Husband, this thief is my brother; thinking 'I do lowly work,' he does not come to my presence. He sent a message to the mayor saying 'If I receive a thousand, I shall release him.' Now I do not find anyone going to the presence of the mayor taking this thousand." He, because of his enamoured state towards her, said "I shall go." "If so, having taken what was brought by you, go." He, having taken that, went to the house of the mayor. He, having placed that merchant's son in a concealed place, having caused the thief to sit in a covered small carriage, having sent him to Sāmā, having made the pretext "This thief is well-known in the country; let there be complete darkness first, then I shall have him killed at the time when people have retired," having waited a moment, when the people had retired, having led the merchant's son with a great guard to the place of execution, having cut off his head with a sword, having impaled the body on a stake, he entered the city.

From then on, Sāmā does not accept anything from the hands of others, and goes about delighting together with him alone. He thought "If this one becomes enamoured of another, having had me killed too, she will delight together with him; she is an absolute betrayer of friends; it is fitting for me, having dwelt here, to flee quickly; but while going, not going empty-handed, having taken her ornamental goods, I shall go" - having thought thus, one day he said to her - "Dear lady, we, like cocks put in a cage, are always just at home; let us have amusement in the park for one day." She, having accepted saying "Very well," having prepared all the solid and soft food and so on, adorned with all ornaments, having sat together with him in a covered vehicle, went to the park. He, playing there together with her, thinking "Now it is fitting for me to flee," as if wishing to delight together with her in the delight of defilements, having entered the midst of an oleander bush, as if embracing her, having squeezed her, having rendered her unconscious, having felled her, having taken off all her ornaments, having tied them in her own upper robe, having placed the bundle on his shoulder, having jumped over the park fence, he departed.

She too, having regained consciousness, having risen, having come to the presence of the attendants, asked "Where is the master's son?" "We do not know, lady." "He must have fled, being afraid, with the perception that I am dead" - having become displeased, having gone from there to the house, she lay down on the ground, thinking "From the time of not seeing my dear husband, I shall not sleep on a

decorated bed." From then on, she does not wear an agreeable cloth, does not eat two meals, does not use scents, garlands and so on, and thinking "By whatever means, having sought the master's son, I shall have him summoned," having had dancers summoned, she gave a thousand. When it was said "What shall we do, lady?" she, instructing the dancers, saying "There is no place where you do not go; you, wandering through villages, market towns, and royal cities, having performed a festive gathering, at the festive arena, you should first sing this song" - having spoken the first verse, "If, when this song has been sung by you, the master's son is in that assembly, he will speak together with you; then, having told him of my state of health, you should bring him back; if he does not come, you should send a message" - having given expenses, she dismissed the dancers. They, having departed from Bārāṇasī, performing festive gatherings here and there, went to a certain borderland village. That thief too, having fled, dwells there. They, performing a festive gathering there, first sang this song -

69. "That one whom in the spring season, when the oleanders were radiant;
You yourself embraced with your arm, she spoke to you of her health."

Therein, "kaṇaveresu" means among the oleander trees. "Bhāṇusu" means endowed with the radiance of red-coloured flowers. "Sāmaṃ" means the one of that name. "Pīḷesi" means as if wishing to delight in the delight of defilements, embracing, he crushed her. "Sā taṃ" means that Sāmā is healthy; but you, with the perception "She is dead," run away frightened. She spoke, related, announced her own health: this is the meaning.

The thief, having heard that, having approached the dancer, conversing with him saying "You say 'Sāmā is alive,' but I do not believe it," spoke the second verse -

70. "Hey, this indeed should not be believed, that the wind could carry a
mountain;
If the wind could carry a mountain, it could carry the whole earth too;
Where my dark-skinned wife has died, she spoke to me of her health."

Its meaning is - Hey, actor, this indeed should not be believed, should not be believed. That the wind could carry a mountain like grass and leaves, even if it could carry a mountain, it could carry the whole earth too; just as that is not to be believed, so is this. "Where my dark-skinned wife has died" means she who is called the dark-skinned wife has died; "she spoke to me of her health" - for what reason should I believe? One who is dead indeed does not send a message to anyone.

Having heard his word, the actor spoke the third verse -

71. "She has not died, nor does she desire another;
Devoted to one husband, my dark-skinned wife, she longs for him alone."

Therein, "she longs for him alone" means she does not desire another man; she awaits, wishes for, aspires to that very one alone.

Having heard that, the thief, having said "Whether she lives or not, I have no need of her," spoke the fourth verse -

72. "My dark-skinned wife exchanged me, unacquainted, for one long acquainted,

the inconstant for the constant;

My dark-skinned wife might also exchange for another, I will go farther away from here."

Therein, "unacquainted" means one with whom no association has been made. "For one long acquainted" means by one with whom association has been made for a long time. "Exchanged" means she bartered. "The inconstant for the constant" means: having given a thousand to the mayor in order to exchange me, the inconstant one, for that constant husband, she takes me - this is the meaning. "My dark-skinned wife might also exchange for another" means the dark-skinned wife might also exchange for and take another husband through me. "I will go farther away from here" means I will go to such a farther place where it is not possible to hear her message or news; therefore, inform her of the fact of my having gone from here to elsewhere - having said this, while they were watching indeed, having dressed more tightly, he fled with speed.

The dancers, having gone, told her the deed done by him. She, having become remorseful, spent her time just in her own natural way.

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 merchant's son was this monk, the dark-skinned wife was the former wife, but the thief was myself.

The Commentary on the Kaṇḍavera Birth Story is the eighth.

319. Commentary on the Tittira Jātaka

"Very happily indeed I live" - this the Teacher spoke while dwelling in dependence on Kosambī at the Badarika Monastery, referring to the Elder Rāhula. The story has been explained in detail below in the Tipallattha Jātaka. The monks raised up a discussion in the Teaching hall: "Friends, Rāhula is eager to train, scrupulous, and easy to be admonished." When that talk of praise of that venerable one had been raised, 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 Rāhula was eager to train, scrupulous, and easy to be admonished indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family, having come of age, having gone to Takkaṣilā, having learnt all the crafts, 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, playing the sport of meditative absorption, having dwelt in a delightful jungle thicket, went to a certain borderland village for the purpose of partaking of salt and sour things. There, people, having seen him, with confident minds, having had a hermitage built in a certain forest, attending upon him with requisites, made him dwell. At that time, in that small village, a certain fowler, having caught a certain decoy partridge, having trained it well, having put it in a cage, looked after it. He, having led it to the forest, having caught the partridges that came

and went by its sound, having sold them, earned his livelihood. The partridge, thinking "In dependence on me alone, many of my relatives perish; this is evil for me," became silent. He, having known its state of being silent, struck it on the head with a bamboo stick. The partridge, through being afflicted with pain, made a sound. Thus that fowler, in dependence on it, having caught partridges, earned his livelihood.

Then that partridge thought: "I do not have the volition 'Let these die'; but the action dependent on me touches me. When I do not make a sound, these do not come; when I do make a sound, they come indeed. Having caught those that come and go, this one brings them to the destruction of life. Is there indeed evil for me here, or is there not?" Thenceforth he went about looking out for a wise person of such a kind, thinking "Who indeed might cut off this uncertainty of mine?" Then one day that fowler, having caught many partridges, having filled a basket, thinking "I shall drink water," having gone to the Bodhisatta's hermitage, having placed that cage near the Bodhisatta, having drunk water, lying down on the sandy ground, fell into sleep. The partridge, having known his state of having fallen into sleep, thinking "I shall ask this hermit my uncertainty; if he knows, he will tell me," while seated just in the cage, asking him, spoke the first verse -

73. "Very happily indeed I live, and I obtain food to eat;
Yet I stand in danger, what then, venerable sir, is my destination?"

Therein, "very happily indeed I live" means: I, venerable sir, in dependence on this fowler, live well happily. "I obtain" means: I obtain even to eat solid and soft food according to my liking. "Yet I stand in danger" means: but further, where my relatives, having come one after another attracted by my sound, perish, in that danger I stand. "What then, venerable sir, is my destination" means: he asked "What indeed, venerable sir, is my destination, what will be the result?"

The Bodhisatta, answering his question, spoke the second verse -

74. "If your mind does not incline, O bird, towards evil action;
Evil does not defile one who is uninvolved, one who is good."

Therein, "towards evil action" means if your mind does not incline for the purpose of evil deed, it is not slanting towards, sloping towards, inclining towards evil-doing. "One who is uninvolved" means this being so, for you who are uninvolved in the purpose of doing evil deeds, who have not entered upon zeal, who are good, who are indeed pure, who are mindful, evil does not defile, does not cling.

Having heard that, the partridge spoke the third verse -

75. "A relative of ours is seated," many people come;
Dependent on me, he experiences the action, about that my mind is uncertain."

Its meaning is - Venerable sir, if I were not to make a sound, this partridge folk would not come; but when I make a sound, thinking "A relative of ours is seated," this many folk comes. Having seized each and every one that comes, the hunter, bringing them

to the destruction of life, dependent on me, relying on me, experiences, obtains, gains this action of killing living beings. Regarding that evil done dependent on me, "Is this evil mine indeed?" - thus my mind is uncertain, suspects, commits remorse.

Having heard that, the Bodhisatta spoke the fourth verse -

76. "Dependent on him, the action does not touch one, if the mind is not corrupted;
Evil does not defile one who is living at ease, one who is good."

Its meaning is - if your mind is not corrupted by the doing of evil, is not slanting towards it, not sloping towards it, not inclining towards it, this being so, even the evil deed done by the huntsman dependent on the venerable one does not touch you, does not cling to you; for indeed, due to the absence of your volition for killing living beings, for you who are living at ease in the doing of evil, who are free from desire, who are good, who are indeed pure, who are mindful, that evil does not defile, does not cling to your mind.

Thus the Great Being convinced the partridge, and he too, in dependence on that, became free from remorse. The huntsman, having awakened, having paid homage to the Bodhisatta, having taken the cage, departed.

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

The Commentary on the Tittira Birth Story is the ninth.

320. Commentary on the Succaja Jātaka

"What was easy to give up indeed he did not give up" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain householder. It is said that he, thinking "I shall clear a withdrawal in a small village," having gone there together with his wife, having cleared it, having brought the wealth, thinking "I shall take it later," having deposited it in a certain family, while going again to Sāvatthī, saw a certain mountain on the road. Then his wife said to him "If, husband, this mountain were made of gold, would you give me something?" "What are you? I shall give nothing." She was displeased, thinking "How obstinate-hearted indeed is this one! Even if the mountain were made of gold, he will not give me anything." They, having come near Jeta's Grove, thinking "Let us drink some water," having entered the monastery, drank water. The Teacher too, at the very time towards the break of dawn, having seen the decisive support for the fruition of stream-entry of those two, looking for their arrival, sat down in the precincts of the perfumed chamber, emitting the six-coloured rays. They too, having drunk water, having come, having paid homage to the Teacher, sat down. The Teacher, having exchanged friendly welcome with them, asked "Where have you been?" "For the purpose of clearing a withdrawal in our small village, venerable sir." "Well, lay follower, does your husband desire your welfare, does he render you support?" "Venerable sir, I have affection for this one, but this one has no affection for me. Today, having seen a mountain, when told by me 'If this mountain were made of gold, would you give me something?' he said 'What are you? I shall give nothing.' So obstinate-hearted is this one." "Lay follower, he speaks

thus indeed, but when he remembers your virtues, then he gives you all authority." Having said this, being requested by them "Please tell us, venerable sir," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his minister who performed all duties. Then one day the king, having seen his son the viceroy coming to attend upon him, thinking "This one might be unfaithful in my inner palace," having had him summoned, said "Dear son, as long as I live, you will not be permitted to dwell in the city. Having dwelt elsewhere, after my passing, exercise kingship." He, having said "Very well," having paid homage to his father, together with his chief wife, having departed from the city, having gone to the borderland, having entered the forest, having built a hermitage, sustaining himself on forest roots, fruits, and various kinds of fruit, dwelt there. Afterwards the king died. The viceroy, looking at the stars, having known the state of his death, while coming to Bārāṇasī, saw a certain mountain on the road. Then his wife said to him "If, sire, this mountain were made of gold, would you give me something?" "What are you? I shall give nothing." She was displeased, thinking "I, being unable to sever my affection for this one, entered the forest, and yet he speaks thus. Exceedingly obstinate-hearted! Even having become king, what good will he do for me?" He, having come, established in the kingdom, placed her in the position of queen-consort. He gave her this much, merely the status of fame. But beyond that there was no honour or respect, and he did not even acknowledge her existence.

The Bodhisatta, thinking "This queen is a benefactress of this king; not counting the suffering, she dwelt in the forest dwelling. But this one, not counting that, goes about delighting together with other women; in such a way that she obtains all authority, thus shall I act," having thought thus, one day, having approached her, said "Great queen, we do not obtain even so much as almsfood from your presence; why have you been negligent towards us? You are exceedingly hard-hearted." "Dear son, if I myself were to obtain, I would give to you too; but not obtaining, what shall I give? What indeed will even the king give me now? He, on the road, when asked 'If this mountain were to become made of gold, would you give me something?' said 'Who are you? I will give nothing.' He did not give up even what is easy to give up." "But could you speak this talk in the presence of the king?" "I shall be able, dear son." "If so, I shall ask while standing in the presence of the king; you should speak." "Good, dear son." The Bodhisatta, when the queen had come to attend upon the king and was standing, said "Is it not so, lady, that we do not obtain anything from your presence?" "Dear son, if I were obtaining, I would give to you; I myself do not obtain anything; not obtaining, what shall I give to you? What indeed will even the king give me now? He, at the time of coming from the forest, having seen a certain mountain, when asked 'If this mountain were made of gold, would you give me something?' says 'Who are you? I will give nothing.' He did not give up even what is easy to give up." Making clear this meaning, she spoke the first verse -

- 77.** "What was easy to give up indeed he did not give up, by speech he gave the mountain;
What indeed would he who does not give up give, by speech he gave the mountain."

Therein, "easy to give up indeed" means even what could be given up easily, he did not give up. "Gave" means giving the mountain even by mere words alone. "What indeed would he who does not give up" means what indeed would he give, he who, when requested by me, does not give up. "By speech he gave the mountain" means if this one, requested by me, by my word, even though it were made of gold, gave that mountain by speech, he gave it by mere words alone - this is the meaning.

Having heard that, the king spoke the second verse -

- 78.** "What one would do, that one should say; what one would not do, that one should not say;
One not doing but speaking - the wise fully understand him."

Its meaning is - Whatever indeed a wise person would do by body, that he should say by speech. What one would not do, that one should not say; only one wishing to give should say "I give," not one not wishing to give - this is the intention. Why? For whoever, having said "I will give," afterwards does not give, the wise fully understand him as one not doing, merely speaking falsely. This one speaks merely the words "I will give," but does not give; for indeed if even what is not given becomes given by mere words alone, then it would have been obtained even beforehand - thus the wise fully understand his state of being a liar, but the foolish are satisfied by mere words alone.

Having heard that, the queen, having raised joined palms towards the king, spoke the third verse -

- 79.** "Prince, homage to you, you are established in truth and the Teaching;
Though you have met with disaster, your mind delights in truth."

Therein, "in truth and the Teaching" means in verbal truth and in phenomena of intrinsic nature. "Met with disaster" means you whose mind, even though having met with the disaster reckoned as banishment from the country, delights in truth alone.

Thus, having heard the queen speaking praise of the king, the Bodhisatta, speaking her praise, spoke the fourth verse -

- 80.** "She who is poor when he is poor, wealthy when he is wealthy, is renowned;
She indeed is his supreme wife, for one with gold there are merely women."

Therein, "renowned" means accomplished in fame: this is the meaning. "She indeed is his supreme" means she who, when her husband is poor, at the time of poverty, herself also being poor, does not abandon him. "When he is wealthy" means at the time of wealth, having become wealthy, she conforms to her husband alone, she shares the same happiness and suffering; she indeed is called his supreme, highest wife. But for one with gold, for one established in sovereignty, there are indeed merely women; this is nothing remarkable.

And having said thus, the Bodhisatta spoke of the queen's virtue: "This one, great king, at the time of your suffering, dwelt in the forest sharing the same suffering; it is fitting to show honour to her." The king, by his word, having remembered the queen's virtue, having said "Wise one, through your talk I have recollected the queen's virtue," gave her all sovereignty. "By you I have been made to remember the queen's

virtue" - he made a great offering of honour to the Bodhisatta 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, both husband and wife became established in the fruition of stream-entry.

At that time the king of Bārāṇasī was this householder, the queen was this female lay follower, but the wise minister was myself.

The Commentary on the Saccāya Birth Story is the tenth.

The Pucimanda Chapter is the second.

3. The Chapter on the Hut Destroyer

321. The Commentary on the Kuṭṭidūsaka Jātaka

"Your head is just like a human's" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a young monk who set fire to the hermitage of the Elder Mahākassapa. The story, however, originated at Rājagaha. At that time, it is said, the elder monk dwelt in a forest hut in dependence on Rājagaha; two young monks rendered attendance upon him. Of them, one was helpful to the elder monk, one was difficult to admonish and made what was done by the other appear as if done by himself. When the other had prepared the water for washing the face and so on, he would go to the elder monk's presence, pay homage, and say "Venerable sir, water has been placed; please wash your face" and so on. When the other had risen early in the morning and swept the elder monk's residential cell, at the time of the elder monk's going out, he would strike here and there, making the entire residential cell appear as if swept by himself. The dutiful one thought: "This one who is difficult to admonish makes what is done by me appear as if done by himself; I shall make his fraudulent action manifest."

While that one was sleeping after having eaten and come back from the inner village, he heated bathing water, placed it in the back porch, and placed another half-measure of water on the oven. The other, having awoken, having gone and seen the steam rising, thinking "The water must have been heated and placed in the porch," having gone to the elder monk's presence, said "Venerable sir, water has been placed in the bathing porch; please bathe." The elder monk, saying "I shall bathe," having come together with him, not finding water in the porch, asked "Where is the water?" He quickly went to the fire hall and lowered a ladle into the empty vessel; the ladle, having struck the bottom of the empty vessel, made the sound "tatā." From then onwards the name "Ladle-sounder" arose for him.

