

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)

5. The Book of the Fives (5. Pañcakanipāto)



PaliVerse

5. The Collection of Minor Texts

14. Commentary on the Book of Birth Stories-1

5. The Book of the Fives

1. The Chapter on the Jewelled Earring

351. Commentary on the Maṇikuṇḍala Jātaka

"Having lost chariot and horses and jewelled earrings" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a corrupt minister who accomplished everything in the inner palace of the king of Kosala. The story has been explained in detail below. But here the Bodhisatta was the king of Bārāṇasī. The corrupt minister, having brought the king of Kosala, having had him seize the kingdom of Kāśī, having had the king of Bārāṇasī bound, had him thrown into prison. The king, having produced meditative absorption, sat cross-legged in the sky; a burning fever arose in the body of the thief-king. He, having approached the king of Bārāṇasī, spoke the first verse -

1. "Having lost chariot and horses and jewelled earrings, and sons and wife likewise having lost;
In all possessions without remainder, why do you not grieve in time of sorrow?"

Therein, "having lost chariot and horses and jewelled earrings" means great king, you have lost chariot and horses and jewelled earrings. "Having lost chariots and jewelled earrings" is also a reading. "Without remainder" means without anything left.

Having heard that, the Bodhisatta spoke these two verses -

2. "Wealth abandons a mortal first, or the mortal gives them up even earlier;
Non-eternal are the wealthy, O lover of sensual pleasures, therefore I do not grieve in time of sorrow.
3. "The moon rises, waxes and wanes, the sun, having heated, goes to its setting;
The worldly adversities are known by me, O enemy, therefore I do not grieve in time of sorrow."

2-3. Therein, "wealth abandons a mortal first" means wealth abandons a mortal first, from the very first, or the mortal gives up that wealth even earlier. "O lover of sensual pleasures" - he addresses the bandit king. Hey, O lover of sensual pleasures desiring sensual pleasures, the wealthy in the world are indeed non-eternal; either when wealth is lost they become without wealth while still living, or having abandoned wealth they themselves perish; therefore I do not grieve even in the time of sorrow of the public - this is the meaning. "The worldly adversities are known by me, O enemy" - he addresses the bandit king. Hey, O enemy, the worldly adversities beginning with material gain, loss, fame, and disgrace are known by me. For just as the moon rises and waxes and again wanes, and just as the sun, dispelling darkness, having heated

with a great light, again in the evening goes to its setting, goes to its end, is not seen, just so wealth arises and perishes; therein what use is sorrow? Therefore I do not grieve - this is the meaning.

Thus the Great Being, having expounded the Teaching to the bandit king, now censuring that very thief, said -

4. "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.
5. "A warrior should act considerately, a lord of the land not inconsiderately;
For a king who acts considerately, fame and renown increase."

4-5. But these two verses have been explained in detail below itself. The thief-king, having asked forgiveness from the Bodhisatta, having had him accept the kingdom, went to his own country itself.

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

The commentary on the Maṇikuṇḍala Jātaka is the first.

352. Commentary on the Sujāta Jātaka

"Why, as if in a hurry" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to a householder whose father had died. It is said that he, when his father had died, goes about lamenting, and is unable to dispel his sorrow. Then the Teacher, having seen his decisive support for the fruition of stream-entry, having walked for almsfood in Sāvattthī, having taken an attendant monk, having gone to his house, seated on the prepared seat, having said to him who had paid homage and was seated "What is this, lay follower, do you grieve?" when it was said "Yes, venerable sir," having said "Friend, the wise ones of old, having heard the word of wise persons, when their father had died, did not grieve," 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 householder's home; they gave him the name "Prince Sujāta." When he had come of age, his grandfather died. Then his father, from the time of his father's death, given over to sorrow, having gone to the cremation ground, having brought the bones from the cremation ground, having made an earthen stupa in his own park, having deposited them there, at every occasion he went, having venerated the stupa with flowers, going around the shrine, he laments; he neither bathes, nor anoints himself, nor eats, nor attends to his business activities. Having seen that, the Bodhisatta, thinking "My father, from the time of my grandfather's death, goes about overcome by sorrow; but apart from me, no one else is able to convince him; I shall make him free from sorrow by a means," having seen a dead bull outside the village, having brought grass and drinking water and having placed them before it, said "Eat, eat, drink, drink." Those who came one after another, having seen him, say "Dear Sujāta, are you mad? You give grass and water to a dead bull." He does not reply

anything. Then, having gone to his father's presence, they said "Your son has gone mad; he is giving grass and water to a dead bull." Having heard that, the householder's sorrow for his father departed, and sorrow for his son was established. He, having come quickly, having said "Are you not, dear Sujāta, wise? For what reason did you give grass and water to a dead bull?" spoke two verses -

6. "Why, as if in a hurry, having mowed green grass,
Do you prattle 'Eat, eat!' to an old bull whose life has departed?
7. "For indeed not by food or drink, will a dead bull rise up;
And you talk hollow nonsense, just as a fool would."

6-7. Therein, "as if in a hurry" means having become as if speedy. "Having mowed" means having cut. "You prattle" means you talk nonsense. "An old bull whose life has departed" means an aged bull whose life has gone. In "just as" (yathā taṃ), here "taṃ" is merely a particle. Just as a fool lacking wisdom would talk nonsense, so you prattle hollow nonsense.

Then the Bodhisatta spoke two verses -

8. "The head remains just so, and hands and feet and tail;
The ears remain just so, methinks the bull should rise up.
9. "The grandfather's head, and hands and feet are not seen;
Crying at a clay stupa, are you not yourself the fool?"

8-9. Therein, "just so" means just as it was formerly, so it remains. "Methinks" means because these head and so on remain just so, I think this bull should rise up. "The grandfather's head" means but the grandfather's head and hands and feet are not seen. "The back and feet are not seen" is also a reading. "Are you not yourself the fool" means I, seeing the head and so on, act thus; but you see nothing, having brought the bones from the cremation place, having made a clay stupa, you lament. Thus in comparison with me, a hundredfold, a thousandfold, a hundred-thousandfold, are you not yourself the fool? Activities that are subject to breaking break up; what lamentation is there for that?

Having heard that, the Bodhisatta's father, having thought "My son is wise, he knows the duties of this world and the world beyond; he did this deed for the purpose of convincing me," having said "Dear Sujāta, wise one, 'all activities are impermanent' - this is known by me; henceforth I shall not grieve; one should indeed be such a son capable of removing a father's sorrow," offering praise to his son, said -

10. "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.
11. "He has indeed drawn out my dart, which was lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my father.
12. "I have had the dart pulled out, free from sorrow, undisturbed;
I do not grieve, I do not weep, having heard you, young man.
13. "Thus do the wise act, those who are compassionate;

They turn one away from sorrow, as Sujāta did his father."

10-13. Therein, "extinguished" means he extinguished. "Anguish" means the disturbance of sorrow. "As Sujāta did his father" means just as my son Sujāta turned me, being his father, away from sorrow through his own wisdom, so too others who are wise turn one away 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 Sujāta was myself.

The commentary on the Sujāta Jātaka is the second.

353. Commentary on the Venasākhā Jātaka

"This is not to be permanent" - this the Teacher spoke while dwelling among the Bhaggas in dependence on Saṃsumāragira in the Bhesakaḷā Grove, referring to Prince Bodhi. The one named Prince Bodhi, the son of King Udena, at that time dwelling at Saṃsumāragira, having summoned a certain carpenter with a pure craft, having made it incomparable to those of other kings, had a mansion named Kokanada built. And having had it built, being miserly thinking "This carpenter might build such a mansion for another king too," he had his eyes torn out. Therefore the fact that his eyes had been torn out became well-known in the community of monks. Therefore the monks raised up a discussion in the Teaching hall: "Friends, Prince Bodhi, it is said, had the eyes of such a carpenter torn out; alas, he is hard, harsh, and violent." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "Not only now, monks; in the past too this one was hard, harsh, and violent. And not only now; in the past too this one, having had the eyes of a thousand warriors torn out, having killed them, had an oblation made with their flesh" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a world-famed teacher at Takkaṣilā. Warrior youths and brahmin youths from across the surface of Jambudīpa learnt crafts in his very presence. The son of the king of Bārāṇasī, named Prince Brahmadatta, learnt the three Vedas in his presence. He, however, was by nature too hard, harsh, and violent. The Bodhisatta, having known by means of the science of bodily marks his nature of being hard, harsh, and violent, exhorting him saying "Dear son, you are hard, harsh, and violent; sovereignty obtained through harshness is not long-lasting; he, when sovereignty is destroyed, like one with a broken ship in the ocean, does not obtain a support; therefore do not be of such a nature" - spoke two verses -

14. "This is not to be permanent, Brahmadatta, security, plenty of food, and pleasantness in the body;
When benefit has passed, do not be bewildered, like one with a broken raft in the middle of the ocean.
15. "Whatever a person does, that he sees in himself;
The doer of good reaps good, the doer of evil reaps evil;
Whatever kind of seed one sows, that kind of fruit one reaps."

14-15. Therein, "and pleasantness in the body" means: dear son Brahmadata, whatever this security or plenty of food or whatever this pleasantness in the body, all this does not exist permanently, at all times, for these beings; but this, being impermanent, is subject to disappearance. "When benefit has passed" means: you, by way of impermanence, when sovereignty has disappeared, at the passing of one's own benefit, just as a human being with a broken raft, with a broken boat, in the middle of the ocean, not obtaining a support, is bewildered, thus do not be bewildered. "He sees those in himself" means: experiencing the result of those actions, he is said to see those in himself.