At that moment the other, having brought water from the back porch, said "Please bathe, venerable sir." The elder monk, having bathed, reflecting, having known the difficult-to-admonish nature of Ladle-sounder, exhorted him who had come in the evening for attendance upon the elder: "Friend, for an ascetic it is proper to say 'done by me' only of what is done by oneself; otherwise it is conscious lying. Henceforth do not do such a thing." He, having become angry with the elder monk, on the following day did not enter the village for almsfood together with the elder monk. The elder monk entered together with the other one only. Ladle-sounder too, having gone to

the elder monk's supporting family, when it was said "Venerable sir, where is the elder monk?" having said "He is seated right in the monastery due to an illness," when it was said "What, venerable sir, is it proper to obtain?" having said "Give this and that," having taken it, having gone to a place of his own liking, having eaten, he went to the monastery.

On the following day, the elder, having gone to that family, sat down. When the people said "What is it, venerable sir, is the noble one unwell? Yesterday, it seems, you were seated right in the monastery; we sent food by the hand of such and such a young monk; was it consumed by the noble one?" the elder, remaining silent, having done the meal duty, having gone to the monastery, in the evening, having addressed him who had come at the time of attendance upon the elder, having said "Friend, having intimated at such and such a village, at such and such a family, 'It is proper for the elder to receive this and that,' it seems you ate," said "Intimation is not proper; do not engage in such misconduct again." He, having bound resentment towards the elder on account of just that much, thinking "This one, even yesterday, on account of a mere matter of water, made a dispute with me; now, unable to bear that a handful of food was eaten by me at the house of his attendants, he again makes a dispute; I shall show him what is fit to be done," on the following day, when the elder had entered for almsfood, having taken a club, having broken the vessels for use, having set fire to the hermitage, fled. He, while still living, having become a human ghost, having withered, having died, was reborn in the great hell of Avīci. The misconduct done by him became well-known in the midst of the public.

Then certain monks, having gone from Rājagaha to Sāvattthī, having put away their bowls and robes at a convenient place, having gone to the Teacher's presence, having paid homage, sat down. The Teacher, having exchanged friendly welcome with them, asked "Where have you come from?" "From Rājagaha, venerable sir." "Who is the teacher there who gives exhortation?" "The Elder Mahākassapa, venerable sir." "Is Kassapa well, monks?" "Yes, venerable sir, the elder is well; but his co-resident pupil, having become angry when exhortation was given, having set fire to the elder's hermitage, fled." Having heard that, the Teacher, having said "Monks, for Kassapa, rather than living with such a fool, the solitary life is better," spoke this verse in the Dhammapada -

"If while walking one does not find a superior or an equal to oneself;
One should firmly pursue the solitary life, there is no companionship with a fool."

And having said this, having again addressed those monks, having said "Not only now, monks, is he a hut-destroyer; in the past too he was indeed a hut-destroyer; nor only now does he become angry with the giver of exhortation; in the past too he became angry indeed," being requested by them, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the realm of the golden bird, having come of age, having made an agreeable nest sheltered from the rain for himself, dwelt in the Himalayan region. Then a certain monkey, during the rainy season, while the sky rained in unbroken

streams, oppressed by the cold, gnashing his teeth, sat down not far from the Bodhisatta. The Bodhisatta, having seen him thus becoming weary, conversing with him, spoke the first verse -

- 81.** "Your head is just like a human's, and hands and feet too, monkey;
Then for what reason is a house not found for you?"

Therein, "in reason" means by reason. "House" means he asked: "For what reason is your dwelling house not there?"

Having heard that, the monkey spoke the second verse -

- 82.** "My head is just like a human's, and hands and feet too, Siṅgila;
That which is foremost among human beings, that wisdom is not found in me."

Therein, "Siṅgila" - he addresses that bird by name. "That which is foremost among human beings" means that which they say is foremost among human beings, that wisdom of investigation is not in me. For head, hands, feet, body and strength are immeasurable in the world; only the wisdom of investigation is foremost, and that is not in me; therefore a house is not found for me.

Having heard that, the Bodhisatta spoke the other pair of verses -

- 83.** "For one of unsettled mind, fickle-minded, a traitor;
Always of unstable morality, a state of happiness is not found.
- 84.** "So exert your power, transcend your bad character;
Make a hut as protection from cold and wind, monkey."

83-84. Therein, "of unsettled mind" means of unestablished mind. "Traitor" means of one who betrays friends. "Of unstable morality" means of one who does not guard morality at all times. "So exert your power" means you, my dear monkey, for the purpose of producing wisdom, exert power, strength, and means. "Transcend your bad character" means having overcome the bad character termed one's own state of immorality, one becomes virtuous. "A hut, monkey" means make for yourself a hut, a nest, one small dwelling, able to provide protection from cold and wind.

The monkey thought "This one, by the fact of sitting in his own sheltered place, abuses me; I shall not let him sit in this nest." Thereupon, wishing to seize the Bodhisatta, he sprang forward; the Bodhisatta, having flown up, went elsewhere. The monkey, having destroyed the nest, having crushed it to bits, departed.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the monkey was the hut-burner, but the siṅgila bird was myself."

The Commentary on the Kuṭṭidūsaka Birth Story is the first.

322. Commentary on the Duddubha Jātaka

"There is a rumbling sound, venerable sir" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the heterodox. It is said that the sectarians, near Jeta's Grove, in various places, made their sleeping place on beds of thorns, heated themselves with the five-fire asceticism, and practised various kinds of wrong

asceticism. Then several monks, having walked for almsfood in Sāvattthī, while coming to Jeta's Grove, having seen them on the road, having gone, having approached the Teacher, asked "Is there indeed, venerable sir, any substance in the taking up of religious vows of the heterodox?" The Teacher, having said "No, monks, there is neither substance nor distinction in their taking up of religious vows; for when rubbed and examined, it is like a dung-hill path, like the rumbling sound of the hare," being requested by them "We do not know the nature of its being like a rumbling sound, please tell us, venerable sir," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a lion's realm, having come of age, dwelt in the forest. At that time, however, near the western ocean there was a palmyra grove mixed with beluva trees. There one hare lived beneath a certain palmyra tree at the foot of a beluva tree. One day, having taken his food and having come back, lying down beneath a palm-leaf, he thought "If this earth were to be dissolved, where indeed would I go?" At that moment a ripe beluva fruit fell upon the palm-leaf. He, at that sound, thinking "Surely the earth is being dissolved," having leapt up, without looking behind, ran away. Another hare, having seen him frightened by the fear of death, running away with speed, asked "Why, friend, do you run away so very frightened?" "Do not ask, friend." He, saying "What, friend? What, friend?" ran behind him. The other, having turned back, without looking, said "Here the earth is being dissolved." He too ran away behind him. Thus another saw him, and another - thus a thousand hares, having come together, ran away. A deer too, having seen them, having come together, ran away. A boar, an elk, a buffalo, a gayal, a rhinoceros, a tiger, a lion, an elephant, having seen them, having asked "What is this?" when it was said "Here the earth is being dissolved," ran away. Thus gradually there was an army of animals about a yojana in extent.

Then the Bodhisatta, having seen that host running away, having asked "What is this?" having heard "Here the earth is dissolving," thought "A dissolution of the earth never occurs; surely they must have misheard something. But if I do not make an effort, all of them will perish; I shall give them their lives." With the speed of a lion, having gone ahead to the foot of a mountain, he roared the lion's roar three times. They, frightened by the fear of the lion, having turned back, stood huddled together. The lion, having entered into their midst, asked "For what purpose are you running away?" "The earth is dissolving." "By whom was it seen dissolving?" "The elephants know." He asked the elephants. They said "We do not know; the lions know." The lions too said "We do not know; the tigers know." The tigers too said "We do not know; the rhinoceroses know." The rhinoceroses too said "The gayals know." The gayals too said "The buffaloes know." The buffaloes too said "The elk know." The elk too said "The pigs know." The pigs too said "The deer know." The deer too said "We do not know; the hares know." When the hares were questioned, they pointed out that hare, saying "This one tells it." Then he asked him "Is it really so, my dear, you see the earth dissolving?" "Yes, master, it was seen by me." "Where were you living when you saw it?" "I live near the western ocean in a palmyra grove mixed with beluva trees. For I, there at the foot of a beluva tree, beneath a palm-leaf of a palmyra tree, having lain down, thought 'If the earth dissolves, where shall I go?' Then at that very moment, having heard the sound of the earth dissolving, I fled."

The lion thought "Surely a ripe beluva fruit, having fallen upon that palm-leaf, made a rumbling sound; he, having heard that sound, having generated the perception 'The earth is dissolving,' ran away. I shall ascertain the truth of it." He, having taken that hare, having reassured the great multitude, saying "I, having ascertained as true at the place seen by this one whether or not the earth is dissolving, shall come back; until my return, stay right here," having placed the hare on his back, having leaped forward with the speed of a lion, having set the hare down in the palmyra grove, said "Come, show me the place seen by you." "I do not dare, master." "Come, do not fear." He, being unable to approach the beluva tree, having stood not far away, having said "This, master, is the place of the rumbling sound," spoke the first verse -

85. "There is a rumbling sound, venerable sir, in the region where I dwell;
I too do not know this, what is this that rumbles."

Therein, "rumbles" means makes a rumbling sound. "Venerable sir" means may good be upon you. "What is this" means in whatever place I dwell, there it rumbles, I too do not know "what is this that rumbles, or by what reason it rumbles; I only heard the rumbling sound."

When this was said, the lion, having gone to the foot of the beluva tree, having seen both the place where the hare had lain down beneath the palm-leaf and the ripe beluva fruit that had fallen on top of the palm-leaf, having ascertained as true the non-dissolution of the earth, having placed the hare on his back, having gone quickly with the speed of a lion to the presence of the herds of deer, having reported all the incident, having consoled the herd of deer saying "Do not be afraid," he dismissed them. For if at that time the Bodhisatta had not been there, all would have entered the ocean and perished. But in dependence on the Bodhisatta, all obtained their lives.

86. "Having heard the fallen beluva fruit, 'Duddubha!' the hare ran;
Having heard the word of the hare, the army of deer was terrified.

87. "Not having reached the state of consciousness, followers of others' voices;
Fools for whom sound is supreme, they are dependent on others.

88. "But those accomplished in morality, delighting in peace through wisdom;
The wise, abstaining from afar, are not dependent on others."

These are the three verses discovered by the Fully Enlightened One.

86-88. Therein, "beluva" means a ripe beluva fruit. "Duddubha" means making such a sound. "Terrified" means frightened. "Army of deer" means a deer army numbering many thousands. "State of consciousness" means the state of consciousness, the meaning being not having reached the portion of ear-consciousness. "They are dependent on others" means those followers of others' voices, foolish blind worldlings who deem that very sound termed others' voice as "supreme," because of not having reached the state of consciousness, are dependent on others only, having believed the words of others, they do whatever this or that.

"By morality" means endowed with morality that has come through the noble path. "Delighting in peace through wisdom" means delighting in the peace of mental defilements through wisdom that has come through the path itself; or just as

accomplished in morality, so too accomplished in wisdom, delighting in the peace of mental defilements - this too is the meaning. "The wise, abstaining from afar" means wise persons abstaining far from evil action. "They are not" means those such stream-enterers, by the state of being restrained from evil, and by the state of delighting in the peace of mental defilements, having once penetrated the phenomena by path knowledge, do not believe, do not accept, even when others speak. Why? Because of having self-witnessed it. Therefore it was said -

"Whoever is faithless and knows the uncreated, and is a cutter of connection;
One whose opportunity is destroyed, who has vomited hope, he indeed is the
highest man."

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

The Commentary on the Duddubha Birth Story is the second.

323. Commentary on the Brahmadatta Jātaka

"A beggar of two things" - this the Teacher spoke while dwelling at the Aggāḷava shrine in dependence on Āḷavī, referring to the training rule on hut-building. The story, however, has come below in the Maṇikaṇṭha Jātaka itself. But here the Teacher, having said "Is it true that you, monks, dwell much given to begging, much given to asking?" when it was said "Yes, venerable sir," having reproached those monks, having said "Monks, the wise ones of old, even though invited to ask by a king who was lord of the earth, wishing to ask for a leaf-sunshade, a pair of single-soled sandals, without speaking in the midst of the great multitude out of fear of breaking shame and moral fear, spoke in a secret place," brought up the past.

In the past, when the Uttarapañcāla king was exercising kingship in the city of Uttarapañcāla in the Kapila country, the Bodhisatta, having been born in a brahmin family in a certain market town village, having come of age, having learnt all the crafts at Takkaṣilā, at a later time, having gone forth in the going forth as a hermit, sustaining himself by wandering for gleanings with forest roots, fruits and various fruits in the Himalayas, having dwelt for a long time, wandering on the path of humans for the purpose of partaking of salt and sour things, having reached the city of Uttarapañcāla, having dwelt in the royal garden, on the following day, seeking almsfood, having entered the city, he arrived at the king's gate. The king, having gained confidence in his conduct and dwelling, having caused him to sit down on the great terrace, having fed him sumptuous food worthy of a king, having obtained his promise, made him dwell in the pleasure grove itself. He, always eating in the king's house itself, after the passing of the rainy season, having become desirous of going to the Himalayas itself, thought: "It is fitting for me, going on the road, to obtain single-soled sandals and a leaf-sunshade; I shall request the king." He, one day, having come to the pleasure grove, having paid homage to the king, having seen him seated, having thought "I shall request sandals and an umbrella," thought again: "One requesting another saying 'Give me this' weeps, so to speak; the other too, saying 'There is not,' weeps back, so to speak. 'Let not the great multitude see me weeping, nor the king' - in a secret, concealed place, having both wept, we shall become silent." Then he said to him: "Great king, I shall make a request in private." The king,

having heard that, dismissed the king's men. The Bodhisatta, thinking "If, when I am requesting, the king does not give, our friendliness will be broken; therefore I shall not request," being unable to bring up the matter on that day, said: "Go for now, great king; on another day I shall know."

On another day, when the king had come to the pleasure grove, in the same way, again in the same way - thus, being unable to request, twelve years passed. Thereupon the king thought: "My noble one, having said 'Great king, I shall make a request in private,' when the assembly has departed, does not dare to say anything; twelve years have passed for him who merely wishes to speak. Having practised the holy life for a long time, having become dissatisfied, wishing to enjoy possessions, he expects the kingdom, methinks; but being unable to bring up the name of the kingdom, he remains silent. Today I shall, beginning with the kingdom, give him whatever he wishes." He, having gone to the pleasure grove, having paid homage, while seated, when the Bodhisatta said "I shall make a request in private," when the assembly had departed, he said to him who was unable to say anything: "You, for twelve years, having said 'I shall make a request in private,' even having obtained privacy, are not able to say anything. I invite you to ask for everything, beginning with the kingdom. Having become fearless, whatever pleases you, request that." "Great king, will you give what I request?" "I will give, venerable sir." "Great king, it is fitting for me, going on the road, to obtain single-soled sandals and a leaf-sunshade." "So much, venerable sir, you were unable to request for twelve years?" "Yes, great king." "For what reason, venerable sir, did you act thus?" "Great king, one requesting saying 'Give me this' weeps, so to speak; one saying 'There is not' weeps back, so to speak. 'If you, requested by me, should not give, let not the great multitude see that weeping and weeping back' - for this purpose I shall make a request in private," having said this, from the beginning he spoke three verses -

89. "A beggar, O king, Brahmadatta, undergoes two things;
Either loss or gain of wealth, for such is the nature of begging.
90. "Begging they call crying, O bull among charioteers of the Pañcālas;
Whoever rejects a request, that they call crying back.
91. "Let not the Pañcālas, well assembled, see me weeping;
Or you lamenting in return, therefore I wish for a secret place."

89-91. Therein, "O king, Brahmadatta" - by both words he addresses the king. "Undergoes" means obtains, gains. "Of such nature" means of such intrinsic nature. "They say" means the wise speak. "Bull among charioteers of the Pañcālas" means the lord of the Pañcāla country, the excellent charioteer. "Whoever rejects a request" means whoever refuses a beggar saying "there is not." "That they call" means they call that refusal "crying back." "Let them not see me" means let not the Pañcālas, the inhabitants of your country, well assembled, see me weeping.

The king, having gained confidence in the Bodhisatta's characteristic of respect, granting a boon, spoke the fourth verse -

- 92.** "I give you, brahmin, a thousand red cows together with a bull;

For how could a noble one not give to a noble one, having heard your verses connected with the teaching."

Therein, "red cows" means of red colour. "Noble" means accomplished in good conduct. "To a noble one" means to one accomplished in good conduct. "How could he not give" means for what reason would he not give. "Connected with the teaching" means connected with reason.

But the Bodhisatta, having said "I am not, great king, desirous of material sensual pleasures; give me just what I request," having taken single-soled sandals and a leaf-sunshade, having exhorted the king saying "Great king, be heedful, give gifts, keep morality, perform the Observance practice," even as he was entreating, went to the Himalayas itself. There, 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 king was Ānanda, but the hermit was myself."

The Commentary on the Brahmaddatta Birth Story is the third.

324. Commentary on the Cammasāṭaka Jātaka

"Of beautiful form, indeed" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a wandering ascetic named Cammasāṭaka. His inner robe and outer robe, it is said, were only of leather. One day, having gone out from the wandering ascetics' park, while walking for alms in Sāvattihī, he arrived at the fighting place of the wild goats. The wild goat, having seen him, wishing to strike, drew back. The wandering ascetic, thinking "This one is showing esteem to me," did not step back. The wild goat, having come with speed, having struck him on the thigh, knocked him down. That matter of his supporting the wicked became well-known in the community of monks. The monks raised up a discussion in the Teaching hall: "Friends, the leather-clad wandering ascetic, having supported the wicked, met with destruction." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too this one, having supported the wicked, met with destruction indeed," brought up the past.