He, having paid homage to the teacher, having gone to Bārāṇasī, having shown his craft to his father, having been established in the viceroyalty, by the elapse of his father, attained the kingdom. He had a chaplain named Piṅgiya, hard, harsh, and violent. He, out of greed for fame, thought "What if I, by means of this king, were to have all the kings in the whole of Jambudīpa seized; thus this one will become the sole king, and I too will become the sole chaplain." He caused that king to accept his own talk. The king, having gone forth from the city with a great army, having besieged the city of one king, seized that king. By this method, having taken the kingdom over the whole of Jambudīpa, surrounded by a thousand kings, he went thinking "I shall take the kingdom in Takkaṣilā." The Bodhisatta, having repaired the city, made it not to be violated by others.

The king of Bārāṇasī, on the bank of the river Ganges, at the root of a great banyan tree, having had a screen set up around, having had a canopy made above, having prepared a bed, took up residence. He, having taken a thousand kings across the surface of Jambudīpa, even though fighting, being unable to take Takkaṣilā, asked his own chaplain "Teacher, we, even having come together with this many kings, are not able to take Takkaṣilā; what indeed should be done?" "Great king, having plucked out the eyes of the thousand kings, having killed them, having split open their bellies, having taken the five sweet meats, having made an oblation to the deity dwelling in this banyan tree, having encircled the tree with the coils of intestines, let us make blood five-finger marks; thus victory will be ours quickly indeed." The king, having assented "Very well," having placed strong wrestlers inside the screen, having had each king summoned one by one, having rendered them unconscious by squeezing, having plucked out their eyes, having killed them, having taken the meat, having had the carcasses carried away in the Ganges, having had the oblation performed in the aforesaid manner, having had the oblation drum beaten, went to battle.

Then from the watchtower one demon, having come, having plucked out his right eye, departed; then a great pain arose in him. He, overcome by pain, having come, lay down on his back on the prepared seat at the root of the banyan tree. At that moment, one vulture, having taken a bone with a sharp point, seated on the treetop, having eaten the meat, let go of the bone; the point of the bone, having come, having fallen like an iron stake upon the king's left eye, destroyed the eye. At that moment he observed the Bodhisatta's word. He, having said "Our teacher, speaking thus 'These beings experience result in accordance with their actions, just as fruit in accordance with the seed' - having seen this, he spoke, methinks," lamenting, spoke two verses -

16. "This is that teacher's word, which Pārāsariya spoke;

'Do not do evil, which done, afterwards torments you.'

17. "This is indeed that Piṅgiya, the basket-maker's son, under which I had a thousand warriors killed;
Adorned, anointed with the essence of sandalwood, that very suffering has returned to me."

16-17. Therein, "this is that teacher's word" means this is that teacher's saying. "Pārāsariya" means he praises him by his clan name. "Afterwards done" means whatever evil was done by you, afterwards that would torment and weary you - he gave the exhortation "do not do that" - but I did not heed his word. "This very" means he laments while pointing to the banyan tree. "Venasākha" means with spreading branches. "In which I had slain" means in which tree I killed a thousand warriors. "Adorned, anointed with the essence of sandalwood" means those warriors adorned with royal ornaments, anointed with the essence of red sandalwood, where I had them slain - he explains that this very tree is now unable to provide any protection for me. "That very suffering" means whatever suffering of eye-gouging was inflicted by me upon others, this has returned to me in the same way; now our teacher's word has reached its summit - thus he laments.

He, thus lamenting, having recollected the queen-consort -

- 18.** "And she, dark-skinned, with body anointed with sandalwood, risen like a young shoot of the drumstick tree;
Without seeing Ubbarī, I shall die, that will be more painful for me than this."

He spoke a verse -

Its meaning is - My wife, golden-dark Ubbarī, just as a straight, risen branch of the drumstick tree, stirred by a gentle breeze, trembling, looks beautiful, so she, displaying womanly grace, looks beautiful. Now, because of the destruction of my eyes, I shall die without even seeing Ubbarī. That not-seeing of her will be more painful for me than the suffering of death here.

He, while thus lamenting, having died, was reborn in hell. Neither was the chaplain, greedy for sovereignty, able to provide him protection, nor his own sovereignty. At the very moment of his death, the army, having broken up, fled.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the king of Bārāṇasī was Prince Bodhi, Piṅgiya was Devadatta, but the world-famed teacher was myself."

The commentary on the Venasākha Jātaka is the third.

354. Commentary on the Uruga Jātaka

"Just as a snake, its worn-out skin": the Teacher, while dwelling at Jeta's Grove, spoke this referring to a householder whose son had died. The story, however, is similar to the story of the dead wife and the dead father. Here too, in the same way, the Teacher, having gone to his dwelling, when he had come, paid homage, and was seated, having asked "What is this, friend, do you grieve?" when it was said "Yes, venerable sir, I have been grieving ever since the time of my son's death," having

said "Friend, what is subject to breaking by nature breaks, what is subject to loss by nature perishes; and that indeed not in just one family, nor in just one village; rather, in immeasurable world-systems, in the three existences, there is nothing whatsoever that is not subject to death; not even a single activity able to remain in that very state is eternal; all beings are subject to death, all activities are subject to breaking; even the wise of old, when their son had died, did not grieve, thinking 'What is subject to death has died, what is subject to loss has perished,'" 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 village outside the city gates of Bārāṇasī, having established a household, earned his living by farming. He had two children, namely a son and a daughter. He, having brought a girl from a family of equal standing for his son who had come of age, gave her to him; thus together with the female slave they were six persons - the Bodhisatta, the wife, the son, the daughter, the daughter-in-law, and the female slave. They were united, being joyful, dwelling in dear companionship. The Bodhisatta gives this exhortation to the remaining five: "You should give gifts according to whatever you have obtained as a regular practice, observe morality, perform the Observance practice, develop recollection of death, consider your own nature of death; for the death of these beings is certain, life is uncertain, all activities are impermanent, subject only to elimination and passing away; by night and by day be diligent." They, having accepted the exhortation saying "Good," being diligent, develop recollection of death.

Then one day the Bodhisatta, having gone to the field together with his son, ploughs. The son, having collected the rubbish, burns it. Not far from there, in a certain ant-hill, there was a venomous snake. The smoke struck its eyes. It, angered, having come out, thinking "In dependence on this one there is danger for me," sinking in its four fangs, bit him; he, having turned over, fell down. The Bodhisatta, having turned around, having seen him fallen, having halted the oxen, having gone, having known the state of his death, having lifted him up, having laid him down at the foot of a certain tree, having covered him, neither cried nor lamented - "What is subject to breaking has broken, what is subject to death has died, all activities are impermanent, having death as their result" - having observed only the nature of impermanence, he ploughed. He, having seen a certain neighbouring man going near the field, having asked "Dear son, are you going home?" when it was said "Yes," said "If so, having gone to our house too, you should say to the brahmin woman: 'Today, it seems, without bringing a meal for two as before, you should bring food for one only; and before, the female slave alone brings the food, but today all four persons should come dressed in clean garments, with scents and flowers in hand.'" He, having said "Very well," having gone, told the brahmin woman in the same way. "By whom, dear son, was this message given to you?" "By the brahmin, lady." She understood "My son has died." There was not even a trembling for her. Thus, with a well-developed mind, dressed in clean garments, with scents and flowers in hand, having had the female slave bring the food, she went to the field together with the rest. There was neither crying nor lamentation from even a single one.

The Bodhisatta, having sat down in the very shadow where his son lay, ate. At the end of the meal, all of them, having gathered firewood, having placed him on the funeral pyre, having venerated with scents and flowers, cremated him. And not even a single drop of tears was there for any one of them; all of them were ones who had well-developed mindfulness of death. Through the power of their morality, Sakka's seat showed signs of heat. He, reflecting "Who now wishes to dislodge me from my position?" having known the heat to be due to the power of their virtue, having become one with a gladdened mind, thinking "It is fitting for me to go to their presence, having caused a lion's roar to be roared, and at the conclusion of the lion's roar, having made their dwelling full of the seven precious things, to come back," having gone there with speed, standing beside the cremation ground, said "Dear son, what are you doing?" "We are cremating a human being, master." "You are not cremating a human being; rather, having killed a deer, you are cooking it, I think." "There is not that, master; we are cremating a human being indeed." "If so, he must have been an enemy to you." Then the Bodhisatta said to him: "He is our legitimate son, master, not an enemy." "If so, he must have been a son unpleasant to you?" "A very much dear son, master." "Then why do you not weep?" He, explaining the reason for not weeping, spoke the first verse -

19. "Just as a snake goes, leaving behind its worn-out skin;
So too when the body is useless, when the departed one has died.
20. "The one burning does not know the lamentation of relatives;
Therefore I do not grieve for this, he has gone to whatever destination is his."

19-20. Therein, "its own body" means one's own body. "Useless" means devoid of enjoyment due to the absence of the life faculty. "The departed one" means one who has gone to the world beyond. "Has died" means having made the time, the meaning is dead. This is what is meant - Master, just as a snake, having cut off its worn-out skin, without looking back, without concern, having abandoned it, would go, so too he goes having abandoned his own body; when his body is thus devoid of the life faculty, thus useless, and when that son of mine is departed, gone again to the world beyond, having made the time of death, standing thus, what use is there of compassion or of lamentation? For this one, just as one being burnt having been pierced with stakes does not know pleasure and pain, so too he does not know the lamentation of relatives; for this reason I do not grieve for this. Whatever is his own destination, to that he has gone.