In the past, when Brahmaddatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a certain merchant family, having come of age, engages in trade. At that time a certain leather-clad wandering ascetic, walking for alms in Bārāṇasī, having reached the fighting place of the wild goats, having seen a wild goat drawing back, with the perception "He is showing esteem to me," not having stepped back, thinking "Among so many human beings, this one wild goat knows our virtue," having raised joined palms to it, standing just there, spoke the first verse -

- 93.** "Good indeed is this quadruped, auspicious and well-behaved;
Who honours the brahmin endowed with birth and sacred hymns, the famous
excellent ram."

Therein, "of good form" means of good birth. "Well-behaved" means of thoroughly amiable nature. "Endowed with birth and sacred hymns" means accomplished in birth and in sacred hymns. "Famous" - this is a speaking of praise.

At that moment, the wise merchant seated in the shop, restraining that wandering ascetic, spoke the second verse -

94. "Do not, brahmin, from a brief seeing, place trust in the quadruped;
Longing for a firm blow, stepping back he will give a good strike."

Therein, "from a brief seeing" means from a momentary seeing.

Even as that wise merchant was speaking, that ram, having come with speed, having struck him on the thigh, having brought him to a state of pain right there, knocked him down. He lay down lamenting. The Teacher, making known that reason, spoke the third verse -

95. "The thigh-bone broken, the shoulder-burden overturned, and all the goods of the brahmin destroyed;
Having raised both arms he wails, 'Run forth, the practitioner of the holy life is being killed.'"

Its meaning is - Monks, that wandering ascetic's thigh-bone was broken, the shoulder-burden was overturned, toppled over; when it was toppling over, whatever requisite articles of that brahmin were there, all that too was destroyed; he too, having raised both arms, with reference to the assembly that stood surrounding him, saying "Run forth, the practitioner of the holy life is being killed," wails, cries, and laments.

The wandering ascetic spoke the fourth verse -

96. "Thus he lies slain, whoever praises one unworthy of honour;
Just as I today am struck, slain by a ram, the fool."

Therein, "unworthy of honour" means one not worthy of veneration. "Just as I today" means just as I today, having supported the wicked, standing here, struck by a ram with a firm blow, killed right here. "The fool" means the unwise one. Thus whoever else too will support the wicked, he too will experience suffering just as I did - so he, lamenting, reached the destruction of life right there.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the leather-cloak wearer is the leather-cloak wearer at present, but the wise merchant was myself."

The Commentary on the Cammasāṭaka Birth Story is the fourth.

325. Commentary on the Godharāja Jātaka

"Imagining him to be an ascetic" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain deceitful monk. The story has been explained in detail below. Here too the monks, having brought that monk, showed him to the Teacher saying "This monk, venerable sir, is a cheat." The Teacher, having said "Not only now, monks; in the past too this one was deceitful indeed," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the womb of an iguana, having come of age, accomplished in bodily strength, dwelt in the forest. A certain immoral hermit too, having built a hermitage not far from him, made his residence. The Bodhisatta, walking about for his food resort, having seen him, thinking "This will be the hermitage of a virtuous hermit," having gone there, having paid homage to him, went to his own dwelling place. Then one day that fraudulent hermit, having obtained sweet meat prepared at a supporting family, having asked "What meat is this called?" having heard "Iguana meat," overcome by craving for flavour, thinking "Having killed the iguana that comes regularly to my hermitage grounds, having cooked it as I please, I shall eat it," having taken ghee, curds, spices and so on, having gone there, having taken a club, having concealed it with the orange robe, looking out for the arrival of the Bodhisatta, sat at the door of the hermitage as if extremely at peace.

He, having come, having seen that one with corrupted faculties, thinking "By this one the meat of our own kind must have been eaten; I shall investigate," having stood downwind, having smelled the body odour, having known the fact of the meat of his own kind having been eaten, without approaching the hermit, having turned back, he wandered about. The hermit too, having known the state of his not coming, threw the club; the club, not falling on the body, reached the tip of the tail. The hermit said "Go! I have missed you." The Bodhisatta, having said "You have missed me for now, but you have not missed the four realms of misery," having fled, having entered an ant-hill standing at the end of the walking path, having put out his head through another hole, conversing with him, spoke two verses -

97. "Imagining him to be an ascetic, I approached that restrained one;
He struck me with a stick, just as one who is not a recluse would.
98. "What is the use of your matted hair, O imprudent one, what is the use of your garment of skin?
Within you is a thicket, yet you polish the outside."

Therein, "unrestrained" means I, thinking "This one is an ascetic," imagining him to be an ascetic because of having calmed evil, approached that one who, being unrestrained in body and so on, was indeed not a recluse. "Struck" means he hit. "With the garment of skin" means what use is to you the hide garment worn over one shoulder. "Within you is a thicket" means the inside of your body is a thicket of mental defilements, like a gourd filled with poison, like a pit filled with dung, like an ant-hill filled with venomous snakes. "The outside" means you polish only the outer body; that, by inner harshness and outer smoothness, is like elephant dung and like horse dung.

Having heard that, the hermit spoke the third verse -

- 99.** "Come, iguana, turn back, eat the cooked rice with fine rice;
I have oil and salt, and abundant long pepper."

Therein, "abundant long pepper for me" means not only cooked rice with fine rice and oil and salt alone, but spices too of the variety of asafoetida, cummin, ginger, garlic, pepper and long pepper are abundant for me; eat the cooked rice with fine rice

prepared with that.

Having heard that, the Bodhisatta spoke the fourth verse -

100. "I will enter more, the ant-hill of a hundred men's height;
You praised oil and salt, long pepper is harmful to me."

Therein, "I will enter" means I shall enter. "Harmful" means that which is your long pepper, reckoned as spices, that is harmful, unsuitable for me.

And having said thus, he threatened: "Hey, fraudulent ascetic, if you dwell here, I shall have you seized by the people themselves in the village as food resort, saying 'This is a thief,' and shall bring you to ruin. Flee quickly!" The fraudulent ascetic ran away from there.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the fraudulent ascetic was this deceitful monk, but the king of iguanas was myself."

The Commentary on the Godharāja Birth Story is the fifth.

326. Commentary on the Kakkāru Jātaka

"Whoever does not steal by body" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. For when he, having split the Community, had gone, and the assembly had departed together with the chief disciples, hot blood gushed from his mouth. Then the monks raised up a discussion in the Teaching hall: "Friends, Devadatta, having committed lying, having split the Community, now having become sick, experiences great suffering." 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 was a liar indeed; and not only now does this one, having committed lying, experience great suffering; in the past too he experienced it indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a certain young god in the realm of the Thirty-three. Now at that time there was a great festival in Bārāṇasī. Many serpents and supaṇṇas and earth-bound gods, having come, watched the festival. From the realm of the Thirty-three too, four young gods, having adorned themselves with a pad made of divine flowers called kakkāru, came for seeing the festival. The city of Bārāṇasī, measuring twelve yojanas, became of one fragrance with the scent of those flowers. People went about investigating: "By whom have these flowers been adorned?" Those young gods, having known "These are investigating us," having flown up to the royal courtyard, stood in the sky with great divine power. The great multitude gathered together, and the king too came together with the viceroy and others. Then they asked them: "From which heavenly world do you come, master?" "We come from the Tāvatiṃsa heavenly world." "For what purpose have you come?" "For the purpose of seeing the festival." "What flowers are these by name?" "They are called divine kakkāru flowers." "Master, you may adorn yourselves with others in the heavenly world; give these to us." The young gods said: "The divine kakkāru flowers are of great power, befitting only for gods; they are not befitting for the inferior, the unwise, those of inferior disposition, and the immoral

in the human world. But those human beings who are endowed with these and these virtues, for them these are befitting."

And having said thus, among them the chief young god spoke the first verse -

101. "Whoever does not steal by body, does not speak falsely by speech;
Having obtained fame, would not be intoxicated - he indeed deserves the
kakkāru flower."

Its meaning is - whoever does not take by body even a blade of grass belonging to another, and does not speak falsehood by speech even while giving up his life. This is stated by way of the heading of the teaching; but the intention here is that whoever does not commit even the ten unwholesome courses of action through the body-door, the speech-door, and the mind-door. "Having obtained fame" means having obtained supremacy, whoever, not intoxicated with the pride of supremacy, does not commit evil deeds having given up mindfulness - he indeed, such a person endowed with these virtues, deserves this divine flower. Therefore, whoever is endowed with these virtues, he deserves to request these flowers; to him I shall give them.

Having heard that, the chaplain thought: "I do not have even one of these virtues; but having spoken a lie, I shall take these flowers and adorn myself; thus the public will know me as 'This one is accomplished in virtues.'" He, having said "I am endowed with these virtues," having had those flowers brought, having adorned himself, requested the second young god. He spoke the second verse -

102. "One should seek wealth by the Teaching, should not take riches by fraud;
Having obtained possessions, would not be intoxicated - he indeed deserves
the kakkāru flower."

Its meaning is - One should seek wealth such as gold, silver and so on by righteous, pure livelihood. "Not by fraud" means one should not take riches by deception; having obtained possessions such as garments, ornaments and so on, one should not fall into negligence; one of such a nature deserves these flowers.

The chaplain, having said "I am endowed with these virtues," having had those brought, having adorned himself, requested the third young god. He spoke the third verse -

103. "Whose mind is not like turmeric, and whose faith is not fading;
Who would not eat sweet food alone - he indeed deserves the kakkāru flower."

Its meaning is - Whose person's mind is "not like turmeric" means it does not quickly fade like turmeric dye, but remains firm indeed. "And whose faith is not fading" means having believed in action or result or the word of a trustworthy person, it does not fade and is not broken by even a trifle. Whoever does not eat food of pleasant flavour alone, having excluded beggars or other persons worthy of sharing, but eats having shared with them - he deserves these flowers.

The chaplain, having said "I am endowed with these virtues," having had those flowers brought, having adorned himself, requested the fourth young god. He spoke the fourth verse -

- 104.** Whether face to face or behind one's back, whoever does not abuse the virtuous;
Speaking as he acts, acting as he speaks, he indeed deserves the kakkāru flowers.

Its meaning is - whatever person, whether face to face or in one's absence, does not revile or abuse the virtuous, the highest wise men endowed with virtues beginning with morality, whatever he says by speech, that very thing he does by body - he deserves these flowers.

The chaplain, having said "I am endowed with these virtues," having had those too brought, adorned himself with them. The four young gods, having given four chaplets of flowers to the chaplain, went to the heavenly world itself. At the time when they had gone, a great pain arose in the chaplain's head; his head was as if kindled by a sharp point and as if crushed by an iron band. He, overcome by pain, turning over again and again, cried out with a loud voice; and when it was said "What is this?" he said "I, having committed lying by saying 'They exist' regarding virtues that are indeed non-existent within me, requested those young gods for these flowers; remove them from my head." Even those removing them were unable to remove them; they were as if bound by an iron band. Then, having lifted him up, they led him to the house. There, while he was crying out, seven days passed.

The king, having addressed the ministers, said "The immoral brahmin will die; what shall we do?" "Sire, let us hold a festival again; the young gods will come again." The king held a festival again. The young gods, having come again, having made the whole city of one fragrance with the scent of flowers, stood in the royal courtyard in the same way; the public, having assembled, having brought the immoral brahmin, made him lie face up before them. He requested the young gods: "Give me my life, masters." The young gods, having reproached the immoral brahmin in the midst of the public, saying "For you who are immoral, of bad character, these flowers are indeed unsuitable; but you had the perception 'I shall deceive them,' and you have received the fruit of your own lying," having removed the chaplet of flowers from his head, having given exhortation to the public, went to their own abode.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the brahmin was Devadatta; among those young gods, one was Kassapa, one was Moggallāna, one was Sāriputta, but the chief young god was myself."

The Commentary on the Kakkāru Birth Story is the sixth.

327. The Commentary on the Kākavatī Jātaka

"This odour blows from there" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. For then the Teacher asked that monk: "Is it true, monk, that you are dissatisfied?" "True, venerable sir." "Why are you dissatisfied?" "On account of mental defilements, venerable sir." "Monk, a woman is indeed not to be guarded; it is not possible to guard her; but the wise ones of old, even though making a woman dwell in a mansion on a silk-cotton tree in the middle of the great ocean, were unable to guard her" - having said this, he brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the womb of his queen-consort, having come of age, by the elapse of his father, exercised kingship. His queen-consort was named Kākavatī, lovely like a celestial nymph. This is the summary here; but in detail, the past story will become evident in the Kuṇāla Jātaka. At that time, however, a certain supaṇṇa king, having come in human guise, while playing dice together with the king, with his mind bound in love for Kākavatī the queen-consort, having taken her, having led her to the supaṇṇa's abode, delighted together with her. The king, not seeing the queen, said to a gandhabba named Naṭakuvera: "Search for her, will you not?" He, having tracked down that supaṇṇa king, having lain down in an eraka-grass forest by a certain lake, then at the time of the supaṇṇa's departure, having sat down between his wing-feathers, having reached the supaṇṇa's abode, having come out from between the wing-feathers, having had defilement-contact with her, again having sat down between the very same wing-feathers, having come back, at the time of the supaṇṇa's playing dice with the king, having taken his own lute, having gone to the dice-circle, standing in the king's presence, by way of song spoke the first verse -

105. "This odour blows from there, where my beloved dwells;
Far from here indeed is Kākavatī, where my mind delights."

Therein, "odour" means the body odour of her who was anointed with divine perfume. "Where my" means where in the supaṇṇa realm my beloved dwells, from there the odour that came together with this one's body, of her who had made physical contact with him, blows forth - this is the intention. "Far from here" means far from this place. The syllable "hi" is merely an indeclinable particle. "Kākavatī" means Queen Kākavatī. "Where my" means upon whom my mind is devoted.

Having heard that, the supaṇṇa spoke the second verse -

106. "How did you cross the ocean, how did you cross the Kepuka river;
How the seven seas, how did you climb the silk-cotton tree?"

Its meaning is - how did you cross this ocean of the Indian subcontinent, the river named Kepuka beyond it, and the seven seas situated between the mountains, and by what means, having crossed over, having passed beyond the seven seas, how did you climb our dwelling and the silk-cotton tree that stand there?

Having heard that, Naṭakuvera spoke the third verse -

107. "By you I crossed the ocean, by you I crossed the Kepuka river;
By you the seven seas, by you I climbed the silk-cotton tree."

Therein, "by you" means by you as the instrument - seated between your wing-feathers, I did all this - this is the meaning.

Thereupon the supaṇṇa king spoke the fourth verse -

108. "Fie upon me with this great body, fie upon me without consciousness;
Whereby for my wife I bring and carry a paramour."

Therein, "fie upon me" - he said censuring himself. "Without consciousness" means without consciousness because of not knowing lightness and heaviness due to the greatness of the body. "Whereby" means because. This is what is meant - because I, bringing for my own wife this gandhabba as a paramour, seated between my wing-feathers, bring him, and carrying him, carry him, therefore "fie upon me." He, having brought him and given him to the king of Bārāṇasī, did not come to the city again.

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 Naṭakuvera was the dissatisfied monk, but the king was myself.

The Commentary on the Kākavatī Birth Story is the seventh.

328. Commentary on the Ananusociya Jātaka

"The lady is found among many" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain householder whose wife had died. It is said that he, when his wife had died, neither bathed, nor drank, nor anointed himself, nor ate, nor engaged in business activities, but rather, overcome by sorrow, having gone to the cremation ground, went about lamenting. But within him, the decisive support for the path of stream-entry burns like a lamp inside a pot. The Teacher, towards the break of dawn, surveying the world, having seen him, thinking "Apart from me, there is no one else who, having removed his sorrow, is a donor of the path of stream-entry for him; I shall be a support for him," after the meal, having returned from his alms round, having taken an attendant monk, having gone to his house door, whose arrival was heard by the householder, who made the honour of going out to meet him and so on, seated on the prepared seat, when the householder had come, paid homage, and was seated to one side, having asked "What, lay follower, are you thinking about?" when it was said "Yes, venerable sir, my wife has died; I am thinking, grieving over her," having said "Lay follower, what is subject to breaking by nature breaks; when that is broken, it is not proper to brood; even the wise of old, when their wife had died, did not brood thinking 'what is subject to breaking has broken,'" being requested by him, he brought up the past. The past story will become evident in the Cūḷabodhi Jātaka in the Book of Tens; but here this is the summary.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family, having come of age, having learnt all the crafts at Takkaṣilā, went to the presence of his mother and father. In this Jātaka the Bodhisatta was a celibate from youth. Then his mother and father informed him "We shall make a search for a girl for you." The Bodhisatta, having said "I have no need of the household life; I shall go forth after your passing," being entreated by them again and again, having had a golden figure made, said "If I obtain a maiden of such a form, I shall take her." His mother and father, having placed that golden figure on a covered vehicle, sent people with a great retinue, saying "Go, wandering over the surface of Jambudīpa; wherever you see a brahmin maiden of such a form, there give this golden figure and bring her."

Now at that time a certain meritorious being, having passed away from the Brahma world, was reborn as a girl in the house of a brahmin of eighty crores' wealth in a market town village in the Kāsi country itself; they gave her the name "Sammillahāsini." She, at the age of sixteen, was lovely, pleasing, comparable to a heavenly nymph, accomplished in all limbs. For her too, a thought by way of mental defilements had never arisen before; she was an absolute practitioner of the holy life. The people wandering about carrying the golden figure arrived at that village. There the people, having seen it, said "The daughter of such and such a brahmin, Sammillahāsini - for what reason is she standing here?" The people, having heard that, having gone to the brahmin family, proposed marriage to Sammillahāsini. She sent a message to her mother and father: "I shall go forth after your passing; I have no need of the household life." They, having said "What are you doing, young girl?" having taken the golden figure, sent her with a great retinue. They performed the blessing ceremony for both the Bodhisatta and Sammillahāsini, even though both were unwilling. They, living in one room, even though lying on one bed, did not look at each other by way of mental defilements, and they dwelt in one place like two monks or two brahmins.