Sakka, having heard the Bodhisatta's word, asked the brahmin woman "Mother, what was he to you?" "Having carried him in the womb for ten months, having given him mother's milk, having set his hands and feet in place, he was my son who was brought up, master." "Mother, the father at least, being a man, may not weep; but a mother's heart is soft - why do you not weep?" She, explaining the reason for not weeping -

21. "Uninvited he came from there, not permitted he went from here;
As he came, so he went, what lamentation is there for that?
22. "The one burning does not know the lamentation of relatives;
Therefore I do not grieve for this, he has gone to whatever destination is his."

spoke a pair of verses -

21-22. Therein, "uninvited" means this one, dear, came uninvited, unrequested by me from the world beyond. "Came" means he came to our house. "From here" means even while going from here, from the human world, he went without being permitted by me. "As he came" means even while coming, just as he came of his own preference, even while going he went in the same way. "Therein" means what lamentation is there in that going of his from here? "The one burning" - the verse should be understood according to the method stated.

Sakka, having heard the brahmin woman's talk, asked his sister: "Mother, what was he to you?" "He was my brother, master." "Mother, sisters are by nature affectionate towards brothers; why do you not weep?" She, explaining the reason for not weeping -

23. "If I were to weep, I would become emaciated, what fruit would there be for me in that;
For relatives, friends and companions, there would only be more discontent.

24. The one burning does not know the lamentation of relatives;
Therefore I do not grieve for this, he has gone to whatever destination is his."

spoke a pair of verses -

23-24. Therein, "if" means if I were to weep when my brother has died, I would be of emaciated body. But it shows that there is no growth for my brother on that account. "For me in that" means what fruit, what benefit would there be for me who is weeping. It explains that my decline, however, becomes evident. "For relatives, friends and companions" means for relatives, friends and well-wishers. Or this itself is the reading. "More" means those who are our relatives and friends and well-wishers, for them there would be much exceeding discontent.

Sakka, having heard the sister's discourse, asked his wife "Mother, what was he to you?" "He was my husband, my lord." "Women, when their husband has died, become widows and destitute; why do you not weep?" She too, explaining the reason for not weeping -

25. "Just as a child cries for the moon as it goes;
Such is this, whoever bewails the departed.

26. "The one burning does not know the lamentation of relatives;
Therefore I do not grieve for this, he has gone to whatever destination is his."

spoke a pair of verses -

25-26. Its meaning is - just as a foolish child, not knowing what is proper and improper, what can and cannot be obtained, anywhere whatsoever, seated on his mother's lap, having seen the full moon going through the sky on the full moon day, cries again and again "Mother, give me the moon, mother, give me the moon," such is this accomplishment, such is the result - that weeping of one who bewails the

departed who has died. And even more foolish than this. Why? For he cries for the moon which is existing, but my husband, having died, now not existing, even being burnt having been pierced with stakes, does not know anything.

Sakka, having heard the words of his wife, asked the female slave "Mother, what was he to you?" "He was my master, sir." "Surely you must have been oppressed, beaten, and used by him; therefore you do not weep thinking 'I am well released'?" "Master, do not say so; this is not befitting of him. My master's son was accomplished in patience, friendliness, and compassion; he was like a son brought up on my breast." "Then why do you not weep?" She too, explaining the reason for not weeping -

27. "Just as a water-pot, broken, cannot be joined together again;
Such is this, whoever bewails the departed.

28. "The one burning does not know the lamentation of relatives;
Therefore I do not grieve for this, he has gone to whatever destination is his."

spoke a pair of verses -

27-28. Its meaning is - just as a water-pot, while being lifted up, having fallen down, broken into seven pieces, even if one were to place those fragments in order and arrange them, it is not possible to restore it to its original state, for one who bewails the departed, his bewailing too is of just such a result, because of the impossibility of making the dead one live again; or by the supernormal power of one possessing supernormal power, it might be possible to arrange a broken pot and fill it with water, but one who has died cannot be restored to the original state even by the power of supernormal power. The other verse is of the meaning already stated.

Sakka, having heard the talk on the Teaching of all of them and being pleased, having given them exhortation saying "The recollection of death has been developed by you who are diligent; henceforth do not do work with your own hands; I, Sakka, the king of gods, I shall make immeasurable seven kinds of precious things in your house; you give gifts, observe morality, perform the Observance practice, be diligent," having made unlimited wealth in their house, departed.

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 female slave was Khujjuttarā, the daughter was Uppalavaṇṇā, the son was Rāhula, the mother was Khemā, but the brahmin was myself.

The Commentary on the Uraga Jātaka is the fourth.

355. Commentary on the Ghaṭṭa Jātaka

"Others grieve and weep" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to one minister of the king of Kosala. The story is just similar to the one told below. But here the king, having given great fame to a minister who was helpful to him, having taken up the talk of those who caused dissension, having had him bound, put him into prison. He, while seated right there, produced the path of stream-entry. The king, having observed his virtues, had him released. He, having taken garlands of scent, having gone to the Teacher's presence, having paid homage, sat down. Then

the Teacher, having asked him "Harm has arisen for you, it seems," when it was said "Yes, venerable sir, but through that harm benefit has come to me; the path of stream-entry has been produced," having said "Indeed, lay follower, not only you brought benefit out of harm; the wise ones of old too brought it," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the womb of his queen-consort; they gave him the name "Prince Ghaṭa." He, at a later time, having learnt a craft at Takkaṣilā, exercised kingship righteously. One minister in his inner palace was treacherous. He, having known that as evident, banished him from the country. At that time a king named Dhaṅka exercised kingship in Sāvattthī. He, having gone to his presence, having attended upon him, having made him accept his word by the method stated below, had him seize the kingdom of Bārāṇasī. He too, having taken the kingdom, having had the Bodhisatta bound with fetters, put him into prison. The Bodhisatta, having produced meditative absorption, sat cross-legged in the sky; a burning fever arose in the body of Dhaṅka. He, having gone, having seen the Bodhisatta's face resplendent like a golden mirror and a fully opened lotus, asking the Bodhisatta, spoke the first verse -

- 29.** "Others grieve and weep, others are people with tearful faces;
Your facial complexion is serene, why do you not grieve, Ghaṭa?"

Therein, "others" means the remaining people, setting him aside.

Then the Bodhisatta, explaining the reason for not grieving, spoke four verses to him -

30. "Sorrow does not bring back the past, nor does it bring happiness in the future;
Therefore, crow, I do not grieve, there is no companionship in sorrow.
31. "Grieving, one becomes pale and lean, and food is not pleasing to him;
Enemies become glad, for one pierced by a dart, being transformed.
32. "Whether in a village or in the wilderness, in a low place or on high ground;
Misfortune will not come to me standing there, thus I have seen the state.
33. "For one whose self alone is not sufficient, a bringer of all sensual pleasures;
Even the whole earth will not bring happiness to him."

30-33. Therein, "nābbhatītaḥaro" means "nābbhatītāhāro," or this itself is the reading. Sorrow does not bring back again what is past, gone beyond, ceased, and passed away. "Companionship" means friendship. Neither by bringing back the past nor by bringing the future does sorrow become a companion to anyone; for this reason too he says "I do not grieve." "Socanti" means grieving. "Of one pierced by a dart, being transformed" means of one pierced by the dart of sorrow, being struck by that very thing, enemies become glad, thinking "Indeed the back of our adversary has been seen" - this is the meaning.

"Misfortune will not come to me standing there" means my dear King Dhaṅka, in these villages and so on, wherever I may be standing, disaster rooted in sorrow, such as the condition of being pale and emaciated and so on, will not come to me. "Thus

having seen the state" means just as that disaster does not come, thus the state of meditative absorption has been seen by me. Some say "the state of the eight worldly phenomena" as well. But in the Pāḷi text "na mattaṃ nāgamissatī" is written; that is not found in the commentary. In the concluding verse, in the sense of wished for and desired, he brings the flavour of all sensual pleasures reckoned as the happiness of meditative absorption, thus he is "a bringer of all sensual pleasures." This is what is meant - For whatever king, having abandoned other companions, whose self alone is not sufficient as a bringer of all sensual pleasures, who is unable to bring all the flavour of sensual pleasure reckoned as the happiness of meditative absorption, even the whole earth will not bring happiness to that king. For one afflicted by sensual desire there is no happiness; but whoever is able to bring the happiness of meditative absorption free from the disturbance of mental defilements, that king is happy. But for the reading "yassatthā nālameko" in this verse, its meaning is not apparent.

Thus the crow, having heard these four verses, having asked forgiveness from the Bodhisatta, having had him accept the kingdom, departed. The Bodhisatta too, having handed back the kingdom to the ministers, having gone to the Himalayan region, having gone forth in the going forth of sages, with his meditative absorption not fallen away, was one heading for the Brahma world.

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

The commentary on the Ghaṭa Jātaka is the fifth.

356. Commentary on the Koraṇḍiya Jātaka

"One in the forest" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the General of the Teaching. The Elder, it is said, to those immoral ones who came and came - deer-hunters, fishermen, and so on - to each and every one he met, saying "Take morality, take morality," he gave morality. They, out of respect for the Elder, being unable to refuse his word, took morality, but having taken it they did not observe it; they carried on doing their own work. The Elder, having addressed his co-resident pupils, said "Friends, these people took morality in my presence, but having taken it they do not observe it." "Venerable sir, you give morality to those against their wishes; they, being unable to refuse your word, take it. Henceforth do not give morality to those of such a kind." The Elder was displeased. Having heard that incident, the monks raised up a discussion in the Teaching hall - "Friends, the Elder Sāriputta, it is said, gives morality to each and every one he meets." 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 gave morality to each and every one he met, even to those who did not ask," 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, was the chief pupil named Koraṇḍiya of a world-famed teacher at Takkaṣilā. At that time that teacher, to everyone he met - fishermen and so on - even those not requesting, would give morality saying "Take morality, take morality." They, even having taken it, did not observe it. The teacher reported that matter to his pupils. The pupils said "Venerable

sir, you give morality to those against their wishes, therefore they break it. From now on you should give only to those who request, not to those who do not request." He was remorseful, yet even so he kept giving morality to everyone he met.

Then one day people, having come from a certain village, invited the teacher for the purpose of a brahmin recitation ceremony. He, having summoned the young man Koraṇḍiya, sent him saying "Dear son, I am not going. You, having taken these five hundred young men, having gone there, having received the recitations, bring back the share given to us." He, having gone, while returning, having seen a certain grotto on the way, thought "Our teacher gives morality to everyone he meets, even those not requesting. From now on, just as he gives only to those requesting, so I shall make him do." He, while those young men were comfortably seated, having risen, having lifted up very large rocks, threw them into the grotto, and kept throwing again and again. Then those young men, having risen, said to him "Teacher, what are you doing?" He said nothing. They, having gone quickly, reported to the teacher. The teacher, having come, conversing with him, spoke the first verse -

- 34.** "Alone in the forest, in a mountain grotto, having raised up again and again,
you offer a stone;
Again and again, appearing to be in a hurry, Koraṇḍiya, what now is your
purpose here?"

Therein, "what now is your purpose here" means what now is your purpose here in the grotto with the throwing of stones.

He, having heard his word, wishing to awaken the teacher, spoke the second verse -

- 35.** "For I shall make this ocean-bounded earth level, just like the palm of a hand;
Having scattered the plateaus and the mountains, therefore I throw a stone
into the cavern."

Therein, "for I this" means for I this great earth. "Ocean-bounded" means bounded on four sides, frequented by oceans. "Just like the palm of a hand" means I shall make it level like the palm of the hand. "Having scattered" means having scattered. "The plateaus and the mountains" means the earthen mountains and the stone mountains.

Having heard that, the brahmin spoke the third verse -

- 36.** "This earth does not deserve to be made level like the palm of a hand, one
human being alone is not able to do it;
I think, desiring to fill just this one cavern, Koraṇḍiya, you will leave the world
of the living."

Therein, "one alone is not able to do it" explains that one alone is not able to do it. "I think, desiring to fill just this one cavern" means: I think, let the earth be; striving for the purpose of filling just this one cavern, seeking stones, considering the means - you will leave, will give up, this world of the living, you will die: this is the meaning.

Having heard that, the young man spoke the fourth verse -

- 37.** "If this one alone, one human being, is not able to make the earth level;

Just so you, Brahmā, these human beings of different views, you will not lead them."

Its meaning is - if this one human being is not able, not capable of making this earth, the bearer of beings, level, just so you will not lead these immoral human beings of different views; saying thus "Take morality, take morality," you will not bring them under your own control, for only wise persons censure the killing of living beings as "unwholesome." But here those who perceive as wholesome such as those who liberate from the round of rebirths and so on, how will you bring them under your control? Therefore, without giving morality to everyone you meet, give only to those who request.

Having heard that, the teacher, having known his own defeated state, thinking "Koraṇḍiya speaks properly; now I shall not do such a thing," spoke the fifth verse -

38. "In brief form, venerable sir, you declared this meaning to me, Koraṇḍiya, thus; Just as the earth cannot be made level by a human being, so are human beings."

Therein, "samāya" means "level" (sama) + "this" (aya). Thus the teacher made praise of the young man, and he too, having awakened him, led him to his own house.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the brahmin was Sāriputta, but the young man Koraṇḍiya was myself."

The commentary on the Koraṇḍiya Jātaka is the sixth.

357. The Commentary on the Laṭukikā Jātaka

"I pay homage to you, elephant sixty years old" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta. For on one day, monks raised up a discussion in the Teaching hall: "Friends, Devadatta is hard, harsh, and violent; he has not even a measure of compassion towards beings." 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 merciless indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the elephant womb, having come of age, pleasing, having a large body, with a retinue of eighty thousand elephants, having become a leader of the herd, lived in a region of the Himalayas. At that time a certain Indian quail, a little bird, laid eggs in the roaming place of the elephants; those, having matured and broken open, bird chicks came forth. While those, with wings not yet grown, were unable to fly up, the Great Being, surrounded by eighty thousand elephants, walking about for his food resort, reached that region. Having seen him, the Indian quail thought: "This king of elephants will crush and kill my young ones. Come, let me request of him righteous protection for the sake of the safety of my little ones." She, having brought both wings together, having stood before him, spoke the first verse -

39. "I pay homage to you, elephant sixty years old, forest dweller, leader of the herd, famous;
With my wings I make a salutation to you, do not kill my little children, the

weak one."

Therein, "sixty years old" means the strength of years at the time of sixty years. "Famous" means accomplished with retinue. "With my wings I make a salutation to you" means the meaning is I make a salutation with joined palms to you with my wings.

The Great Being, having said "Do not worry, little quail, I shall protect your little ones," having stood over the bird chicks, when the eighty thousand elephants had gone, having addressed the quail, having said "Little quail, behind us one solitary elephant comes; he will not heed our word; when he has come, having entreated him too, you should ensure the safety of your little ones," departed. She too, having gone out to meet him, having made a salutation with joined palms with both wings, spoke the second verse -

40. "I pay homage to you, elephant, solitary wandering ascetic, forest dweller, roaming the mountain plateaus;
With my wings I make a salutation to you, do not kill my little children, the weak one."

Therein, "roaming the mountain plateaus" means one who takes food on compact rock mountains and earthen mountains.

He, having heard her words, spoke the third verse -

41. "I will destroy your little ones, quail, what will you do to me, you are weak;
Even a hundred thousand such as you, I could crush with my left foot."

Therein, "I will destroy your" means: "Why did you place your little ones on my walking path? Since you placed them, therefore I will destroy your little ones" - thus he says. "What will you do to me" means: you, weak one, what will you do to me, one of great strength? "I could crush" means: I could crush even a hundred thousand of such Indian quails with my left foot; as for the right foot, there is not even talk of it.

And having said thus, he, having crushed her little ones with his foot, having washed them away with urine, departed while trumpeting. The Indian quail, having hidden on a tree branch, threatening him, spoke the fourth verse: "Now for the time being, elephant, you go trumpeting; in just a few days you will see my deed. You do not know the greatness of the power of knowledge over the power of the body. So be it, I shall make you know" -

42. "Not indeed everywhere is the task accomplished by power, for power leads to the murder of the fool;
I will cause you harm, O king of serpents, you who killed my little children, the weak one."

Therein, "by power" means by bodily power. "Harm" means decline. "You who, me" means you who killed my little children, the weak one.

She, having said thus, having attended upon a certain crow for a few days, when asked by him who was pleased "What shall I do for you?" said "Master, there is nothing else to be done by me, but I expect in return that you, having struck the eyes

of a certain solitary elephant with your beak, will split them." She, having been accepted by him saying "Very well," attended upon a certain blue fly. When asked by her too "What shall I do for you?" having said "When this crow has split the eyes of the solitary elephant, I wish you to lay fly eggs there," when by her too it was said "Very well," having attended upon a certain frog, when asked by him "What shall I do for you?" she said "When the solitary elephant, having become blind, seeks drinking water, then, having stood on the mountain top and having made a sound, when he is ascending the mountain top, having descended, you should make a sound at the precipice; I expect this much in return from you." He too accepted her word saying "Very well."

Then one day the crow split both eyes of the elephant with its beak, and the blue fly laid fly eggs. He, being eaten by worms, overcome by pain, overcome by thirst, went about seeking drinking water. At that time the frog, having stood on the mountain top, made a sound. The elephant, thinking "There will be drinking water here," ascended the mountain top. Then the frog, having descended, having stood at the precipice, made a sound. The elephant, thinking "There will be drinking water here," going towards the precipice, having slipped, having fallen at the foot of the mountain, reached the destruction of life. The Indian quail, having known the state of his death, full of mirth, thinking "I have seen the back of my adversary," having walked up and down upon his shoulder, went according to her actions.

The Teacher said "Monks, enmity should not be made with anyone; thus these four beings, having come together, brought about the destruction of life of even an elephant accomplished in power" -

- 43.** "See the crow and the quail, the frog and the blue fly;
These killed the elephant, see the enemy of an enemy;
Therefore one should not make enmity, even with anyone disagreeable."

Having spoken this verse of full awakening, he connected the Jātaka.

Therein, "see" is an unspecified address; but since it was said with reference to monks, it means "see, monks." "These" means these four, having become together. "Killed" means they slew it. "See the enemy of an enemy" means see the destination of the enmity of the hostile ones - this is the meaning.

At that time the solitary elephant was Devadatta, but the leader of the herd was myself.