Afterwards the mother and father of the Bodhisatta died. He, having performed the funeral rites for them, having summoned Sammillahāsini, said: "Dear lady, eighty ten millions belong to my family, eighty ten millions belong to your family - having taken this much wealth, manage this household; I shall go forth." "Master's son, when you go forth I too shall go forth; I am not able to give you up." "If so, come" - having given up all wealth through giving, having abandoned success like a lump of spittle, having entered the Himalayas, both having gone forth in the going forth as hermits, subsisting on forest roots and fruits, having dwelt there for a long time, having descended from the Himalayas for the purpose of partaking of salt and sour things, gradually having reached Bārāṇasī, they dwelt in the royal garden.

While they were living there, for the delicate female wandering ascetic who was consuming insipid mixed food, an illness of bloody diarrhoea arose. She, not obtaining suitable medicine, became weak. The Bodhisatta, at the time for the alms round, having attended to her, having led her to the city gate, having caused her to lie down on a board in a certain hall, himself entered for almsfood. She died while he had not yet gone out. The public, having seen the beauty of the female wandering ascetic, having surrounded her, cries and laments. The Bodhisatta, having walked for almsfood and returned, having known the state of her death, having said "What is subject to breaking is broken; all activities are impermanent; such is their course," having sat down on the very board where she lay, having eaten mixed food, rinsed his mouth. The public who had surrounded and stood there asked: "Who is this female wandering ascetic of yours, venerable sir?" "During my time as a householder she was my foot-attendant wife." "Venerable sir, we ourselves cannot even compose ourselves, we cry and lament; why do you not weep?" The Bodhisatta, expounding the Teaching to the public, saying "While living she is something of mine; now, having attained the state of the world beyond, she is nothing; gone under the power of death - for what should I weep?" spoke these verses -

109. "The lady is found among many, what will she be to me through them;
Therefore I do not grieve for this, the dear one with the charming smile.

110. "If one were to bewail each and every thing, whatever is not found for him;
One should bewail oneself, always fallen under the power of death.
111. "Neither standing nor sitting, neither lying down nor walking about;
As long as one blinks and opens the eyes, even then youth wastes away.
112. "There, indeed, when the self is halved, in separation without doubt;
What has come to be, what remains, should be cherished; what has passed
should not be grieved over."

109-112. Therein, "the lady is found among many" means this lady, having abandoned us, is now found among, exists, is obtained among many other deceased beings. "What will she be to me through them" means she, now existing together with those deceased beings, what will she be to me? Or by the force of excessive connection with those deceased beings, what will she be to me, what indeed will she be called, a wife or a sister? "Tehi meka" is also a reading; the meaning is together with those deceased ones, this body of mine too will become one. "Therefore" means since she has gone to the reckoning among the dead, she is nothing to me; therefore I do not grieve for this.

"Whatever of his" means whatever is not found, does not exist, for that grieving being, is dead, has ceased - if one were to bewail each and every such thing; this is the meaning. "Yassā" is also a reading; the meaning is whatever is not found for whomever, each and every such thing he would bewail. "Fallen under the power of death" means this being so, one should bewail only oneself, constantly falling, going under the power of death; thereby there would be no time at all for him without grieving; this is the meaning.

In the third verse, "neither standing nor sitting, neither lying down nor walking about" - the remainder of the reading is: the vital principle follows any being. Therein, "walking about" means moving about having turned around. This is what is meant - These beings dwell heedlessly in all four postures, but the vital principles, by night and by day, diligent in all postures, do nothing but the work of proceeding towards their own elimination. "As long as one opens the eyes" means as long as one opens the eyes. For this was the conventional expression at that time. This is what is meant - As long as one opens the eyes and blinks, even in such a brief time, youth wastes away for these beings; in the three stages of life, each respective stage only diminishes and does not increase.

"There indeed when the self is halved" means there, indeed, when the self is halved. This is what is meant: when youth is thus wasting away, this individuality that has come to the reckoning as "self" is halved, is half, is incomplete through fall. Thus, there, when this self is halved, whatever separation of beings born here and there is without doubt, even in that separation which is without doubt, without uncertainty, whatever has come to be, what remains, not dead, still living - that living one alone should be cherished, should be held dear, should be treated with friendliness; "May this being be healthy, free from affliction" - thus towards that one, the development of friendliness should be practised. But whatever has passed, departed, died - that should not be grieved over, should not be bewailed.

Thus the Great Being, illuminating the characteristic of impermanence with four verses, expounded the Teaching. The public performed the funeral rites for the female wandering ascetic. The Bodhisatta, having entered the Himalayas itself, having produced the meditative absorptions, direct knowledges, and 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 householder became established in the fruition of stream-entry. At that time Sammillahāsini was Rāhula's mother, but the hermit was myself.

The Commentary on the Ananusociya Birth Story is the eighth.

329. Commentary on the Kāḷabāhu Jātaka

"Whatever of food and drink" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to Devadatta whose material gain and honour had been destroyed. For when Devadatta, having harboured groundless anger towards the Truth-finder, employed archers, his fault became obvious through the releasing of Nālāgiri. Then people did not provide the regular meals and other things that had been established for him; even the king did not look at him. He, his material gain and honour destroyed, went about eating after having asked among families. The monks raised up a discussion in the Teaching hall: "Friends, Devadatta, thinking 'I shall produce material gain and honour,' was not able to make firm even what had arisen." 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's material gain and honour were destroyed," brought up the past.

In the past, when Dhanañjaya was exercising kingship in Bārāṇasī, the Bodhisatta was a parrot named Rādha, of large body and fully developed form, and his younger brother was named Poṭṭhapāda. A certain hunter, having bound and led away both of them, gave them to the king of Bārāṇasī. The king, having placed them both in a golden cage, feeding them honey-parched corn on a golden tray and giving them sugar-water to drink, looked after them. And the honour was great; they attained the highest gain and the highest fame. Then a certain forester, having brought a large black monkey named Kāḷabāhu, gave it to the king of Bārāṇasī. Because of its having come afterwards, the material gain and honour became even greater for it, and for the parrots it declined. The Bodhisatta, due to being endowed with the quality of steadfastness, said nothing, but his younger brother, due to the absence of the quality of steadfastness, unable to bear that honour towards the monkey, said: "Brother, formerly in this royal family they gave delicious food and other edibles to us alone, but now we do not receive them; they give them to the monkey Kāḷabāhu alone. Not receiving material gain and honour from King Dhanañjaya, what shall we do in this place? Come, let us go to the forest itself and live there" - conversing with him thus, he spoke the first verse -

113. "What food and drink we formerly obtained, that now goes to the monkeys;
Now we go to the forest, Rādha, and we are not honoured by Dhanañjaya."

Therein, "whatever of food and drink" means whatever food and drink from the king's

presence. Or the genitive case is used in the accusative sense. "By Dhanañjaya" - the dative case is used in the instrumental sense; meaning "by Dhanañjaya." "And we are not honoured" means we do not obtain food and drink, and by him we are not honoured - this is the meaning.

Having heard that, Rādhā spoke the second verse -

- 114.** "Material gain and loss, fame and disgrace, blame and praise, happiness and suffering;
These phenomena among humans are impermanent, do not grieve, why do you grieve, Poṭṭhapāda?"

Therein, "fame" means the retinue of sovereignty. "Disgrace" means the absence of that. "These" means these eight worldly adversities are impermanent among humans; even having attained the highest gain and the highest fame, at a later time they become of little gain and of little honour; they are not permanent obtainers. For fame and so on too, the same method applies.

Having heard that, Poṭṭhapāda, being unable to remove the envy towards the monkey, spoke the third verse -

- 115.** "Surely you are a wise one, Rādhā, you know the meanings of the future;
How then shall we see the monkey, the contemptible one driven out from the royal family?"

Therein, "how then" means by what means indeed. "Dakkhisāma" means we shall see. "Driven out" means removed, expelled. "Contemptible" means inferior.

Having heard that, Rādhā spoke the fourth verse -

- 116.** "He shakes his ears, makes a frown, moment by moment he frightens the boys;
Kāḷabāhu himself will do that, by which he will remain far from food and drink."

Therein, "he frightens the boys" means he terrifies the princes. "By which he will remain far from food and drink" means: by whatever reason he will remain far from this food and drink, he himself will do that reason; do not you worry about this - this is the meaning.

Kāḷabāhu too, in just a few days, standing before the princes, doing ear-shaking and so on, frightened the boys. They, frightened and trembling, cried out in distress. The king, having asked "What is this?" and having heard that matter, saying "Throw him out," had the monkey driven out. The material gain and honour of the parrots became as before again.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Kāḷabāhu was Devadatta, Poṭṭhapāda was Ānanda, but Rādhā was myself."

The Commentary on the Kāḷabāhu Birth Story is the ninth.

330. Commentary on the Sīlavīmaṃsa Jātaka

"Morality indeed is good" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a brahmin who was an investigator of morality. Both stories are just as told below. But here the Bodhisatta was the chaplain of the king of Bārāṇasī. He, investigating his own morality, took a coin from the counter of a money-changer for three days. Having seized him as "a thief," they showed him to the king. He, standing in the presence of the king -

117. "Morality indeed is good, morality is unsurpassed in the world;
See the serpent with terrible poison, being moral he is not killed."

Having praised morality with this first verse, having obtained the king's permission for the going forth, he goes to go forth.

Then on one day a hawk, having seized a slice of flesh from a butcher's shop, plunged into the sky. Other birds, having surrounded him, strike him with claws, beaks and so on. He, being unable to endure that suffering, threw away the slice of flesh; another seized it. He too, being harassed in the same way, threw it away; then another seized it. Thus whichever one seized it, that one the birds pursued. Whichever one threw it away, that one was happy. The Bodhisatta, having seen that, having thought "These sensual pleasures are like a slice of flesh; for those who grasp them there is only suffering, for those who give them up there is happiness," spoke the second verse -

118. "As long as the hawk held something, at that very moment they ate;
Having assembled, hawks in the world do not harm one who owns nothing."

Its meaning is - As long as that hawk held something, a piece of meat seized in its beak, at that very moment hawks in this world, having assembled, ate it. But when that was released, the remaining birds do not harm that bird who owns nothing, who is free from impediment.

He, having departed from the city, in the evening lay down in one house in a certain village on the road. There, however, a female slave named Piṅgalā made a rendezvous with a certain man, saying "You should come at such and such a time." She, having washed the feet of her masters, when they had lain down, looking out for his coming, having sat down at the threshold, spent both the first watch and the middle watch thinking "Now he will come, now he will come." But towards the break of dawn, being without hope thinking "He will not come now," having lain down, she fell into sleep. The Bodhisatta, having seen this reason, thought "This female slave, with the hope that 'that man will come,' sat for so long a time; now, having known his state of not coming, being without hope, she sleeps happily. For indeed hope in mental defilements is suffering; the state of desirelessness alone is happiness" - having thought thus, he spoke the third verse -

119. "The desireless one sleeps happily, hope that bears fruit is pleasant;
Having made hope desireless, Piṅgalā sleeps happily."

Therein, "bearing fruit" means the hope for which fruit has been obtained, that is called pleasant because of the pleasantness of that fruit. "Having made desireless" means having made without hope, having cut off, having abandoned - this is the meaning. "Piṅgalā" means this female slave Piṅgalā now sleeps happily.

He, on the following day, while entering the forest from that village, having seen in the forest a certain hermit sitting having attained meditative absorption, having thought "In this world and in the world beyond there is no happiness whatsoever higher than the happiness of meditative absorption," spoke the fourth verse -

120. "There is nothing higher than concentration, in this world and the next;
One who is concentrated harms neither others nor oneself."

Therein, "nothing higher than concentration" means there is no other state of happiness higher than concentration.

He, having entered the forest, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, was one heading for the Brahma world.

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

The Commentary on the Sīlavīmaṃsa Birth Story is the tenth.

The Kuṭṭidūsaka Chapter is the third.

4. The Chapter on the Cuckoo

331. Commentary on the Cuckoo Jātaka

"He who indeed, when the time has not arrived" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Kokālika. The story has been explained in detail in the Takkāriya Jātaka.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his minister and exhorter, and the king was one who speaks much. The Bodhisatta, thinking "I shall prevent that much talking of his," went about considering a simile. Then one day the king, having gone to the park, sat down on the auspicious stone slab; above it there was a mango tree. There, in a certain crow's nest, a dark cuckoo, having laid her own egg, departed. The she-crow looked after that cuckoo's egg; at a later time a young cuckoo emerged from it. The she-crow, with the perception "It is my son," having brought food with her beak, looked after it. He, with wings not yet grown, at the wrong time itself, made the cry of a cuckoo. The she-crow, thinking "This one even now already makes a different cry; what will he do when growing up?" having pecked it with her beak, having killed it, cast it from the nest. It fell at the feet of the king.

The king asked the Bodhisatta: "What is this, friend?" The Bodhisatta, having thought "I am seeking a simile to prevent the king; now I have found it," said "Great king, those who are very talkative, who speak much at the wrong time, obtain such as this. This, great king, young cuckoo, nourished by the she-crow, with wings not yet grown, at the wrong time itself, made the cry of a cuckoo. Then the she-crow, having known 'This is not my little one,' having pecked it with her beak, having killed it, cast it from the nest. Whether they be humans or animals, those who speak much at the wrong time obtain such suffering" - having said this, he spoke these verses -

121. "He who indeed, when the time has not arrived, speaks for too long a time;

Thus he lies slain, like the offspring of a cuckoo.

122. "For neither a well-sharpened knife, nor poison like deadly venom,
Fells one so quickly, as does speech that is badly spoken.
123. "Therefore at the proper time or improper time, a wise person should guard
speech;
One should not speak excessively, even with one equal to oneself.
124. "And whoever speaks measuredly at the proper time, with wisdom foremost,
discerning;
He seizes all enemies, like a supaṇṇa does snakes."

121-124. Therein, "when the time has not arrived" means when the time for one's own speech has not arrived. "For too long a time" means having transgressed the limit, he speaks in excessive measure. "Like deadly venom" means like deadly venom. "Nearby" means at that very moment, in a brief time. "Therefore" means since ill-spoken words felled him even more quickly than a well-sharpened knife or deadly venom, therefore. "At the proper time or improper time" means one should guard speech both at the fitting time to speak and at the improper time, one should not speak for too long a time, even regarding a person who makes no distinction between one who is equal to oneself and one who is inferior - this is the meaning.

"With wisdom foremost" means one who is with wisdom foremost by speaking having made wisdom the forerunner. "Discerning" means a person who finds the meaning having examined with knowledge is called discerning. "Like a snake" means like a snake. This is what is meant - Just as a supaṇṇa, having agitated the ocean, seizes and takes a great-hooded snake, and having taken it, at that very moment, having placed it upon the silk-cotton tree, eats its flesh; just so whoever, with wisdom as forerunner, discerning, speaks measuredly at the fitting time to speak, he seizes and takes all enemies, and keeps them under his own control.

The king, having heard the Bodhisatta's proclamation of the Teaching, from that time onwards became one who spoke moderately, and having increased his fame, gave him even greater honour.

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

The Commentary on the Kokila Birth Story is the first.

332. Commentary on the Rathalaṭṭhi Jātaka

"Even having struck, he says 'I was struck'" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the king of Kosala's chaplain. It is said that he, going by chariot to his own revenue village, driving the chariot on a narrow road, having seen a cart caravan, going along saying "Remove your carts," when the carts were not being removed, having become angry, struck with a driver's stick the carter of the front cart on the front of the chariot. It, having struck against the front of the chariot, having rebounded, struck his very own forehead. At that very moment a boil arose on his forehead. He, having returned, informed the king "I have been struck by the

carters." Having summoned the carters, those investigating found the fault to be his alone. Then one day the monks raised up a discussion in the Teaching hall: "Friends, it is said that the king's chaplain, making a case saying 'I have been struck by the carters,' was himself defeated." 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 did just so," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his very minister of judgment. Then "the king's chaplain, going by chariot to his own revenue village" - all is just as in the former case. But here, when this was reported to the king by him, the king, having himself sat at the judgment, having summoned the carters, without even investigating the case, having said "By you my chaplain has been beaten and a boil raised on his forehead," said "Confiscate all their property." Then the Bodhisatta said to him: "You, great king, without even investigating the case, would have all their property confiscated; but some, even having struck themselves, say 'We have been struck by another'; therefore it is not proper to act without investigating. By one exercising kingship, it is fitting to act having attended to the matter" - having said this, he spoke these verses.

125. "Even having struck, he says 'I was struck'; having conquered, he says 'I was conquered';
O king, surely do not believe one who speaks first.
126. "Therefore one of wise birth should listen to the other also;
Having heard the word of both, one should act according to the principle.
127. "A lazy householder enjoying sensual pleasures is not good, an unrestrained one gone forth is not good;
A king not acting considerately is not good, whoever is a wise one prone to wrath, that is not good.
128. "A warrior should act considerately, a lord of the land not inconsiderately;
For a king who acts considerately, fame and renown increase."

125-128. Therein, "even having killed" means even one, having killed oneself by oneself, says, speaks "I have been struck by another." "Having conquered, conquered" means or else, having himself conquered another, he says "I have been conquered." "Surely" means great king, surely do not believe one who, having gone first to the royal palace, declares first - one who speaks first - one should not believe his word definitively. "Therefore" means since the word of one who comes first and speaks should not be believed definitively, therefore. "According to the rule" means as the nature of judgment stands, so one should act.

"Unrestrained" means unrestrained in body and so on, immoral. "That is not good" means whatever proneness to wrath, reckoned as firm irritation by way of holding on tenaciously, of that wise, knowledgeable person, that is not good. "Not considerately" means not having attended to. "Lord of the directions" means lord of the directions, great king. "Fame and renown" means the retinue of sovereignty and reputation increase.

The king, having heard the Bodhisatta's word, judged according to the rule; when judged according to the rule, the fault was the brahmin's alone.

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

The Commentary on the Rathalaṭṭhi Birth Story is the second.

333. Commentary on the Cooked Iguana Jātaka

"That very time to me, you" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain householder. The story has been explained in detail below. But here, on the road while they were coming having cleared a withdrawal, a hunter gave one cooked iguana saying "Both of you eat." That man, having sent his wife for the purpose of drinking water, having eaten all the iguana, at the time of her arrival said "Dear lady, the iguana has escaped." "Good, master, when a cooked iguana is running away, what can be done?" She, having drunk water at Jeta's Grove, seated near the Teacher, when asked by the Teacher "Well, lay follower, is this one who desires your welfare, affectionate, helpful to you?" said "Venerable sir, I am one who desires his welfare, affectionate towards him, but this one is without affection towards me." The Teacher said "Let it be, do not worry, he acts thus indeed. But when he remembers your virtues, then he gives all authority to you alone." Having said this, being requested by them, he brought up the past.

The past too is exactly the same as what was said below. But here, on the road while they were returning, a hunter, having seen their wearied state, gave one cooked iguana saying "Both of you eat." The king's daughter, having tied it with a creeper, having taken it, set out on the road. They, having seen a certain lake, having turned aside from the road, sat down at the foot of a holy fig tree. The prince said "Go, dear lady, bring water from the lake with a lotus leaf; we shall eat the meat." She, having hung the iguana on a branch, went for the purpose of drinking water. The other, having eaten all the iguana, having taken the tip of the tail, sat with his face turned away. He, when she had come having taken the drinking water, said "Dear lady, the iguana, having descended from the branch, entered an ant-hill; I, having run, seized the tip of the tail; having made the seized place just in the hand, it broke off and entered the hole." "Let it be, Sire, when a cooked iguana is running away, what shall we do? Come, let us go." They, having drunk water, went to Bārāṇasī.

The prince, having attained the kingdom, established her in merely the position of queen-consort, but there was no honour or respect for her. The Bodhisatta, wishing to have honour shown to her, standing in the presence of the king, said "Is it not so, lady, that we do not obtain anything from your presence? Why do you not look upon us?" "Dear son, I myself do not obtain anything from the king's presence; what shall I give to you? What indeed will even the king give me now? He, at the time of coming from the forest, ate the cooked iguana all alone." "Lady, the king will not do such a thing; do not speak thus." Then the queen, having said to him "That, dear son, is not known to you; it is known only to the king and to me," spoke the first verse -

129. "At that very time you were known to me, O bull among charioteers, in the midst of the forest;

When you, with sword bound on, armoured, wearing bark garments;
From a branch of the holy fig tree, the cooked iguana fled."

Therein, "that very" (tadeva) means at that very time, "this one is a non-giver to me" - thus you were known. But others do not know your intrinsic nature. This is the meaning. "With sword bound on" (khaggabaddhassa) means one with a bound sword. "Wearing bark garments" (tirīṭino) means one clothed in bark garments, at the time of travelling on the road. "Cooked iguana" (pakkagodhā) means an iguana cooked on embers fled.

Thus she spoke, having made manifest in the midst of the assembly the offence done by the king. Having heard that, the Bodhisatta, having said "Lady, from the time of the king's displeasure, having caused discomfort for both, why do you dwell here?" spoke two verses -

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

130-131. Therein, "one should bow to one who bows" means whoever bows to oneself with a tender mind, one should bow back to that very person. "For one who reciprocates the function" means for one who reciprocates one's own arisen function only. "One who does not wish one's welfare" means one who wishes one's decline. "One should not create craving" means one should not create the affection of craving towards one who abandons. "With one whose mind has departed" means with one whose mind has gone away, with one whose mind is dispassionate. "One should not associate" means one should not come together. "One should look for another" means one should look at another; just as a bird, having known a tree to be without fruit, goes to another tree laden with fruit, so too, having known a man whose passion is exhausted, one should approach another who has affection - this is the intention.

While the Bodhisatta was speaking, the king, having remembered her virtue, having said "Dear lady, for so long a time I did not observe your virtue; only through the wise one's talk did I observe it; to you who endured my offence, I give this entire kingdom to you alone," spoke the fourth verse -

- 132.** "I will do for you according to my ability, seeing gratitude, O warrior;
And I give you all sovereignty, to whomever you wish, you may give it."

Therein, "he" means he, I. "According to my ability" means according to one's power, according to one's strength. "To whomever you wish" means to whomever you wish, beginning with this kingdom, whatever you wish, that I give.

And having said thus, the king gave all authority to the queen, and thinking "By this one I have been made to remember her virtue," he gave great authority to the wise one 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, both husband and wife became established in the fruition of stream-entry.

At that time the husband and wife were the husband and wife of the present, but the wise minister was myself.

The Commentary on the Pakkagodha Birth Story is the third.

334. Commentary on the Rājovāda Jātaka

"When cattle are crossing" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the exhortation of the king. The story will become evident in the Tesakuṇa Jātaka. But here the Teacher, having said "Great king, kings of old too, having heard the talk of the wise, exercising kingship righteously and impartially, went filling the city of heaven," being requested by the king, 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 been trained in all crafts, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, subsisting on forest roots and fruits, dwelt in a delightful region of the Himalayas. Then the king, having become a seeker of faults, seeking "Is there indeed anyone speaking of my faults?" not seeing any speaker of blame among the inner people and the outer people and inside the city and outside the city, thinking "How indeed in the countryside?" wandered through the countryside in the guise of an unknown person. Even there, not seeing any speaker of blame, having heard only praise of his own virtues, thinking "How indeed in the Himalayan region?" having entered the forest, wandering about, having reached the Bodhisatta's hermitage, having paid respect to him, having been received with friendly welcome, sat down to one side.

At that time the Bodhisatta, having brought fully ripe banyan fruits from the forest, ate them; they were sweet, nourishing, with a flavour like powdered sugar. He, having addressed the king as well, said "Eat this ripe banyan fruit, O one of great merit, and drink water." The king, having done so, asked the Bodhisatta "Why indeed, venerable sir, is this ripe banyan fruit exceedingly sweet?" "O one of great merit, surely the king exercises kingship righteously and impartially; therefore this is sweet." "In the time of an unrighteous king, is it not sweet indeed, venerable sir?" "Yes, O one of great merit, when kings are unrighteous, even oil, honey, molasses and so on, and even forest roots and fruits are not sweet and are sapless; not only these, but the entire country too becomes sapless and acrid. But when they are righteous, all those are sweet and nourishing; the entire country too is nourishing indeed." The king, having said "So it will be, venerable sir," without even making known his own kingship, having paid homage to the Bodhisatta, having gone to Bārāṇasī, thinking "I shall test the hermit's word," having exercised kingship unrighteously, thinking "Now I shall know," having spent some time, having gone there again, having paid homage to him, sat down to one side.

The Bodhisatta too, having said to him in the same way, gave him a ripe banyan fruit; that was of bitter flavour to him. The king, having spat it out together with spittle saying "Not sweet, tasteless," said "It is bitter, venerable sir." The Bodhisatta said "O one of great merit, surely the king has become unrighteous. For in the time of unrighteous kings, beginning with various fruits in the forest, everything has become not sweet and sapless" - and having said thus, spoke these verses -

133. "When cattle are crossing, if the bull goes crookedly;
All of them go crookedly, when the leader has gone crookedly.
134. "Just so among human beings, whoever is considered the best;
If he practises what is not the Teaching, how much more the other generation;
The whole country sleeps in suffering, if the king is not righteous.
135. "When cattle are crossing, if the bull goes straight;
All the cows go straight, when the leader has gone straight.
136. "Just so among human beings, whoever is considered the best;
If he practises the Teaching, how much more the other generation;
The whole country sleeps in happiness, if the king is righteous."

133-136. Therein, "cattle" means of cows. "Crossing" means descending into the river. "Crookedly" means bent, crooked. "Leader" means the chief bull among the cattle, the leading bull, the bull, who takes the lead and goes. "How much more the other generation" means the other beings practise what is not the Teaching even beforehand - this is the meaning. "Sleeps in suffering" means not only does he sleep, he experiences nothing but suffering in all four postures. "Unrighteous" means if the king is unrighteous by the power of going to bias through desire and so on. "Sleeps in happiness" means if the king, having abandoned going to bias, is righteous, the whole country in all four postures is indeed one that has attained happiness.

The king, having heard the Teaching of the Bodhisatta, having made known his own kingship, having paid homage to the Bodhisatta saying "Venerable sir, formerly it was I myself who, having made the banyan fruit sweet, made it bitter; now I shall make it sweet again," having gone to the city, exercising kingship righteously, restored everything to its original state.

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

The Commentary on the Rājovāda Birth Story is the fourth.

335. Commentary on the Jambuka Jātaka

"He is lofty with a fully grown body" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to Devadatta's imitation of the Fortunate One. The story has been explained in detail below; but here this is the summary. When asked by the Teacher "Sāriputta, having seen you, what did Devadatta do?" the elder said "Venerable sir, he, imitating you, having given the fan into my hand, lay down. Then Kokālika struck him on the chest with his knee; thus he, imitating you, experienced

suffering." Having heard that, the Teacher, having said "Not indeed, Sāriputta, does Devadatta experience suffering only now by imitating me; in the past too this one experienced it indeed," 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 lion's realm, dwelling in a cave in the Himalayas, one day, having killed a buffalo, having eaten meat, having drunk water, was coming to the cave. A certain jackal, having seen him, being unable to flee, lay down on his chest; and when it was said "What is it, jackal?" he said "I shall attend upon you, venerable sir." The lion, having led him to his own dwelling place saying "If so, come," day after day, having brought meat, nourished him. One day conceit arose in him who had attained a fat body through the lion's scraps of food. He, having approached the lion, said "I, master, am always an impediment to you; you constantly bring meat and nourish me. Today you stay right here; I, having killed one elephant, having eaten the meat, shall bring some for you too." The lion, having said "Do not let this please you, jackal; you were not born in a realm of meat-eaters capable of killing an elephant. I shall kill an elephant and give it to you. An elephant is one with a great body, a fully grown body. Do not seize an elephant; do my bidding," spoke the first verse.

137. "He is lofty with a fully grown body, and long-fanged, O jackal;
You were not born in that family, where they capture elephants."

Therein, "lofty" means great. "With a fully grown body" means a body risen upward. "Long-fanged" means long-toothed; having struck the likes of you with those teeth, he causes the destruction of life. "Where" means in whatever lion family those born capture intoxicated elephants, you were not born there, but you were born in a jackal family - this is the meaning.

The jackal, even though warned by the lion, having come out from the cave, having roared thrice the jackal's roar "bukka bukkā," standing on the mountain peak, looking at the foot of the mountain, having seen a black elephant coming along the foot of the mountain, having leapt up, thinking "I shall fall upon its frontal globe," having turned over, fell at its feet. The elephant, having raised its front foot, placed it on his head; the head, having been crushed, became smashed to bits. He lay right there lamenting, and the elephant, making a trumpeting cry, departed. The Bodhisatta, having gone and standing on the mountain top, having seen that one who had met with destruction, spoke three verses: "The jackal is ruined in dependence on his own conceit" -

138. "He who, not being a lion, transforms himself with a lion's conceit;
Like a jackal having attacked an elephant, lies on the ground lamenting.

139. "Without considering the attainment of strength and power of the famous one,
the highest person, with well-developed body, of great might;
He lies slain by the serpent, this jackal.

140. "Whoever here performs an action after measuring, having recognised
strength and power in oneself;
By recitation, by incantation, by well-spoken words, the circumspect one
conquers abundantly."

138-140. Therein, "transforms" means changes. "Like a jackal" means like a jackal. "Lamenting" means lamenting. This is what is meant - just as this jackal, having encountered a great elephant, lies on the ground lamenting, so whoever else who is weak makes strife with a powerful one, he too is of just such a nature.

"Of the famous one" means of one possessing sovereignty. "Of the highest person" means of the highest person in bodily power and the power of knowledge. "Of one with well-developed body" means of one with a well-formed great body. "Of great might" means of great strength. "The attainment of strength and power" means not knowing the power reckoned as strength and the rebirth reckoned as a lion's birth of such a lion; the meaning is not knowing the bodily strength and the power of knowledge and the lion's rebirth. "He lies" means imagining himself to be equal to a lion, this jackal, slain by the elephant, lies in the sleep of death.

"Having measured" means having estimated and examined. "Pamāṇā" is also a reading; the meaning is whoever, having taken one's own measure, performs action according to one's own measure. "Strength and power" means power reckoned as strength; the meaning is also bodily strength and the power of knowledge. "By recitation" means by muttering, the meaning is by study. "By incantation" means by the doing of having consulted together with other wise persons. "By well-spoken words" means by blameless speech endowed with qualities such as truth and so on. "The circumspect one" means one accomplished in investigation. "He conquers abundantly" means whoever is of such a nature, whatever action he performs, having known his own strength and power, having defined it by means of recitation and incantation, speaking well-spoken words, he does it; he conquers abundant, great benefit and does not decline.

Thus the Bodhisatta, with these three verses, spoke of action fit to be done in this world.

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

The Commentary on the Jambuka Birth Story is the fifth.

336. Commentary on the Brahāchatta Jātaka

"You prattle 'Grass, grass'" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a deceitful monk. The present story has already been told.

But in the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his minister who was an adviser on beneficial principles. The king of Bārāṇasī, having marched against the king of Kosala with a great army, having reached Sāvattthī, having entered the city by battle, seized the king. But the king of Kosala had a son, a prince named Chatta. He, having departed in the guise of an unknown person, having gone to Takkasilā, having learnt the three Vedas and eighteen crafts, having departed from Takkasilā, training in all doctrinal crafts, arrived at a borderland village. In dependence on that, five hundred hermits dwelt in hermitages in the forest. The prince, having approached them, having gone forth thinking "I shall learn something near these ones too," whatever they knew, all that he learnt. He afterwards became the leader of the group.

Then one day, having addressed the group of sages, he asked: "Sirs, why do you not go to the Middle Country?" "Sir, in the Middle Country people are wise by nature; they ask questions, they have thanksgiving given, they have blessings recited, and they censure those who are unable. We do not go out of that fear." "Do not fear; I shall do all that." "Then let us go." All, having taken up their own respective carrying-poles and various requisites, gradually reached Bārāṇasī. The king of Bārāṇasī too, having brought the kingdom of Kosala into his own possession, having appointed royal officers there, having himself taken the wealth existing there, having gone to Bārāṇasī, having had iron pots filled in the park and buried them, at that time was dwelling in Bārāṇasī itself. Then those sages, having dwelt at night in the royal park, on the following day, having entered the city for almsfood, went to the king's gate. The king, having gained confidence in their deportment, having had them summoned, having caused them to sit down on the great terrace, having given rice gruel and hard food, asked this and that question until mealtime. Chatta, pleasing the king's mind, having answered all the questions, at the conclusion of the meal made a varied thanksgiving. The king, all the more pleased, having obtained his acknowledgment, had them all dwell in the park.

Chatta knew the spell for extracting buried treasure. He, while dwelling there, having recited the spell thinking "Where has this one deposited the wealth belonging to my father?" and looking about, having known the state of it being deposited in the park, having thought "Having taken this wealth, I shall take my kingdom," having addressed the hermits, said: "Sirs, I am the son of the king of Kosala. When our kingdom was seized by the king of Bārāṇasī, having departed in the guise of an unknown person, for this long a time I protected my own life. Now the wealth belonging to the family has been found. I, having taken this and gone, shall take my own kingdom. What will you do?" "We too shall go together with you." He, saying "Very well," having had very large leather bags made, having dug the ground in the night-time, having pulled out the wealth-pots, having put the wealth into the bags, having filled the pots with grass, having had the five hundred sages and other people carry the wealth, having fled, having gone to Sāvattthī, having had all the royal officers seized, having taken the kingdom, having had the restoration of walls, watchtowers and so on carried out, having made it so that it could not again be seized by the rival king through battle, he dwelt in the city. They reported to the king of Bārāṇasī too: "The hermits, having taken the wealth from the park, have fled." He, having gone to the park, having had the pots opened, saw only grass; in dependence on the wealth, great sorrow arose in him. He, having gone to the city, goes about lamenting "Grass, grass!" No one was able to extinguish his sorrow.

The Bodhisatta thought: "The king's sorrow is great; he goes about lamenting. But apart from me, no one else is able to dispel his sorrow. I shall make him free from sorrow." One day, he, comfortably seated together with him, at the time of his lamenting, spoke the first verse -

- 141.** "You prattle 'Grass, grass!' Who then brought you grass?
What business have you with grass, that you speak only of grass?"

Therein, "what business have you with grass" means what task to be done with grass is there for you. "You speak only of grass" means for you merely prattle "grass, grass" and speak only of grass; you do not say "it is called such-and-such grass." First tell the name of the grass, "it is called such-and-such grass," and we shall bring it for you. But if you have no need of grass, do not lament without reason.

Having heard that, the king spoke the second verse -

142. "A practitioner of the holy life came here, lofty, Chatta, very learned;
He, having taken all from me, putting down grass, goes away."

Therein, "lofty" means tall. "Chatta" is his name. "Having taken all" means having taken all the wealth. "Putting down grass, goes away" - showing that he went having placed grass in the jars, he said thus.

Having heard that, the Bodhisatta spoke the third verse -

143. "This indeed should be done by one desiring much with little;
Taking all of one's own, and not taking the grass."

Its meaning is - By one desiring abundant wealth by means of a little grass, thus this should be done, that is to say, the taking of all of one's own wealth because it is the father's property, and the not taking of the grass which is not fit to be seized. Thus, great king, that lofty Chatta, having taken the wealth that was his own father's property which was fit to be taken, having put grass into the jars which was not fit to be taken, went away. What lamentation is there for that?

Having heard that, the king spoke the fourth verse -

144. "The virtuous do not do so, the fool does such practices;
One of impermanent morality, immoral, what will wisdom do for him?"