The commentary on the Laṭukikā Jātaka is the seventh.

358. Commentary on the Cūḷadhammapāla Jātaka

"I myself am the offender, the destroyer of prosperity" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta's endeavouring for murder. In other Jātakas Devadatta was not able to cause even so much as a fright to the Bodhisatta, but in this Cūḷadhammapāla Jātaka, when the Bodhisatta was seven months old, having had his hands and feet and head cut off, he made what is called a sword-circle. In the Daddara Jātaka, having seized him by the neck, having killed him, having cooked the flesh on the oven, he ate it. In the Khantivādī Jātaka, having had him flogged with a thousand blows each from two whips, having had his hands and

feet and ears and nose cut off, having seized him by the matted hair, having had him dragged, having had him laid face upward, having struck him on the chest with his foot, he departed. The Bodhisatta reached the destruction of life on that very day. In the Cūḷanandīya Jātaka too and in the Mahākapi Jātaka too he was killed indeed. Just so, he, endeavouring for murder for a long time, endeavoured even during the time of the Buddha. Then one day the monks raised up a discussion in the Teaching hall - "Friends, Devadatta devises means only for the purpose of killing the Buddhas; thinking 'I shall have the Perfectly Enlightened One killed,' he employed archers, hurled a stone, had Nālāgiri released." 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 endeavoured for my murder indeed; but now he is not able to cause even so much as a fright; in the past, when I was the prince Cūḷadhammapāla, though being his own son, having brought me to the destruction of life, he made a sword-circle," brought up the past.

In the past, when one named Mahāpatāpa was exercising kingship in Bārāṇasī, the Bodhisatta was born in the womb of his queen-consort, Queen Candā; they gave him the name "Dhammapāla." When he was seven months old, his mother, having bathed him with scented water, having adorned him, sat playing with him. The king went to her dwelling place. She, playing with her son, being filled with affection for her son, even upon seeing the king, did not rise. He thought: "This one even now already, in dependence on her son, shows conceit; she does not regard me as anything at all; but when the son is growing up, she will not even make the perception 'a human being' regarding me; I shall have him killed right now." He, having turned back, having sat down on the royal throne, had the executioner of thieves summoned saying "Let him come with his own equipment." He, clothed in an ochre robe, bearing a red garland, having placed a hatchet on his shoulder, having taken a pillow-block and a stick for placing hands and feet, having come, having paid homage to the king, stood saying "What shall I do, Sire?" "Go to the queen's royal bedchamber and bring Dhammapāla." The queen too, having known the state of the king's not turning back from his anger, having laid the Bodhisatta on her breast, sat weeping. The executioner of thieves, having gone, having struck her on the back with his hand, having snatched the boy from her hands, having taken him, having come to the presence of the king, said "What shall I do, Sire?" The king, having had a board brought, having had it placed in front, said "Lay him down here." He did so.

Queen Candā came right behind her son, lamenting. Again the executioner of thieves said: "What shall I do, Sire?" "Cut off Dhammapāla's hands." Queen Candā, making known this meaning - "Great king, my son is a seven-month-old child, he knows nothing; there is no fault in him, but if there were a fault, it would be in me; therefore have my hands cut off" - spoke the first verse -

- 44.** "I myself am the offender, the destroyer of prosperity, of the king of great majesty;
Release this Dhammapāla, cut off my hands, O king."

Therein, "dūsiyā" means an offender; one who, having seen you, not rising up, is a wrong-doer: this is the meaning. "Dūsikā" is also a reading; the meaning is the same. "Bhūnahatā" means one whose prosperity is destroyed, one whose growth is destroyed: this is the meaning. "Rañño" - this should be connected with the term "dūsiyā." I am the wrong-doer against the king of great majesty, not this prince; therefore let him release this innocent child Dhammapāla; if he wishes to have hands cut off, let him cut off the hands of me, the wrong-doer - O king, cut off my hands: this is the meaning here.

The king looked at the executioner of thieves. "What shall I do, Sire?" "Without making delay, cut off the hands." At that moment the executioner of thieves, having taken a sharp hatchet, cut off the two hands of the prince as if they were tender bamboo shoots. He, while the two hands were being cut off, neither cried nor lamented, but having made patience and friendliness the forerunner, endured it. But Queen Candā, having taken the severed stumps of the hands, having placed them on her lap, smeared with blood, went about lamenting. Again the executioner of thieves asked "What shall I do, Sire?" "Cut off both feet too." Having heard that, Queen Candā spoke the second verse -

- 45.** "I myself am the offender, the destroyer of prosperity, of the king of great majesty;
Release this Dhammapāla, cut off my feet, O king."

Therein, the intention should be understood in the manner already stated.

The king again commanded the executioner of thieves. He cut off both feet. Queen Candā, having taken the stumps of the feet too, having placed them on her lap, smeared with blood, lamenting, said: "Husband, O great majesty, children whose hands and feet have been cut off are to be supported by their mother. I shall work for wages and support my little son; give him to me." The executioner of thieves asked: "What has been done by the king's command, Sire? Is my duty finished?" "It is not yet finished." "Then what shall I do, Sire?" "Cut off his head." Having heard that, Queen Candā spoke the third verse -

- 46.** "I myself am the offender, the destroyer of prosperity, of the king of great majesty;
Release this Dhammapāla, cut off my head, O king."

And having said this, she presented her own head.

Again the executioner of thieves asked "What shall I do, Sire?" "Cut off his head." He, having cut off the head, asked "Is the king's command done, Sire?" "It is not yet done." "Then what shall I do, Sire?" "Having received it with the point of the sword, make what is called a sword-circle." He, having thrown his body into the sky, having received it with the point of the sword, having made what is called a sword-circle, scattered it about on the great terrace. Queen Candā, having placed the Bodhisatta's flesh in her lap, weeping and lamenting on the great terrace, spoke these verses -

- 47.** Surely this king does not have friends, colleagues and good-hearted companions;
Who do not say to the king, "Do not slay your own son."

48. Surely this king does not have relatives, friends and good-hearted companions;
Who do not say to the king, 'Do not slay your self-begotten son.'

47-48. Therein, "friends, colleagues and good-hearted companions are found" means surely this king does not have firm friends, or colleagues who are companions in all duties, or anyone good-hearted through tender-heartedness. "Who do not say" means those who, having come now, do not say "Do not slay your own dear son," who restrain this king - they simply do not exist, methinks. In the second verse, "relatives" means kinsmen.

But having spoken these two verses, Queen Candā, holding the flesh of her heart with both hands, spoke the third verse -

- 49.** The arms anointed with the essence of sandalwood are being cut off from Dhammapāla;
The heir of the earth, my life is being obstructed, O king.

Therein, "the heir of the earth" means: the hands anointed with the essence of red sandalwood of the heir of the earth bounded by four quarters belonging to his father are being cut off, the feet are being cut off, and the head is being cut off, a garland of swords too has been made, having cut off your lineage you have gone now - lamenting with such words and so on, she thus said. "My life is being obstructed, O king" means: O king, for me too, being unable to bear this sorrow, life is being obstructed.

As she was thus lamenting, her heart split like a bamboo in a burning bamboo grove, and she right there reached the destruction of life. The king too, being unable to remain on the divan, fell to the great terrace; the board surface split in two; he fell from there too to the ground. Thereupon the compact earth, two hundred thousand yojanas thick plus forty thousand, being unable to bear his demerit, having split, gave an opening; flames rising up from Avīci, as if encircling him with a woollen blanket given by a family, having seized him, cast him into Avīci. The councillors performed the funeral rites for Candā and the Bodhisatta.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the king was Devadatta, Queen Candā was Mahāpajāpati Gotamī, but the young prince Dhammapāla was myself."

The commentary on the Cūḷadhammapāla Jātaka is the eighth.

359. The Commentary on the Suvaṇṇamiga Jātaka

"Stride forth, you, golden-footed one" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain daughter of a good family in Sāvatthī. She, it is said, was the daughter of a supporting family of the two chief disciples in Sāvatthī, faithful, devoted, devoted to the Buddha, devoted to the Dhamma, devoted to the Community, accomplished in good conduct, wise, delighting in meritorious deeds such as giving and so on. Another family of equal birth in Sāvatthī itself, one of wrong view, asked for her in marriage. Then her mother and father said: "Our daughter is faithful, devoted, she cherishes the Three Jewels, delighting in meritorious deeds such

as giving and so on; you are holders of wrong views; you will not allow her according to her own preference either to give a gift, or to hear the Teaching, or to go to a monastery, or to observe morality, or to perform the Observance practice; we do not give her to you; take a girl from a family of wrong view similar to yourselves." They, having been rejected by them, having said "Your daughter, having gone to our house, may do all this according to her intention; we shall not prevent her; give her to us," when told "If so, take her," having performed the blessing ceremony on an auspicious constellation, led her to their own house. She was accomplished in duty and good conduct, a devoted wife; her duties towards her mother-in-law, father-in-law, and husband were already performed.