Therein, "the virtuous" means those who are accomplished in morality, those living the holy life, they do not do such a thing. "The fool does such practices" means but the fool, one of bad conduct, does such practices reckoned as his own misconduct. "Of impermanent morality" means endowed with morality that is unstable, not continuing for a long time. "Immorality" means immoral. "What will wisdom do for him" means what will wisdom cultivated by great learning do for such a person, what will it accomplish? It will only bring about his failure. Having said this censuring him, he, having become free from sorrow through that talk of the Bodhisatta, exercised kingship righteously.

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

The Commentary on the Brahāchatta Birth Story is the sixth.

337. The Commentary on the Piṭṭha Jātaka

"We did not give you a chair" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk. It is said that he, having gone from the countryside to Jeta's Grove, having put away his bowl and robes, having paid homage to the

Teacher, asked the young novices: "Friends, who are the supporters of visiting monks in Sāvattihī?" "Friend, the great millionaire named Anāthapiṇḍika, the great female lay follower named Visākhā - these are the supporters of the Community of monks, standing in the place of mother and father." He, saying "Very well," on the following day, right early, at a time when not even one monk had gone out, went to the house door of Anāthapiṇḍika. Because he had gone at an improper time, no one looked at him. He, not having obtained anything from there, went to the house door of Visākhā. There too, because he had gone too early, he did not obtain anything. He, having wandered here and there, coming back when the rice gruel was finished, and again having wandered here and there, went when the meal was finished. He, having gone to the monastery, went about treating those families with contempt, saying "Both families are faithless, without confidence indeed; but these monks say 'They are faithful, devoted.'"

Then one day the monks raised up a discussion in the Teaching hall - "Friends, such and such a country monk, it is said, having gone to the family door at too early an hour, not having obtained almsfood, goes about treating families with contempt." 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 had that monk summoned, having asked "Is it true, monks?" when it was said "It is true, venerable sir," having said "Why are you angry, monk? Formerly, when a Buddha had not arisen, even hermits, having gone to the family door, not having obtained almsfood, did not become angry," 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 learnt all the crafts at Takkaṣilā, at a later time, having gone forth in the going forth as a hermit, having dwelt for a long time in the Himalayas, for the purpose of partaking of salt and sour things, having reached Bārāṇasī, having dwelt in a park, on the following day entered the city for almsfood. At that time the millionaire of Bārāṇasī was faithful and devoted. The Bodhisatta, having asked "Which family house is faithful?" having heard "The millionaire's house," went to the millionaire's house door. At that moment the millionaire had gone to attend upon the king, and the people too did not see him; he was turning back to go. Then the millionaire, returning from the royal family, having seen him, having paid homage, having taken the alms vessel, having led him to the house, having caused him to sit down, having satisfied him with foot-washing, oil-anointing, rice gruel, sweetmeats and so on, without asking any question in the interval before the meal, when the meal duty was done, having paid homage, seated to one side, having said "Venerable sir, there has never been any beggar or righteous ascetic or brahmin who, having come to our house door, went away without having received honour and respect; but you today, because of not having been seen by our boys, went away without having obtained even a seat or drinking water or foot-washing or rice gruel and food; this is our fault; it is fitting for you to forgive us" - spoke the first verse -

145. "We did not give you a chair, nor a beverage, nor food;
Practitioner of the holy life, forgive me, I see this transgression."

Therein, "we did not give you a chair" means we did not even have a chair given to you.

Having heard that, the Bodhisatta spoke the second verse -

- 146.** "I was indeed not attached, nor was I angry, nor was anything unpleasant to me;
Yet also a thought arose in my mind: 'Such surely is the custom of this family.'"

Therein, "I was indeed not attached" means I was indeed not stuck. "Such" means "Such surely is the intrinsic nature of this family; this must be a lineage of non-donors" - thus a thought arose in my mind.

Having heard that, the millionaire spoke the other two verses -

147. "This is the custom in our family, from father and grandfather always;
A seat, water, foot-ointment, all this we offer.
148. "This is the custom in our family, from father and grandfather always;
We attend attentively, as if to the highest relative."

147-148. Therein, "custom" means intrinsic nature. "Of father and grandfather" means belonging to fathers and grandfathers. "Water" means foot-washing water. "Foot-ointment" means foot-anointing oil. "All this" means all this. "We offer" - ni and pa are prefixes; "dāmase" is the meaning; it means "we give." By this he shows that up to the seventh generation of the family, the lineage of donors is our lineage. "As if to the highest relative" means we, having seen a righteous ascetic or brahmin, as if a mother, as if a father, attend to them attentively with our own hands - this is the meaning.

The Bodhisatta, however, having dwelt there for a few days expounding the Teaching to the millionaire of Bārāṇasī, having gone back to the Himalayas, 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, that monk became established in the fruition of stream-entry. At that time the millionaire of Bārāṇasī was Ānanda, but the hermit was myself.

The Commentary on the Piṭṭha Birth Story is the seventh.

338. The Commentary on the Thusa Jātaka

"Known is the chaff" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Ajātasattu. When he, it is said, had gone into his mother's womb, a longing to drink the blood of King Bimbisāra's right knee arose in his mother, a daughter of the king of Kosala, and she became pale. She, when asked by her attendants, reported that matter to them. The king too, having heard, having had the interpreters of signs summoned, asked "Such a longing, it is said, has arisen in the queen; what is its result?" The interpreters of signs said "The being born in the

queen's womb will kill you and seize the kingdom." The king, saying "If my son will kill me and seize the kingdom, what fault is there in that?" having had the right knee cut open with a knife, having had the blood collected on a golden tray, gave it to the queen to drink. She thought "If the son born in my womb will kill his father, what use is that to me?" She had her belly pressed for the purpose of abortion.

The king, having known, having had her summoned, said "Dear lady, my son, it is said, will kill me and seize the kingdom; but I am not ageless or immortal; allow me to see my son's face; do not do such a deed from now on." She, from that time onwards, having gone to the park, had her belly pressed. The king, having known, from that time onwards prevented her going to the park. She, with her pregnancy full-term, gave birth to a son. And on the name-giving day, because he was an enemy of his father even while unborn, they gave him the name "Ajātasattu." While he was growing up with the care of a prince, the Teacher one day, surrounded by five hundred monks, having gone to the king's dwelling, sat down. The king, having served the community of monks headed by the Buddha with superior solid and soft food, having paid homage to the Teacher, sat down listening to the Teaching. At that moment, having adorned the prince, they gave him to the king. The king, with strong affection, having taken his son, having caused him to sit on his thigh, cherishing only his son with the love directed towards his son, did not listen to the Teaching. The Teacher, having known his state of heedlessness, having said "Great king, formerly kings, being suspicious of their sons, having had them concealed, commanded 'After our passing, bring them out and establish them in the kingdom,'" being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a world-famed teacher at Takkaśilā, taught crafts to many princes and brahmin youths. The son of the king of Bārāṇasī too, at the age of sixteen, having gone to his presence, having learnt the three Vedas and all the crafts, with crafts completed, asked permission from the teacher. The teacher, looking at him by means of the science of bodily marks, having thought "In dependence on this one's son, an obstacle is apparent; I shall remove that by my own power," having composed four verses, gave them to the prince, and said thus to him: "Dear son, the first verse you should recite when established in the kingdom, while eating a meal when your son is at the age of sixteen; the second at the time of the great audience; the third while ascending the mansion, standing at the top of the staircase; the fourth while entering the royal bedchamber, standing at the threshold." He, having accepted saying "Very well," having paid homage to the teacher, departed, was established in the viceroyalty, and by the elapse of his father, was established in the kingdom. His son, at the age of sixteen, having seen the glory and wealth of the king who was going out for the purpose of park amusements and so on, wishing to kill his father and seize the kingdom, told his own attendants. They said: "Very well, Sire; what use is sovereignty obtained in old age? By whatever means, it is fitting to kill the king and seize the kingdom." The prince, thinking "I shall kill him by having him eat poison," while eating supper together with his father, sat down having taken poison. The king, while the food in the food dish had not yet been touched, spoke the first verse -

149. "Known is the chaff to rats, and known too is the rice-grain;
Having avoided chaff after chaff, they eat the rice-grain."

Therein, "known" means even in the pitch-black darkness, the chaff is known to rats as chaff and the rice-grain as rice-grain - it is obvious indeed. But here "thusam taṇḍula" is said by way of change of gender. "They eat" means having avoided chaff after chaff, they eat only the rice-grain. This is what is meant - Dear prince, just as for rats even in darkness the chaff is obvious as chaff and the rice-grain as rice-grain, and they, having avoided the chaff, eat only the rice-grain, just so to me too, your state of being seated having taken poison is obvious.

The prince, frightened thinking "I am found out," being unable to drop the poison into the food dish, having risen, having paid homage to the king, departed. He, having reported that matter to his own attendants, asked "Today I have been found out; now how shall I kill him?" They, thenceforth, having become concealed in the park, consulting by way of whispering in the ear, determined thus: "There is one stratagem; having armed oneself with a sword, at the time of going to the great audience, having stood among the councillors, having known the king's state of heedlessness, it is fitting to strike with a sword and kill him." The prince, having accepted saying "Good!", at the time of the great audience, having become armed with a sword, having gone, looked out here and there for an opportunity to strike the king. At that moment the king spoke the second verse -

150. "Whatever consultation in the forest, and whatever whispering in ear in the village;
And whatever this 'thus' and 'so' is, this too is known by me."

Therein, "in the forest" means in the park. "Whispering in ear" means consultation at the root of the ear. "And whatever this 'thus' and 'so' is" means and whatever this present search for an opportunity to strike me. This is what is meant - Dear prince, whatever this whispering consultation of yours together with your own attendants in the park and in the village, and whatever this doing of "thus" and "so" now for the purpose of killing me, all this too is known by me.

The prince, thinking "My father knows my hostile intention," having fled from there, informed his attendants. They, after seven or eight days had passed, said "Prince, your father does not know your hostile intention; you had such a perception by mere reasoning; kill him." He, one day, having taken a sword, stood at the top of the steps at the door of the inner room. The king, standing at the top of the steps, spoke the third verse -

151. "Truly, the father monkey, of a son born by nature;
While still young, cut off the fruit with his teeth."

Therein, "by nature" means by intrinsic nature. "The father monkey of a son" means the father monkey of a son, a young monkey. This is what is meant - Just as a monkey born in the forest, suspecting the care of his own herd, having cut off the fruit with his teeth of a young monkey, removes his manhood, so I shall have the fruits torn out of you who are excessively desirous of the kingdom and remove your manhood.

The prince, frightened, thinking "My father wishes to have me seized," having fled, informed his attendants "I have been threatened by my father." They, when about a fortnight had passed, said "Prince, if the king were to know, he would not endure it for so long a time; what was said by you was by mere reasoning; kill him." He, one day, having taken a sword, having entered the royal bed on the upper storey of the mansion, sat down underneath the divan, thinking "I shall kill him just as he comes." The king, having eaten supper, having dismissed his retinue, while entering the royal bedchamber thinking "I shall lie down," standing at the threshold, spoke the fourth verse -

152. "As to this that you crawl about, like a one-eyed goat in a mustard field;
And whoever this is that lies below, this too is known by me."

Therein, "you crawl about" means out of fear you creep here and there. "In mustard" means in a mustard field. "Whoever this is" means whoever also this one is. This is what is meant - As to this that you, like a one-eyed goat that has entered a mustard grove, creep here and there out of fear - the first time you came having taken poison, the second time you came wishing to strike with a sword, the third time you stood at the top of the steps having taken a sword, now you have lain down on the bed below thinking "I shall kill him" - all this I know; I shall not release you now; having seized you, I shall impose the king's punishment. Thus, each verse explains each meaning to him without his even knowing.

The prince, overcome with fear thinking "I have been recognised by my father; now he will not let me live," having come out from the bed below, having thrown the sword at the king's feet, lay down on his chest at the king's feet saying "Forgive me, Sire." The king, having threatened him saying "You thought 'No one knows my deed,'" having had him bound with chain bondage, having had him entered into the prison, established a guard. Then the king observed the virtues of the Bodhisatta. He afterwards died; having performed the funeral rites for him, they brought the prince out from the prison and established him in the kingdom.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the world-famed teacher at Takkasilā was myself."

The Commentary on the Thusa Birth Story is the eighth.

339. Commentary on the Bāveru Jātaka

"By the absence of the peacock" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the sectarians whose material gain and honour had been destroyed. For the sectarians, when a Buddha had not arisen, were obtainers of gains; but when a Buddha had arisen, their material gain and honour having been destroyed, they became like fireflies at sunrise. Referring to that incident of theirs, the monks raised up a discussion in the Teaching hall. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too, as long as those endowed with virtues did not arise, so long those devoid of virtues attained the highest gain and the highest fame; but when those endowed with virtues had arisen, those devoid of virtues became ones whose material gain and honour had been destroyed," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the realm of peacocks, following the course of growth, having attained beauty, wandered in the forest. At that time certain merchants, having taken a shore-sighting crow, went by ship to the Bāveru country. At that time, it is said, in the Bāveru country there were no birds whatsoever. The inhabitants of the country who came one after another, having seen it sitting in a cage, having praised the crow itself saying "See the colour of its skin, its beak ending at the throat, its eyes resembling jewel-globes," said to those merchants "Give us this bird, sirs; we have need of it; you will obtain another in your own country." "Then take it for a price." "Give it to us for a coin." "We will not give it." Having gradually increased, when it was said "Give it for a hundred," having said "This one is very helpful to us; let there be friendliness between us and you," having taken a hundred coins, they gave it. They, having led it away, having placed it in a golden cage, looked after it with fish and meat of various kinds and with fruits and unripe fruits. In a place where other birds did not exist, the crow, possessed of ten bad qualities, attained the highest gain and the highest fame.

On the next occasion, those merchants, having taken a peacock king, having trained it so that it cried out to the sound of finger-snapping and danced to the sound of hand-clapping, went to the country of Bāveru. He, when a great crowd of people had gathered, standing at the prow of the boat, having shaken his wings, having uttered a sweet voice, danced. The people, having seen him, filled with joy, said "Give us this king of birds, sirs, endowed with beauty, well-trained." By us first a crow was brought; you took that. Now we have brought a peacock king; you request this too. It is not possible to take a bird in your country and come. "So be it, sirs, you will obtain another in your own country; give this one to us" - having raised the price, they bought it for a thousand. Then, having placed it in a cage decorated with the seven jewels, they looked after it with fish, meat, fruits and various fruits, and with honey, parched corn, sugar, drinks and so on. The peacock king became one who had attained the highest gain and the highest fame. From the time of his arrival, the material gain and honour of the crow declined; no one wished even to look at him. The crow, not obtaining solid and soft food, crying "Caw, caw," having gone, having descended to the dung-hill, took his food.

The Teacher, having connected the two stories, being the Perfectly Enlightened One, spoke these verses -

153. "By the absence of the peacock, the crested one, the sweet-voiced;
They venerated the crow there, with meat and with fruit.
154. And when the peacock, endowed with a sweet voice, came to Bāveru;
Then the material gain and honour of the crow diminished.
155. As long as the Buddha did not arise, the king of righteousness, the light-bringer;
So long they venerated others, many ascetics and brahmins.
156. And when the Buddha, endowed with a sweet voice, expounded the Teaching;
Then the material gain and honour of the sectarians diminished.

153-156. Therein, "crested" means of one possessed of a crest. "Sweet-voiced" means of one having a sweet voice. "They venerated" means they venerated. "With meat and with fruit" means with meat of various kinds and with fruits and unripe fruits. "Came to Bāveru" means he came to the country of Bāveru. "Bhāverū" is also a reading. "Diminished" means declined. "King of righteousness" means he delights the assembly by the nine supramundane states - thus "king of righteousness." "Light-bringer" means the light-bringer because of having made light in the world of beings, the world of space, and the world of activities. "Accomplished in voice" means endowed with a divine voice. "He expounded the Teaching" means he made known the Teaching of the four truths.

Thus, having spoken these four verses, he connected the Jātaka - "At that time the crow was Nigaṇṭha Nāṭaputta, but the peacock king was myself."

The Commentary on the Bāveru Birth Story is the ninth.

340. Commentary on the Visayha Jātaka

"He gave gifts" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Anāthapiṇḍika. The story has been explained in detail below in the Khadiraṅgāra Jātaka. But here the Teacher, to Anāthapiṇḍika, having addressed him, having said "Even the wise of old, householder, having warded off Sakka, the lord of gods, who was standing in the sky preventing them saying 'Do not give a gift,' gave gifts indeed," being requested by him, brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, possessing wealth of eighty million, having become a millionaire named Visayha, endowed with the five precepts, was disposed towards giving and delighting in giving. He, having had alms-halls built at the four city gates, in the middle of the city, and at his own house door - in six places - set giving in motion, distributing six hundred thousand day after day. The food of the Bodhisatta and of the paupers and beggars was exactly alike. As he gave gifts having made the entire Indian subcontinent ploughless, by the power of his giving, Sakka's dwelling trembled, and Sakka the king of gods' Paṇḍukambala stone seat showed signs of heat. Sakka, reflecting "Who now wishes to dislodge me from my position?" having seen the great millionaire, having thought "This Visayha, having spread out exceedingly, making the entire Indian subcontinent ploughless, gives gifts; by this giving, having dislodged me, he will become Sakka himself, I think; having destroyed his wealth, having made him poor, I shall act in such a way that he does not give gifts," caused all wealth and grain, oil, honey, molasses, sugar and so on, and even the slaves, workmen and servants to disappear.

Then those engaged in the giving came and reported: "Master, the place of giving has been cut off; in each and every place where things were stored we do not see anything." "Take the expenses from here; do not cut off the giving" - having had his wife summoned, he said: "Dear lady, keep the giving going." She, having searched the entire house, not seeing even as much as half a māsa, said: "Noble sir, apart from the cloth we are wearing, I do not see anything else; the entire house is empty." Having had the doors opened in the chambers of the seven jewels, he did not see anything; apart from the millionaire and his wife, not even the slaves and workmen

were to be seen. Again the Great Being, having addressed his wife, said: "Dear lady, it is not possible to cut off the giving; having searched the entire dwelling, find something." At that moment, one grass-carrier, having thrown down a sickle and a carrying pole and a grass-binding rope in the doorway, ran away. The merchant's wife, having seen that, having brought it, gave it saying: "Master, apart from this, I do not see anything else." The Great Being, out of fear of the interruption of giving, said: "Dear lady, by me for so long a time grass has never been reaped before; but today, having reaped grass, having brought it, having sold it, I shall give a gift as befitting," and having taken the sickle and the carrying pole and the rope, having gone out from the city, having gone to a grass site, having reaped grass, having tied two bundles of grass thinking "One will be for us, with one I shall give a gift," having hung them on the carrying pole, having taken them and gone, having sold them at the city gate, having taken the māsakas, he gave one portion to the beggars. The beggars were many; having given the other portion too to them as they said "Give to me too, give to me too," he spent that day together with his wife without food. In this manner six days passed.

Then on the seventh day, as he was bringing grass, having been without food for seven days, being extremely delicate, upon his forehead being merely struck by the heat of the sun, his eyes swam. He, being unable to establish mindfulness, having spread the grass over himself, fell down. Sakka was going about observing his conduct. He, having come at that very moment, having stood in the sky, spoke the first verse -

- 157.** "You gave gifts before, Visayha, and as you gave, the state of destruction was yours;
If from now on you would not give gifts, your wealth would remain as you
restrain yourself."

Its meaning is - Hey, Visayha, you, before this, when wealth was existing in your house, having made the entire Indian subcontinent ploughless, gave gifts. And as you thus gave, the state of destruction, the intrinsic nature of destruction, of your wealth was; all your property was eliminated. If from now on you would not give a gift, would not give anything to anyone, your wealth would remain just so as you restrain yourself, not giving. "Henceforth I will not give" - give me this acknowledgment, and I will give you wealth.

The Great Being, having heard his words, said: "Who are you?" "I am Sakka." The Bodhisatta, having said "The one named Sakka, having himself given gifts, having taken upon himself morality, having performed the Observance practice, having fulfilled the seven items of duty, attained the position of Sakka; but you obstruct giving for the sake of your own sovereignty - you indeed do an ignoble thing," spoke three verses -

158. "The ignoble by the noble, Thousand-eyed One, even by one very destitute,
they have said should not be done;
May that wealth not be yours, king of gods, on account of which enjoyment we
would give up faith.
159. "By which path one chariot goes, by that path another chariot goes;

The ancient established practice, let that practice continue, O Vāsava.

160. "If there will be, we will give; when there is not, what shall we give?
Even being thus, we will give; let us not neglect giving."

158-160. Therein, "ignoble" means inferior, evil deed. "By the noble" means by one of pure conduct, a noble one. "Even by one very destitute" means even by one very poor. "They have said should not be done" means "should not be done" - the noble ones such as the Buddha and others say; but you inform me of an ignoble path - this is the intention. "Vo" is merely a particle. "On account of which enjoyment" means: that wealth on account of the enjoyment of which we would give up, would abandon, faith in giving - may that very wealth not be; he explains that we have no use for that wealth.

"Chariot" means any vehicle whatsoever. This is what is meant - by which path one chariot goes, another chariot too goes by that very path, thinking "This is the path gone by the chariot." "The ancient established practice" means: that practice which was formerly established by me, while I endure, let that practice continue indeed; let it not cease - this is the meaning. "Being thus" means: even being thus, reduced to carrying grass, we shall give as long as we live. Why? "Let us not neglect giving." For indeed one who does not give neglects giving, does not remember, does not consider; but I, while living, do not wish to forget giving; therefore I shall give indeed - he explains.

Sakka, being unable to prevent him, asked "For what purpose do you give?" The Bodhisatta said: "Not desiring the position of Sakka, nor the position of Brahmā, but aspiring to omniscience, I give." Sakka, having heard his word, satisfied, stroked his back with his hand. At that very moment, just as he was stroked, the Bodhisatta's entire body became full. And by Sakka's power, all his loss of wealth was restored to its original state. Sakka, having said "Great millionaire, you, henceforth, day after day, distributing twelve hundred thousand, give gifts," having created immeasurable wealth in his house, having dismissed him, went to his own place.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the merchant's wife was Rāhula's mother, but the merchant Visayha was myself."

The Commentary on the Visayha Birth Story is the tenth.

The Kokila Chapter is the fourth.

5. The Chapter on the Lesser Kuṇāla

341. Commentary on the Kaṇḍarī Jātaka

161-164. "Towards women who make pleasure for men": the detailed commentary of this Jātaka will become evident in the Kuṇāla Jātaka.

The Commentary on the Kaṇḍarī Birth Story is the first.

342. Commentary on the Monkey Jātaka

"I was indeed able myself" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta's endeavouring for murder. The story has been explained in detail below.

But in the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the monkey realm of generation in the Himalayan region, having come of age, dwelt on the bank of the Ganges. Then a certain female crocodile in the Ganges, having aroused a longing for the flesh of the Bodhisatta's heart, told the crocodile. He, having thought "I shall submerge that monkey in the water, kill him, take the flesh of his heart, and give it to the female crocodile," said to the Great Being - "Come, my dear, let us go to eat various kinds of fruit on an intermediate island." "How, my dear, shall I go?" "I shall carry you there, having caused you to sit on my back." He, not knowing his intention, having leapt, sat down on his back. The crocodile, having gone a little way, began to dive. Then the monkey said to him "For what reason, sir, did you submerge me in the water?" "I shall kill you and give the flesh of your heart to my wife." "Fool, do you think that the flesh of my heart is in my chest?" "Then where is it placed?" "Do you not see it hanging on the fig tree?" "I see it, but will you give it to me?" "Yes, I shall give it." The crocodile, because of his stupidity, having taken him, went to the foot of the fig tree on the riverbank. The Bodhisatta, having leapt from his back, seated on the fig tree, spoke these verses -

165. "I was indeed able to lift myself from the water to dry land;
Now I will not again come under your control, water-born one.
166. "Enough for me with those mangoes, rose-apples and jackfruits;
Which are across the ocean, better for me is the glamorous fig tree.
167. "Whoever does not quickly understand the matter that has arisen;
Falls under the control of enemies, and afterwards feels remorse.
168. "Whoever quickly understands the matter that has arisen;
Is freed from the confinement of enemies, and does not feel remorse afterwards."

165-168. Therein, "I was indeed able" means I was surely able. "To lift" means to raise up. "Water-born one" - he addresses the crocodile. "Which are across the ocean" - addressing the Ganges by the name "ocean," he says "those which are to be eaten having gone to the far shore of the ocean, enough of them." "And afterwards feels remorse" means one who does not quickly understand the meaning that has arisen falls under the control of enemies, and afterwards feels remorse.

Thus he, having spoken of the cause for the accomplishment of mundane affairs with four verses, entered the jungle thicket itself.

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

The Commentary on the Vānara Birth Story is the second.

343. Commentary on the Kuntinī Jātaka

"We lived in your house" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a kuntinī bird that had dwelt in the house of the king of Kosala. It is said that she was a messenger-carrier for the king. She also had two young ones. The king, having had that bird take a letter for a certain king, sent her. At the time of her departure, boys in the royal household, handling those young birds with their hands, killed them. She, having come back, seeing those young ones dead, asked "By whom were my little ones killed?" "By such and such a one and such and such a one." And at that time in the royal household there was a captive tiger, hard and harsh, restrained by the strength of its bonds. Then those boys went to see that tiger. That bird too, having gone together with them, thinking "Just as my little ones were killed by these, so I shall do to them," having taken those boys, threw them at the feet of the tiger; the tiger, having crunched them up, devoured them. She, thinking "Now my wish is fulfilled," having flown up, went to the Himalayas itself. Having heard that reason, the monks raised up a discussion in the Teaching hall: "Friends, it is said that in the royal household a certain kuntinī bird by name, whose young ones had been killed, having thrown those boys at the feet of the tiger, went to the Himalayas itself." 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 she, having taken the boys who killed her young ones, having thrown them at the feet of the tiger, went to the Himalayas itself," brought up the past.

In the past, in Bārāṇasī, the Bodhisatta exercised kingship righteously and impartially. "In his dwelling there was one kuntinī bird, a messenger-carrier" - all is just as in the former case. But this is the distinction. This kuntinī, having had the boys killed by the tiger, thought "Now it is not possible for me to live here; I shall go. But going, I shall not go without informing the king; having informed him, I shall go." She, having approached the king, having paid homage, standing to one side, having said "Master, through your negligence boys killed my little ones; I, having become subject to wrath, killed those boys in return; now it is not possible for me to live here," spoke the first verse -

169. "We lived in your house, always honoured and revered,
You yourself have now done this, come, O king, I shall go."

Therein, "you yourself have now done this" means: having had me take a letter and having sent me, not protecting my dear little ones through your own negligence, you yourself have now done this, the cause of my displeasure. "Well then" is an indeclinable particle used in the sense of release. "O king" - she addresses the Bodhisatta. "I shall go" means I am going to the Himalayas.

Having heard that, the king spoke the second verse -

170. "He who indeed, when wrong is done, redresses the wrong-doing;
Thus that enmity is appeased, dwell here, Kuntinī, do not go."

Its meaning is - Whatever person, when a wrong-doing has been done by another, when a cruel deed such as the killing of one's own son and so on has been done, again knows of the redressing by oneself of that person's wrong-doing thus: "It has

been redressed by me against her." "Thus that enmity is appeased" means by that much that enmity is appeased, becomes allayed; therefore "dwell here, Kuntinī, do not go."

Having heard that, Kuntinī spoke the third verse -

171. "Friendliness is not joined again between the one who was done to and the doer;
My heart does not consent, I shall just go, O bull among charioteers."

Therein, "between the one who was done to and the doer" means of the person who was done to, overpowered, and oppressed, and now having made a change of grammatical case, "and of the one who is the doer" - the meaning is that the state of friendship of these two persons is not again joined, not connected. "My heart does not consent" means for that reason my heart does not consent to dwelling here. "I shall just go, O bull among charioteers" means therefore, great king, I shall just go.

Having heard that, the king spoke the fourth verse -

172. "Friendliness is joined again between the one who was done to and the doer;
Of the wise, not of the foolish, dwell here, Kuntinī, do not go."

Its meaning is - of the person who was done to, and whoever is the doer, friendliness is joined again between them; but that is of the wise, not of the foolish. For the friendliness of the wise, even though broken, is connected again; but that of the foolish, once broken, remains as if broken; therefore "dwell here, Kuntinī, do not go."

The bird, having paid homage to the king saying "Even this being so, it is not possible for me to live here, master," having flown up, went to the Himalayas itself.

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

The Commentary on the Kuntinī Birth Story is the third.

344. Commentary on the Amba Jātaka

"Whoever adorns with indigo dye" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain elder monk who was a mango guardian. It is said that he, having gone forth in old age, having had a hermitage built in a mango grove at the border of Jeta's Grove, guarding the mangoes, eating fallen ripe mangoes, went about, and gave them also to his own connected people. When he had entered for the alms round, mango thieves, having knocked down mangoes, having eaten and having taken them, went away. At that moment, four millionaire's daughters, having bathed in the Aciravatī, wandering about, entered that mango grove. The old man, having come and having seen them, said "My mangoes have been eaten by you." "Venerable sir, we have just now arrived; we do not eat your mangoes." "If so, take an oath?" "We will, venerable sir," and they took an oath. The old man, having made them take an oath, having shamed them, dismissed them. Having heard that action of his, the monks raised up a discussion in the Teaching hall: "Friends, such and such an old monk, it is said, having made the millionaire's daughters who had entered his own

dwelling mango grove take an oath, having shamed them, dismissed them." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too this one, having been a mango guardian, having made four millionaire's daughters take an oath, having shamed them, dismissed them," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta exercised the position of Sakka. At that time a certain fraudulent matted-hair ascetic, in dependence on Bārāṇasī, having built a hermitage on a riverbank in a mango grove, guarding the mangoes, eating fallen ripe mangoes, giving them also to his own connected people, earning his livelihood by wrong livelihood of various kinds, went about. At that time Sakka, the king of gods, surveying the world thinking "Who indeed in the world attend upon their mother and father, perform the act of respect to elders in the family, give gifts, observe morality, perform the Observance practice, who among those gone forth dwell engaged and employed in the ascetic duties, who practise misconduct?" - having seen this mango guardian, the fraudulent matted-hair ascetic practising misconduct, thinking "This fraudulent ascetic, having abandoned his own ascetic duty beginning with the kasiṇa preliminary work, goes about guarding the mango grove; I shall stir him with religious emotion" - at the time when he had entered the village for alms, by his own power, having knocked down the mangoes, made it appear as if they had been plundered by thieves.

At that time four millionaire's daughters from Bārāṇasī entered that mango grove. The fraudulent ascetic, having seen them, accused them saying "My mangoes have been eaten by you." "Venerable sir, we have just now arrived; we do not eat your mangoes." "If so, take an oath?" "But having done so, shall we be permitted to go?" "Yes, you shall." "Good, venerable sir," and among them the eldest, taking an oath, spoke the first verse -

173. "Whoever adorns with indigo dye, is vexed with tweezers;
May she come under his control, she who stole your mangoes."

Its meaning is - whatever man adorns with indigo dye made by combining indigo fruits and so on for the purpose of making grey hairs black in colour, and pulling out grey hairs that have arisen among the dyed black hairs, is vexed and wearied with tweezers, may she come under the control of such an old man, may she obtain such a husband, she who stole your mangoes.

The hermit, having said "You stand to one side," made the second millionaire's daughter take an oath. She, taking the oath, spoke the second verse -

174. "Twenty or twenty-five, or less than thirty by birth;
May she not obtain a husband, she who stole your mangoes."

Its meaning is - Women are dear to men at the time of fifteen or sixteen years of age. But she who stole your mangoes, not having obtained a husband in such youth, having reached twenty or twenty-five or, by a deficiency of one or two, less than thirty years by birth, even having become of such fully matured age, may she not obtain a husband.

When she too, having made an oath, stood to one side, the third woman spoke the third verse -

175. "May she go a long journey, alone, a courtesan;
May she not see her husband at the rendezvous, she who stole your
mangoes."

Its meaning is - she who stole your mangoes, desiring a husband, having become what is called a courtesan by way of going to his presence, alone, without a companion, may she go a long journey of about one or two leagues, and even having gone, at the rendezvous made as "You should come to such and such a place," may she not see that husband.

When she too, having made an oath, stood to one side, the fourth woman spoke the fourth verse -

176. "Adorned, well-dressed, garlanded, full of sandalwood;
Alone on the bed may she lie, she who stole your mangoes." That is of
manifest meaning only.

The hermit dismissed them saying "Too serious oaths have been made by you; the mangoes will have been eaten by others. Go now, you." Sakka, having shown a frightful form as an object, chased the fraudulent hermit away from there.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the fraudulent matted-hair ascetic was this old mango guardian, the four millionaire's daughters were those very ones, but Sakka was myself."

The Commentary on the Amba Birth Story is the fourth.

345. Commentary on the Rājakumbha Jātaka

"When fire burns a forest" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain lazy monk. It is said that he was a son of good family dwelling in Sāvattthī who, having given his breast to the Dispensation, even having gone forth, was lazy, an outsider to recitation, questioning, wise attention, duties, counter-duties and so on, overcome by mental hindrances. In the postures of the place for sitting and so on, he was in the same way. Referring to that state of laziness of his, the monks raised up a discussion in the Teaching hall: "Friends, the monk named so-and-so, having gone forth in such a Dispensation leading to liberation, dwells lazy, indolent, overcome by mental hindrances." 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 was lazy indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his jewel of a minister, and the king of Bārāṇasī was of a lazy nature. The Bodhisatta, thinking "I shall awaken the king," went about considering a simile. Then one day the king, having gone to the park, surrounded by a company of ministers, going about there, saw a certain lazy creature called a rājakumbha. It is said that such lazy creatures, even though going the whole day, go only one or two finger-breadths. The king, having seen it, asked the Bodhisatta: "Friend, what is that

called?" The Great Being said: "This is called a rājakumbha, great king, a lazy creature. For such a one, even though going the whole day, goes only one or two finger-breadths." Having said this, conversing with him, having said "Hey, rājakumbha, with your slow going, when a forest fire arises in this forest, what do you do?" he spoke the first verse -

177. "When fire burns a forest, the fire, the black-pathed one;
How do you act, swaying one, thus slow in exertion?"

Therein, "yadaggi" means when (yadā) fire (aggi). "Pāvaka kaṇhavattanī" is a synonym for fire. "Pacalaka" - he addresses him thus. For he goes swaying and swaying, or constantly dozes, therefore he is called "pacalaka." "Dandhaparakkama" means sluggish in energy.

Having heard that, Rājakumbha spoke the second verse -

178. "Many are the tree hollows, and openings in the earth;
If we do not reach them, there comes for us the end of time."

Its meaning is - Wise one, there is no further going from here for us. But in this forest there are many tree hollows and openings in the earth. If we do not reach them, there comes for us the end of time - meaning death indeed comes for us.

Having heard that, the Bodhisatta spoke the other two verses -

179. "He who hurries when he should delay, and delays when he should hurry;
Like treading upon a dry leaf, he destroys his own welfare.

180. "He who delays when he should delay, and hurries when he should hurry;
Like the moon dividing the night, his purpose is fulfilled."

179-180. Therein, "when he should delay" means at the time when those various tasks should be done slowly. "Hurries" means very quickly, in a great haste, with speed he does those tasks. "Like a dry leaf" means just as a strong man, having trodden upon a palm leaf dried by wind and sun, might break it, might crush it to bits right there, so he destroys his own welfare and progress. "Delays" means he goes slowly; he does slowly indeed the tasks that should be done slowly. "Hurries" means he does quickly indeed the tasks that should be done quickly. "Like the moon dividing the night" means just as the moon, illuminating the night during the bright fortnight, distinguishing the night from the dark fortnight night, becomes full day by day, so that man's welfare is fulfilled - this is what is meant.