She one day said to her husband - "I wish, master's son, to give a gift to the elder monks who are dependent on our family." "Good, dear lady, give a gift according to your disposition." She, having invited the elder monks, having made a great honour, having fed them with sumptuous food, having sat down to one side, said: "Venerable sirs, this family is one of wrong view, faithless, it does not know the virtues of the Three Jewels; it would be good, sirs, if you would accept almsfood right here until this family comes to know the virtues of the Three Jewels." The elder monks, having consented, ate there regularly. Again she said to her husband: "Master's son, the elder monks come here regularly; for what reason do you not see them?" "Good, I shall see them." She, on the following day, at the conclusion of the elder monks' meal, informed him. He, having approached, having exchanged friendly welcome with the elder monks, sat down to one side. Then the General of the Teaching gave him a talk on the Teaching. He, having gained confidence in the elder monk's talk on the Teaching and in his deportment, from then onwards prepared seats for the elder monks, filtered drinking water, heard the talk on the Teaching in the interval before the meal; afterwards his wrong view was broken.

Then one day the elder monk, while giving a talk on the Teaching to both of them, made known the truths; at the conclusion of the truths, both husband and wife became established in the fruition of stream-entry. From then onwards, beginning with his mother and father, at least even the slaves and labourers, all, having broken wrong view, became devoted to the Buddha, the Dhamma, and the Community. Then one day the girl said to her husband - "Master's son, what use is the household life to me? I wish to go forth." He, having said "Good, dear lady, I too shall go forth," with a great retinue, having led her to the nuns' quarters and having given her the going forth, himself too, having approached the Teacher, requested the going forth. The Teacher gave him the going forth. Both, having developed insight, before long attained arahantship. Then one day the monks raised up a discussion in the Teaching hall: "Friends, the young nun named so-and-so became a condition for both herself and her husband; having herself gone forth and attained arahantship, she caused him too to attain it." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has she freed her husband from the snare of lust; in the past she freed a wise man of old from the snare of death," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the womb of a deer, having come of age, was handsome, pleasing, beautiful to behold, golden in colour, endowed with hands and feet as if

treated with lac-colouring, with horns resembling silver chains, with eyes comparable to jewel-globes, and with a face resembling a ball of red woollen blanket. His wife too was a young doe, lovely and beautiful to behold. They lived together in harmonious living; eighty thousand spotted deer attended on the Bodhisatta. At that time hunters laid snares on the deer paths. Then one day the Bodhisatta, going in front of the deer, having been caught by the foot in a snare, thinking "I shall break it," pulled; the hide was cut; as he pulled again, the flesh was cut; again the sinew was cut; the snare, having struck against the bone, held fast. He, being unable to break the snare, frightened by the fear of death, cried the cry of the trapped. Having heard that, the herd of deer, frightened, fled. But his wife, having fled, looking among the deer and not seeing him, thinking "This fear must have arisen for my dear husband," having gone with speed to his presence, with tearful face, weeping, generating enthusiasm in him, saying "Husband, you are of great power; will you not be able to endure this snare? Having generated force, break it!" spoke the first verse -

50. "Stride forth, you, golden-footed one, stride forth, you, great deer;
Cut the leather strap snare, I shall not delight alone in the forest."

Therein, "stride forth" means exert yourself; the meaning is pull away. "You" (re) is an indeclinable particle used in addressing. "Golden-footed one" (haripāda) means golden-footed. His entire body too was gold-coloured, but she spoke thus out of respect. "I shall not alone" shows that "I, without you, alone, shall not delight in the forest, but not taking grass and water, having withered, I shall die."

Having heard that, the deer spoke the second verse -

51. "I exert myself but cannot get free, I strike the ground with force;
The strong leather snare cuts through my foot."

Therein, "I exert myself" means: dear lady, I make energy. "Cannot get free" means: but I am not able to break the snare; this is the meaning. "I strike the ground" means: thinking "if only it might be cut," I strike the ground even with my foot. "With force" means with speed. "Cuts through" means cutting the hide and so on, it incises all around.

Then the doe said to him: "Do not fear, husband; I, by my own power, having entreated the hunter, shall bring back your life. If I shall not succeed by entreaty, even giving my own life, I shall bring back your life" - thus having consoled the Great Being, having embraced the Bodhisatta smeared with blood, she stood there. The hunter too, having taken a sword and a spear, comes like a fire at the end of a cosmic cycle. She, having seen him, having consoled the deer saying "Husband, the hunter is coming; I shall exert my own power; do not fear," having gone to meet the hunter on the way, having stepped back, standing to one side, having paid homage to him, having spoken of the Bodhisatta's virtues saying "Master, my husband is gold-coloured, accomplished in morality and good conduct, the king of eighty thousand deer" - while the king of beasts was still standing there, requesting her own slaughter, she spoke the third verse -

52. "Spread out the leaves, draw out the sword, O hunter;
Having killed me first, afterwards slay the great deer."

Therein, "leaves" (palāsānī) means: spread out the palāsa leaves for the purpose of placing the meat. "Draw out the sword" (asiṃ nibbāhā) means: draw out the sword from its sheath.

Having heard that, the hunter, with a confident mind, thinking "Even those who are human beings do not give up their own life for the sake of their master, yet this one, being an animal, gives up her life, and speaks in human speech with a sweet voice; today I shall give life to both her and her husband," spoke the fourth verse -

53. "Neither heard nor seen by me, a doe speaking in human speech;
May you, dear lady, be happy, and also this great deer."

Therein, "heard or seen" means such a thing has neither been seen nor heard by me before this. "A doe speaking in human speech" means for I have never before either seen or heard a doe speaking human speech. But for those whose canonical reading is "neither heard nor seen by me, a doe speaking in human speech," the meaning is seen according to the canonical reading itself. "Dear lady" means one who is good, wise, and clever in resources. Thus, having addressed her, again having consoled her saying "May you and also this great deer - may both of you be happy and free from suffering," the hunter, having gone to the presence of the Bodhisatta, having cut the leather snare with an adze, having gently removed the snare attached to the foot, having joined sinew with sinew, flesh with flesh, and hide with hide, rubbed the foot with his hand. At that very moment, by the power of the Great Being's fulfilled perfections, and by the power of the hunter's mind of friendliness, and by the power of the doe's quality of friendliness, the sinews, flesh, and hide joined together with the sinews, flesh, and hide. And the Bodhisatta stood happy and free from suffering.

The doe, having seen the Bodhisatta happy, filled with joy, giving thanksgiving to the hunter, spoke the fifth verse -

54. "Thus, O hunter, may you rejoice, together with all your relatives;
Just as I rejoice today, having seen the great deer released."

Therein, "hunter" - he addresses him by the power of the name obtained through the performance of cruel deeds.

The Bodhisatta, thinking "This hunter has become a support for me; it is fitting that I too should be a support for him," having given him a tremendous jewel seen in his feeding ground, having given him the exhortation "My dear, henceforth do not commit killing of living beings and so on; having established a household with this, while nourishing the children, perform meritorious deeds such as giving, morality, and so on," entered the forest.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the hunter was Channa, the doe was the young nun, but the king of deer was myself."

The commentary on the Suvāṇṇamiga Jātaka is the ninth.

360. The Commentary on the Suyonandī Jātaka

"The odour of the timira trees blows forth" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a dissatisfied monk. For the Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "True," having said "Having seen what?" when it was said "An adorned woman," having said "A woman, monk, is not possible to guard; the wise ones of old, even though guarding her having placed her in a supaṇṇa's abode, were unable to guard her," being requested by him, brought up the past.

In the past, in Bārāṇasī, a king named Tamba exercised kingship. His queen-consort named Suyonandī was one bearing the highest beauty. At that time the Bodhisatta was reborn in the realm of supaṇṇas; at that time the island of Nāgadīpa was called the island of Seduma. The Bodhisatta dwelt in the supaṇṇa's abode on that island. He, having gone to Bārāṇasī, played dice together with King Tamba in the guise of a young man. Having seen his beauty of form, the attendant women reported to Suyonandī: "A young man of such form plays dice together with our king." She, having heard, wishing to see him, one day, having adorned herself, having come to the dice-circle, standing among the attendant women, looked at him. He too looked at the queen. Both were enamoured of each other. The supaṇṇa king, by his own power, raised a wind in the city; out of fear of the houses falling, people came out from the king's abode. He, having made darkness by his own power, having taken the queen, having come through space, entered his own dwelling on the island of Nāgadīpa. There were none who knew the place where Suyonandī had gone. He, delighting together with her, would go and play dice together with the king.

Now the king had a gandhabba musician named Sagga. He, not knowing the place where the queen had gone, having addressed that gandhabba, sent him off saying "Go, dear son, gandhabba, having wandered over all paths by land and water, find the place where the queen has gone." He, having taken expenses, searching from the gate-village onwards, reached Kurukaccha. At that time the merchants of Kurukaccha were going by boat to Suvaṇṇabhūmi. He, having approached them, said "I am a gandhabba musician; having deducted the wages from the boat fare, I shall perform gandhabba music for you; take me too." They, saying "Good," having placed him too on board, set the boat off. They, when the boat was sailing smoothly, having called him, said "Perform gandhabba music for us." "If I were to perform gandhabba music, but when I am performing gandhabba music the fish will stir, and then your boat will be broken." "When a mere human performs gandhabba music, there is no such thing as fish stirring; perform it." "Then do not be angry with me" - having tuned the lute, without the singing voice surpassing the sound of the strings, nor the sound of the strings surpassing the singing voice, he performed gandhabba music. Having become intoxicated by that sound, the fish stirred.