The king, having heard the Bodhisatta's word, thenceforth became not lazy.

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

The Commentary on the Rājakumbha Birth Story is the fifth.

346. Commentary on the Kesava Jātaka

"Having abandoned the lord of men" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to eating on trust. It is said that in the house of Anāthapiṇḍika there was a regular meal for five hundred monks; the house was constantly like a well for the community of monks, radiant with orange robes, with the coming and going of sages. Then one day the king, while circumambulating the city, having seen the community of monks at the millionaire's dwelling, having gone to the monastery thinking "I too shall establish regular almsfood for the noble Community," having paid homage to the Teacher, established regular almsfood for five hundred monks. Thenceforth regular almsfood was given at the king's dwelling - superior food of three-year-old fragrant rice. There were no donors who gave with their own hands through trust or through affection; he had it given by royal officers. The monks did not wish to sit down and eat; having taken the food of various finest flavours, having gone to their own respective supporting families, having given that food to them, they ate whatever was given by them, whether coarse or superior.

Then one day they brought much fruit of various kinds for the king. The king said: "Give it to the Community." The people, having gone to the refectory, not seeing even a single monk, reported to the king: "There is not even one monk." "Is it not still the proper time?" "Yes, it is the proper time, but the monks, having taken the food at your house, having gone to the houses of their own respective intimate attendants, having given it to them, eat whatever is given by them, whether coarse or superior." The king, having thought "Our food is superior; for what reason indeed do they eat something else without eating it? I shall ask the Teacher," having gone to the monastery, having paid homage to the Teacher, asked. The Teacher said: "Great king, food is paramount through trust; because of the absence of donors who establish trust at your house with affection, the monks, having taken the food, consume it at their own respective places of intimacy. Great king, there is no other flavour comparable to trust; indeed even the four sweets given by one who is not intimate are not worth a meal of millet given by one who is intimate. Even the wise of old, when disease had arisen, even though the king, having engaged five families of physicians, had medicines prepared, when the disease did not subside, having gone to the presence of intimate ones, having consumed unsalted millet and wild rice gruel and leaves sprinkled with just water and unsalted, became free from disease." Having said this, being requested by him, he brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta was born in a brahmin family in the Kāśi country; they gave him the name Kappa the prince. He, having come of age, having learnt all the crafts at Takkaśilā, at a later time went forth in the going forth of sages. At that time a hermit named Kesava, surrounded by five hundred hermits, having become the leader of the group, dwelt in the Himalayas. The Bodhisatta, having gone to his presence, having become the chief pupil of five hundred pupils, dwelt there; he had a disposition for the welfare of the hermit Kesava and was affectionate. They were exceedingly intimate with each other. At a later time Kesava, having taken those hermits, having gone to the path of humans for the purpose of partaking of salt and sour things, having reached Bārāṇasī, having dwelt in the royal garden, on the following day, having entered the city for almsfood, went to the king's gate. The king, having seen the group of sages, having summoned them, having fed them within the inner dwelling, having obtained their acknowledgment, made them dwell in the park. Then, when the rainy season had

passed, Kesava asked permission of the king. The king said: "Venerable sir, you are old; dwell for now in dependence on us; send the young hermits to the Himalayas." He, saying "Very well," having sent them to the Himalayas together with the chief pupil, himself remained behind alone. Kappa, having gone to the Himalayas, dwelt together with the hermits.

Kesava, dwelling without Kappa, having become dissatisfied, wishing to see him, did not obtain sleep; for him not obtaining sleep, food was not properly digested, bloody diarrhoea arose, and severe painful feelings occurred. The king, having taken five physician families, looked after the hermit, but the disease was not appeased. Kesava said to the king "Great king, do you wish for my death, or for health?" "Health, venerable sir." "If so, send me to the Himālaya." "Excellent, venerable sir," the king, having summoned a councillor named Nārada, sent him saying "Nārada, take our venerable one and go to the Himālaya together with foresters." Nārada, having led him there, returned. For Kesava too, at the very moment of seeing Kappa, the mental illness was appeased, and the discontent subsided. Then Kappa gave him millet and wild rice gruel with unsalted seasoning and leaves sprinkled with just water, and at that very moment his bloody diarrhoea subsided.

Again the king sent Nārada saying "Go, find out the news of the hermit Kesava." He, having gone, having seen him healthy, having said "Venerable sir, the king of Bārāṇasī, having taken five physician families, looking after you, was not able to make you healthy; how did Kappa look after you?" spoke the first verse -

181. "Having abandoned the lord of men, endowed with all sensual pleasures;
How indeed does the Blessed One Kesī delight in Kappa's hermitage?"

Therein, "the lord of men" means the lord of men, the king of Bārāṇasī. "How indeed does the Blessed One Kesī" means by what means indeed does this Blessed One of ours, the hermit Kesava, delight in Kappa's hermitage.

Thus, as if conversing with others, he asked about the reason for Kesava's delight. Having heard that, Kesava spoke the second verse -

182. "Sweet and delightful, there are charming trees;
The well-spoken words of Kappa, Nārada, delight me."

Therein, "vakkhā" means trees. But in the Pāḷi text just "rukkhā" is written. "Well-spoken words" means the well-spoken words spoken by Kappa delight me - this is the meaning.

And having said thus, he said "Thus delighting me, Kappa gave me to drink millet and wild rice gruel that was unsalted, unseasoned, mixed with leaves sprinkled with water; by that the illness in my body was appeased, and I became healthy." Having heard that, Nārada spoke the third verse -

183. "He eats rice of fine grain, pure, with meat sauce;
How does millet and wild rice, unsalted, satisfy him?"

Therein, "bhuñje" means "bhuñjasi" (you eat), or this itself is the reading. "Chādayantī" means chādayati, satisfies, pleases. But the nasal sound has been made for the ease of verse composition. This is what is meant - You who eat pure rice-meal

with meat sauce, worthy of a king, in the royal family - how does this millet and wild rice, unsalted, satisfy and please you, how does this please you?

Having heard that, Kesava spoke the fourth verse -

184. "Whether sweet or unsavoury, whether little or much;
Where one might eat with trust, trust is the highest flavour."

Therein, "whether unsavoury" means whether unsavoury. "With trust" means without suspicion, having attained trust. "Where one might eat" means in whatever dwelling one might eat thus, there whatever food eaten thus is sweet indeed. Why? Because trust is the highest flavour; "trust is the supreme, the highest of these" thus "trust is the highest flavour." For there is no other flavour comparable to trust. For even the four sweets given by one who is not trustworthy are not worth the sour rice-gruel given by one who is trustworthy.

Nārada, having heard his word, having gone to the presence of the king, informed him "Kesava spoke this."

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the king was Ānanda, Nārada was Sāriputta, Kesava was Baka Brahmā, but Kappa was myself."

The Commentary on the Kesava Birth Story is the sixth.

347. Commentary on the Ayakūṭa Jātaka

"All of iron" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the conduct for the welfare of the world. The story will become manifest in the Mahākāṇṇha Jātaka.

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 crafts, by the elapse of his father, having been established in the kingdom, exercised kingship righteously. At that time people, having become devotees of the gods, having killed many goats, sheep and so on, make oblations to the deities. The Bodhisatta had the drum circulated: "A living being should not be killed." The demons, not receiving oblations, having become angry with the Bodhisatta, having gone to an assembly of demons in the Himalayas, sent one fierce demon for the purpose of killing the Bodhisatta. He, having taken a great blazing iron hammer the size of a house-top, having come thinking "I shall strike and kill him with this," immediately after the middle watch, stood at the head of the Bodhisatta's bed. At that moment Sakka's seat showed signs of heat. He, reflecting, having known that reason, having taken the thunderbolt of Indra, having gone, stood above the demon. The Bodhisatta, having seen the demon, conversing with him thinking "Is this one standing here protecting me, or wishing to kill me?" spoke the first verse -

185. "Having raised up an all-iron hammer of immeasurable size, you who stand in the sky;
Are you appointed today for my protection, or do you intend my murder?"

Therein, "appointed today" means "are you appointed today?"

But the Bodhisatta sees only the demon, not Sakka. The demon, out of fear of Sakka, is unable to strike the Bodhisatta. He, having heard the Bodhisatta's talk, explaining this meaning - "Great king, I am not standing for the purpose of protecting you, but I have come intending to kill you by striking with this blazing iron hammer; out of fear of Sakka I am unable to strike you" - spoke the second verse -

- 186.** "I am a messenger of the king of demons here, I have been sent for your murder;
But Inda, the king of gods, protects you, therefore I do not split your head."

Having heard that, the Bodhisatta spoke the other two verses -

187. "And if the king of gods protects me, Inda of the gods, Maghavā, husband of Sujā;
Let all the goblins cry out as they wish, I would not fear the demon generation.
188. "Let the kumbhaṇḍas cry out, all the dust-goblins;
The goblins are not fit for battle, that is a great terror."

187-188. Therein, "of the demon generation" means of the generation reckoned as demons; the meaning is "of demon beings." "Kumbhaṇḍas" means demons with big bellies whose private parts are as large as a water-pot. "Dust-goblins" means goblins at the rubbish heap. "Nāla" means the goblins are not able for battle together with me. "That is a great terror" means whatever terror those demons, having assembled together, display, that great terror is merely a showing of a cause for fear to me, but I do not fear: this is the meaning.

Sakka, having put the demon to flight, having exhorted the Great Being, having said "Do not fear, great king, henceforth your protection is dependent on me," went to his own place.

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

The Commentary on the Ayakūṭa Birth Story is the seventh.

348. Commentary on the Arañña Jātaka

"Having come from the forest to the village" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the enticement by a fat girl. The story will become evident in the Cūḷanāradakassapa Jātaka.

In the past, when Brahmadaṭṭha was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family, having come of age, having learnt a craft at Takkaṣilā, when his wife had died, having taken his son, having gone forth in the going forth of sages, dwelling in the Himalayas, having placed his son at the hermitage, goes for the purpose of gathering various kinds of fruit. At that time, when thieves, having raided a borderland village, having seized plunder, were going, one girl, having escaped, having reached that hermitage, having enticed the hermit boy, having brought about the destruction of his morality, said "Come, let us go." "Let my

father come first; having seen him, I shall go." "If so, having seen him, come back" - having departed, she sat down on the road. The hermit boy, when his father had arrived, spoke the first verse -

- 189.** "Having come from the forest to the village, what morality, what practice should I,
Dear father, follow in a person? Tell me this when asked."

Therein, "having come from the forest to the village" means: dear father, I, having gone from here, from the forest, to the path of humans for the purpose of dwelling, having reached a dwelling village, what should I do?

Then his father, giving exhortation, spoke three verses -

190. "Whoever would trust you, dear son, and would accept your trust;
And is willing to listen and patient, associate with him, gone from here.
191. "One who has no wrong-doing by body, by speech, by mind;
As if established upon the breast, associate with him, gone from here.
192. "A person with turmeric-like passion, with a monkey's mind, lustful and passionless;
Such a one, dear son, do not associate with, even if there were no other human being."

190-192. Therein, "whoever would trust you" means whatever man would trust you, would not suspect you. "And would accept your trust" means whoever, having reached your trust being made in himself, without suspicion, would accept it. "Willing to listen" means whoever wishes to hear your words of trust. "Patient" means whoever forbears an offence committed by you. "Associate with him" means you should associate with and attend upon that man. "As if established upon the breast" means just as a legitimate son nourished having been established upon his breast, you too, having become like one with a son established upon the breast, should associate with such a man; this is the meaning.

"Turmeric-coloured" means an unsteady mind similar to turmeric colour. "Monkey-minded" means a monkey's mind due to its swift turning over. "One who lusts and is free from lust" means having the nature of lusting and becoming free from lust in just a moment. "Even if there were no other human being" means even if the entire surface of the Indian subcontinent were devoid of human beings due to the absence of a person free from bodily misconduct and so on, even so, dear son, do not associate with such a fickle-minded one; having searched the entire path of humans, you should associate only with one endowed with the virtues stated above; this is the meaning.

Having heard that, the hermit boy, having said "I, dear father, where shall I find a man endowed with these virtues? I shall not go; I shall dwell in your presence only," turned back. Then his father taught him the preliminary work on the circular meditation object. Both of them, not having fallen away from their meditative absorption, were heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the son and the girl were these very ones, but the father, the hermit, was myself."

The Commentary on the Arañña Birth Story is the eighth.

349. Commentary on the Sandhibheda Jātaka

"Indeed not in women is there similarity" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the training rule on divisive speech. At one time, it is said, the Teacher, having heard "The group of six monks engage in divisive speech," having had them summoned, having asked "Is it true that you, monks, engage in divisive speech among monks who are quarrelling, disputing, engaging in contention, and because of that unarisen quarrels arise and arisen quarrels lead to increase?" when it was said "True," having reproached those monks, having said "Monks, divisive speech is like the blow of a sharp spear; even firm trust is quickly destroyed by it; and one who, having taken it up, breaks the friendliness of others, is like a lion and a bull," 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 the crafts at Takkaṣilā, by the elapse of his father, exercised kingship righteously. At that time a certain cowherd, having looked after the cattle in the cow-sheds in the forest, while coming back, without observing one pregnant cow, left her behind and came. Trust arose between her and a certain lioness. Both of them, having become firm friends, wandered about together. At a later time the cow gave birth to a calf, and the lioness gave birth to a lion cub. Both of those young ones, having become firm friends through friendliness inherited from their families, wandered about together. Then a certain forester, having entered the forest, having seen their trust, having taken goods produced in the forest, having gone to Bārāṇasī, having given them to the king, when asked by the king "Have you, my dear, ever seen anything wonderful in the forest?" said "Sire, I do not see anything else, but I saw a lion and a bull, trusting each other, wandering about together." "When a third has arisen among them, there will be danger. When you see a third among them, then you should inform me." "Very well, Sire."

But when the forester had gone to Bārāṇasī, a certain jackal attended upon the lion and the bull. The forester, having gone to the forest, having seen that, thinking "I shall tell the king about the arisen state of the third," went to the city. The jackal thought "Apart from lion's meat and bull's meat, there is nothing I have not eaten before; having divided these two against each other, I shall eat their meat." He, saying "This one says thus about you, this one says thus about you," having divided both of them against each other, before long, having caused a quarrel, brought them to the point of death. The forester too, having gone, said to the king "A third has arisen among them, Sire." "Who is that?" "A jackal, Sire." The king, having said "He will divide both friends and have them killed; we shall arrive at the time of their death," having ascended a chariot, going with the forester as guide, arrived when they, having quarrelled with each other, had reached the destruction of life. The jackal, however, full of mirth, at one time eats the lion's meat, at one time eats the

bull's meat. The king, having seen both of them having reached the destruction of life, while standing right there on the chariot, conversing with the charioteer, spoke these verses -

193. "Indeed not in women is there similarity, nor in food, charioteer;
Then of this breaker of alliances, see how well thought out.
194. "Like a sharp sword in meat, divisive speech turns about;
Where the lowest of beasts devour both the bull and the lion.
195. "He sleeps this sleep, which you see, charioteer;
Whoever heeds the speech of a breaker of alliances, of a slanderer.
196. "Those people prosper in happiness, like men who have gone to heaven;
Who do not heed the speech of a breaker of alliances, O charioteer."

193-196. Therein, "indeed not in women" means my dear charioteer, for these two persons there is indeed not similarity in women, nor in food. For the lion associates with one female, the bull with another; the lion eats one food, the bull another - this is the meaning. "Then of this" means even though there is no cause for dispute thus, then see how well thought out is the scheme of this wicked jackal, a breaker of the alliance of friends, who, having thought "I shall eat the meat of both," kills them - the intention is that it is well thought out indeed. "Where" means where that divisive speech is turning about. It explains that jackals, the lowest of beasts, eat both the bull and the lion; that divisive speech turns about cutting the state of friendship just like a sharp sword in meat.

"This which you see" means my dear charioteer, this which you see, the death-sleep of these two; it shows that any other person too who heeds, who takes up the divisive speech of a slanderer, a breaker of alliances, he sleeps this sleep, he dies just so.

"They gain happiness" means they find, they obtain happiness. "Men as if gone to heaven" means they find happiness like men gone to heaven, endowed with divine possessions. "They do not heed" means they do not accept it as essential; but having heard such speech, having challenged it, having reminded each other, without breaking friendliness, they remain just as before.

The king, having spoken these verses, having had the mane, hide, claws, and fangs of the lion taken, went to the city itself.

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

The Commentary on the Sandhibheda Birth Story is the ninth.

350. The Commentary on the Devatāpañha Jātaka

"He strikes with hands and feet" - this question of the deity will become evident in the Umaṅga Jātaka.

The commentary on the Devatāpañha Jātaka is the tenth.

The Cūḷakuṇḍala Chapter is the fifth.

Kāliṅga and Assāroha, Ekarājā and Daddara;
Sīlavīmaṃsa, Sujāta, Palāsa, Sakuṇa, Chava;
And Seyya - ten Jātakas.

Pucimanda and Kassapa, Khantivādī, Lohakumbhī;
Sabbamaṃsalābhī, Sasa, Matārodana, Kaṇaverā;
Tittira, Succaja - ten.

Kuṭidūsa, Duddabhāya, Brahmadatta, Cammasāṭaka;
Godharājā and Kakkāru, Kākavatī, Nanu, Sociya;
Kāḷabāhu, Sīlavīmaṃsa - ten.

Kokālika, Rathalaṭṭhi, Pakka, Godha, Rājovāda;
Jambuka, Brahāchatta, and Piṭha, Thusa, and Bāveru;
Visayhaseṭṭhi - tenfold.

Kinnarī, Vānara, Kuntinī, Ambahārī, Gajakumbha;
Kesava, Āyakūṭa, Arañña, Sandhibheda, Devatāpañha.

The summary of the chapters:

Kāliṅga, Pucimanda, and Hut-defiler, Cuckoo;
The Cūḷakuṇāla chapter - five chapters in the fourth;
There are fifty Jātakas.

The commentary on the Book of Fours is concluded.



ABOUT THIS TRANSLATION

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

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