Then a certain sea-monster, having leapt up, falling upon the boat, broke the boat. Sagga, having lain down on a plank, going as the wind carried him, arrived near the banyan tree of the supaṇṇa's abode on the island of Nāgadīpa. Queen Suyonandī too, at the time when the supaṇṇa king had gone to play dice, having descended from the mansion, wandering about at the shore's edge, having seen Sagga the gandhabba and having recognised him, asked "How have you come?" He related everything. Having consoled him saying "Then do not fear," having embraced him with her arms, having taken him up to the mansion, having caused him to lie down on the back of

the bed, at the time when he was rested, having given him divine food, having bathed him with divine scented water, having clothed him with divine garments, having adorned him with divine scented flowers, she again caused him to lie down on a divine bed. Thus looking after him during the day, at the time of the supaṇṇa king's arrival having concealed him, and at the time of his departure she delighted together with him under the power of defilements. Thereupon, after the lapse of a month or a fortnight, merchants residing in Bārāṇasī arrived at the foot of the banyan tree on that island for the purpose of obtaining firewood and water. He, having boarded a boat together with them, having gone to Bārāṇasī, having seen the king, at the time of his dice-playing, having taken a lute, performing music for the king, spoke the first verse -

- 55.** "The odour of the timira trees blows forth, and the small sea is resounding;
Far from here is Suyonandī, O Tamba, desires pierce me."

Therein, "of the timira trees" means of the flowers of the timira trees. It is said that there are timira trees surrounding that banyan tree; with reference to those, he speaks thus. "Kusamuddo" means a small sea. "Resounding" means a great roar. With reference to the sea near that very banyan tree, he said thus. "From here" means from this city. "Tamba" means he addresses the king. Or else, "desires for Tamba" means desires desired by Tamba are named "desires for Tamba." It explains that they pierce me in the heart.

Having heard that, the supaṇṇa spoke the second verse -

- 56.** "How did you cross the ocean, how did you see Seduma;
How did the meeting in heaven of her and you come about."

Therein, "Seduma" means the island of Seduma.

Then Sagga spoke three verses -

57. "Of merchants seeking wealth, who had set out from Kurukaccha;
The boat was broken by sea-monsters, I floated on a plank.
58. "She, always fragrant with sandalwood, with smooth and soft
Limbs lifted me up, the gracious one, as a mother her own son.
59. "She with food and drink, with cloth and with bedding;
And with herself too, the soft-eyed one - thus, O Tamba, understand."

57-59. Therein, "she, with smooth and soft, me" means she, wandering on the seashore, having seen me who had crossed over to the shore by means of a plank, having reassured me with smooth and soft words saying "Do not fear" - this is the meaning. "With limb" means a pair of arms is here called "limb." "Bhaddā" means beautiful to behold, pleasing. "She me with food" means she satisfied me with this food and so on - this is the meaning. "And with herself too" explains that not only with food and so on, but she also satisfied me by delighting with herself. "Mandakkhī" means one with a gentle gaze; it is said that she had the habit of looking with a soft manner. "Mattakkhī" is also a reading; the meaning is endowed with eyes as if intoxicated. "Thus, Tamba" means thus know, King Tamba.

The supaṇṇa, even as the gandhabba was speaking, having become remorseful, thinking "Even while dwelling in the supaṇṇa's abode, I was not able to protect her; what use is that immoral woman to me?" having brought her and having given her back to the king, departed; from that time onwards he did not come 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 the king was Ānanda, but the supaṇṇa king was myself.

The commentary on the Suyonandī Jātaka is the tenth.

The Jewelled Earring Chapter is the first.

2. The Chapter on Beauty and Form

361. Commentary on the Vaṇṇāroha Jātaka

"With beauty and height": the Teacher, while dwelling at Jeta's Grove, spoke this referring to the two chief disciples. For on one occasion both great elders, having asked permission of the Teacher saying "During this rainy season we shall develop empty dwellings," having abandoned the group, taking their bowls and robes by themselves, having departed from Jeta's Grove, dwelt in the forest in dependence on a borderland village. A certain leftovers eater also, performing attendance upon the elders, lived to one side right there. He, having seen the harmonious living of the elders, having thought "These live very much in unity; could these be divided against each other?" having approached the Elder Sāriputta, asked "Is there indeed, venerable sir, any enmity between you and the Elder Mahāmoggallāna?" "But why, friend?" "This one, venerable sir, at the time of my coming, spoke only of your faults to you, saying 'The one named Sāriputta, whether in birth, clan, family, or district, or in learning, texts, penetration, or supernormal power, what is he able to do compared with me?'" The elder, having smiled, said "Go yourself, friend."

He, on the following day too, having approached the Elder Mahāmoggallāna also, spoke in the same way. He too, having smiled, having said "Go yourself, friend," having approached the Elder Sāriputta, asked "Friend, has this leftovers eater said something in your presence?" "Yes, friend, he spoke in my presence too; it is proper to remove this one." When it was said "Good, friend, remove him," the elder, having snapped his fingers, saying "Do not dwell here," drove him out. Both of them, having lived in harmonious living, having gone to the Teacher's presence, having paid homage, sat down. The Teacher, having exchanged friendly welcome, having asked "Did you dwell comfortably during the rains retreat?" when it was said "Venerable sir, one leftovers eater, having wished to divide us, being unable to divide us, fled," having said "Not only now, Sāriputta; in the past too this one, thinking 'I shall divide them,' being unable to divide, fled," being requested by them, brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was a tree deity in the forest. At that time a lion and a tiger lived in a mountain cave in the forest. A certain jackal, attending upon them, having eaten their leftovers, having become large-bodied, one day thought "Lion and tiger meat has never been eaten by me before; it is proper for me to divide these two against each other; then,

having made them quarrel, I shall eat the meat of the dead ones." He, having approached the lion, asked "Is there, master, any enmity between you and the tiger?" "But why, my dear?" "This one, venerable sir, at the time of my coming, spoke only of your faults to you, saying 'The one named lion, whether in bodily complexion, or in height and circumference, or in birth, strength, and energy, does not reach even a fraction of me.'" Then the lion said to him "Go yourself; he will not speak thus." Having approached the tiger too, he spoke by that very same method. Having heard that, the tiger too, having approached the lion, asking "My dear, you, it seems, said this and that," spoke the first verse -

60. "By beauty and stature, by birth, and by exertion of strength;
Subāhu is not better than me, Sudāṭha, thus you speak."

Therein, "and by exertion of strength" means by bodily strength and by the power of energy. "Subāhu is not better than me" means this tiger named Subāhu is by these reasons neither equal to me nor more superior - is it true that you, Sudāṭha, king of beasts, endowed with beautiful fangs, speak thus?

Having heard that, Sudāṭha spoke the remaining four verses -

61. "By beauty and stature, by birth, and by exertion of strength;
Sudāṭha is not better than me, Subāhu, thus you speak.
62. "If you are treacherous to me dwelling thus, Subāhu, my dear;
I will now not delight in living together with you.
63. "Whoever would believe the words of others as true;
Would quickly break with a friend, and would generate much enmity.
64. "He is not a friend who is always heedful, suspecting breach, observing only faults;
But one in whom one sleeps as a son upon the breast, he indeed is a friend who cannot be divided by others."

61-64. Therein, "dear" means friend. "You are treacherous" means if, having taken up the talk of the jackal, you are treacherous to me who is dwelling in harmonious living together with you, wishing to kill me, from now on I would not delight in communal life together with you. "According to truth" means what is true, according to truth, according to what is real - a word spoken by a noble one who does not deceive should be believed. Thus whoever would believe the words of any others whatsoever - this is the meaning. "Whoever is always heedful" means whoever, being constantly heedful, does not give trust to a friend, he is not called a friend - this is the meaning. "Suspecting breach" means he suspects only the breach of a friend thus: "Today it will be broken, tomorrow it will be broken." "Observing only faults" means seeing only holes and openings. "As a son upon the breast" means in whatever friend one lies without suspicion, without fear, like a son upon a mother's heart.

Thus, when the qualities of friendship were spoken of by the lion with these four verses, the tiger asked forgiveness of the lion saying "It is my fault." They lived right there in harmonious living. The jackal, however, having fled, went elsewhere.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the jackal was the leftovers eater, the lion was Sāriputta, the tiger was Moggallāna, but the tree-deity dwelling in that forest who had seen that matter in person was myself."

The commentary on the Vaṇṇāroha Jātaka is the first.

362. Commentary on the Sīlavīmaṃsa Jātaka

"Morality is better" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain brahmin who was an investigator of morality. The king, it is said, regarding him as "This one is accomplished in morality," looked upon him with exceeding honour over the other brahmins. He thought: "Does the king indeed look upon me with exceeding honour over the others as 'accomplished in morality,' or as 'one endowed with remembering what has been learnt'? I shall investigate the greatness of morality or of learning." One day he took a coin from the counter of a money-changer. The money-changer, out of respect, said nothing; on the second occasion too he said nothing. But on the third occasion, having had him seized as "a plundering thief," having shown him to the king, when it was said "What has been done by this one?" he said "He is plundering the household." "Is this true, brahmin?" "No, great king, I am not plundering the household; but I had remorse thinking 'Is morality indeed greater, or is learning?' So I, investigating 'Which of these indeed is greater?' took a coin on three occasions. This one, having had me bound, shows me to you. Now the greatness of morality over learning is known by me; I have no need of the household life; I shall go forth." Having obtained permission for the going forth, without even looking back at the house door, having gone to Jeta's Grove, he requested the going forth from the Teacher. The Teacher had him given both the going forth and the full ordination. He, not long after being fully ordained, having seen with insight, became established in the highest fruition. The monks raised up a discussion in the Teaching hall: "Friends, the brahmin named so-and-so, having investigated his own morality, having gone forth, having seen with insight, attained arahantship." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has this one alone; in the past too the wise, having investigated morality, having gone forth, made their own support 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 learnt all the crafts at Takkasilā, having come to Bārāṇasī, saw the king. The king gave him the position of chaplain. He observed the five precepts. The king too, regarding him as "virtuous," looked upon him with respect. He thought: "Does the king indeed look upon me with respect as 'virtuous,' or as 'one endowed with remembering what has been learnt'?" Everything was just the same as the present story. But here that brahmin, having said "Now the greatness of morality over learning is known by me," spoke these five verses -

65. "Is morality better or is learning better, thus I had doubt;
Morality is better than learning, thus there is no doubt for me.

66. "Birth and beauty are vain, morality indeed is said to be the highest;
For one not endowed with morality, no benefit from learning is found.
67. "A warrior established in what is not the Teaching, and a merchant dependent
on what is not the Teaching;
They, having abandoned both worlds, are reborn in an unfortunate realm.
68. "Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
Having practised the Teaching here, they become equal in the celestial abode.
69. "Not the Vedas for the future state, not birth nor relatives;
But one's own morality, pure, is for the future state and for happiness."

65-69. Therein, "morality is better than learning" means morality is more superior than learning in the Scriptures by a hundredfold, by a thousandfold. And having said thus, having set down the matrix - "this morality is of one kind by way of restraint, twofold by way of observance and avoidance, threefold by way of bodily, verbal, and mental, fourfold by way of Pātimokkha restraint, sense-faculty restraint, livelihood purification, and dependence on requisites" - expanding it, he spoke in praise of morality.

"Vain" means fruitless, hollow. "Birth" means rebirth in families of the warrior caste and so on. "Beauty" means bodily beauty, the state of being handsome. For since neither the accomplishment of birth nor the accomplishment of beauty of one devoid of morality is able to give heavenly happiness, therefore he said both of them are "vain." "Morality indeed, it is said" means he speaks by way of oral tradition, but does not know by himself. "Of one not endowed" means of one not reached. "No benefit from learning is found" means for one devoid of morality, by the mere Scriptures of learning, there is no growth whatsoever either in this world or in the world beyond.

The two verses beyond that were spoken for the purpose of showing the vain nature of birth. Therein, "they, having abandoned both worlds" means those immoral ones, having abandoned both worlds - the world of the gods and the human world - are reborn in an unfortunate realm. "Outcasts and refuse-removers" means corpse-disposing outcasts and flower-disposing refuse-removers. "They become equal in the celestial abode" means all these too, having been reborn in the heavenly world through the power of morality, become equal, showing no difference; they come to be reckoned simply as gods.

The fifth verse was spoken for the purpose of showing the vain nature of all - learning and so on. Its meaning is - Great king, these Vedas and so on, setting aside the mere giving of fame in this world, are not able to give fame or happiness in the future state, in the second or third existence; but one's own pure morality alone is able to give that.

Thus the Great Being, having praised the virtues of morality, having obtained the king's permission for the going forth, on that very day having entered the Himalayas, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, with his meditative absorption not fallen away, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time, the one who, having investigated morality, went forth in the going forth of sages, was myself."

The commentary on the Sīlavīmaṃsa Jātaka is the second.

363. Commentary on the Hiri Jātaka

"One who transgresses shame" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the borderland millionaire, a friend of Anāthapiṇḍika. Both stories have been explained in detail in the final Jātaka of the ninth chapter of the Book of Ones. But here, when it was reported to the Bārāṇasī millionaire that "The borderland millionaire's men, having had all their property robbed, having become non-masters of their own possessions, fled," the Bārāṇasī millionaire, having said "Those who do not do what should be done for those who have come to one's presence do not obtain helpers indeed," spoke these verses -

70. "One who transgresses shame, who is disgusted by it, who says 'I am yours';
One who does not undertake better actions, one should know him thus: "He is not mine."
71. "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.
72. "He is not a friend who is always heedful, suspecting breach, observing only
faults;
But one in whom one sleeps as a son upon the breast, he indeed is a friend
who cannot be divided by others.
73. "The state that produces gladness, bringing praise and happiness;
One expecting the fruit develops it, bearing the manly burden.
74. "Having drunk the flavour of solitude, and the flavour of peace;
One becomes free from anguish, sinless, drinking the flavour of joy in the
Dhamma."

70-74. Therein, "one who transgresses shame" means one who has gone beyond a sense of shame. "Who is disgusted by it" means one who is disgusted with the disposition of a friend. "I am yours" means one who speaks merely by words alone "I am your friend." "Better actions" means the highest actions conforming to the words "I will give, I will do." "One who does not undertake" means one not doing them. "He is not mine" means one should know such a person thus: "He is not my friend."

"A cause for gladness" means giving, morality, meditation, and also the disposition of a friend together with wise good friends. But here he said thus with reference to the disposition of a friend of the aforesaid manner only. For the disposition of a friend together with a wise good friend produces gladness and also brings praise. It is also called "happiness" because it is the cause of bodily and mental happiness in this world and the world beyond; therefore, seeing this fruit and benefit, a son of good family who expects the fruit, bearing the fourfold manly burden to be borne by men,

termed giving, morality, meditation, and the disposition of a friend, develops and cultivates this state termed the disposition of a friend, which produces gladness, brings praise, and is happiness - he does not break the friendship with the wise. This is what it explains.

"The flavour of solitude" means the flavour of seclusion of body, mind, and clinging - the flavour of pleasure arisen in dependence on those seclusions. "And of peace" means of the pleasure obtained through the peace of mental defilements. "One becomes free from anguish, sinless" means free from anguish through the absence of the disturbance of all mental defilements, and sinless through the absence of mental defilements. "The flavour of joy in the Dhamma" means the flavour termed joy in the Dhamma; the meaning is drinking the joy of liberation.

Thus the Great Being, agitated by association with evil friends, having reached the Deathless, the great Nibbāna, through the flavour of solitude, reached the pinnacle of the teaching.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the borderland-dweller is even now a borderland-dweller itself, but the millionaire of Bārāṇasī was myself."

The commentary on the Hiri Jātaka is the third.

364. The Commentary on the Firefly Jātaka

75-79. "Who now, when a lamp exists" - this firefly question will become evident in detail in the Mahā Ummagga.

The commentary on the Khajjoppanaka Jātaka is the fourth.

365. Commentary on the Snake-Charmer Jātaka

"I am a cheat" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain old monk. The story has been expanded below in the Sālūka Jātaka. Here too that old monk, having given the going forth to a village boy, reviles and strikes him. The boy, having run away, left the monastic community. For the second time too, having given him the going forth, he did likewise. Having left the monastic community for the second time too, even when being asked again, he did not wish even to look at him. The monks raised up a discussion in the Teaching hall: "Friends, the old monk named so-and-so is unable to carry on either together with or without his own novice; the other, having seen his fault, did not wish even to look at him again - a good-hearted youngster." 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 novice was good-hearted indeed; having seen his fault once, he did not wish even to look at him again," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a grain merchant's family, having come of age, earned his living by the sale of grain. Then a certain snake-charmer, having taken a monkey, having trained it, making it play with a snake, when a festival was proclaimed in Bārāṇasī, having placed that monkey near the grain merchant, making the snake

play, went about for seven days. That merchant too gave solid and soft food to the monkey. The snake-charmer, on the seventh day, having come from the festival entertainment, having struck that monkey thrice with a bamboo stick, having taken it, having gone to the park, having tied it up, fell into sleep. The monkey, having freed its bond, having climbed a mango tree, sat eating mangoes. He, having awakened, having seen the monkey in the tree, thinking "It is fitting for me to entice this one and catch it," conversing with it, spoke the first verse -

80. "I am a cheat, my dear Sumukha, defeated by dice in gambling;
Bring ripe mangoes, let us eat your energy."

Therein, "defeated by dice" means defeated by dice. "Bring" means cause to fall. Or this itself is the reading.

Having heard that, the monkey spoke the remaining verses -

81. "Falsely indeed, my dear, you praise me with what is untrue;
Where have you heard or seen a monkey named Sumukha?
82. "Even today that is in my mind, that you, snake-catcher,
Having entered the grain market, intoxicated, struck me who was hungry.
83. "Remembering that uncomfortable sleep, even if you would make me king;
Indeed I, when asked, would not give, for thus I am frightened by fear.
84. "And whoever one knows to be born in a good family, satisfied in the womb,
not stingy;
With such a one, the wise one is worthy to unite in companionship and
friendship."

81-84. Therein, "falsely indeed" means falsehood indeed. "With what is untrue" means with what is not existing. "Who you" means where by you. "Sumukha" means beautiful-faced. "Snake-catcher" - he addresses him thus. "Ahikoṇḍikā" is also a reading. "Hungry" means overcome by hunger, feeble, wretched. "You struck" means you struck three times with a bamboo stick. "That I" means that, I. "Remembering" means while remembering. "Uncomfortable sleep" means an uncomfortable sleeping place in that shop. "Even if you would make me king" means even if you were to take the kingdom of Bārāṇasī and give it to me and make me king, even so I, when asked, would indeed not give that to you; that even one ripe mango I, asked by you, would not give. Why? "For thus frightened by fear" means for thus I am frightened by you with fear - this is the meaning.

"Satisfied in the womb" means one satisfied by the flavour of good food in the mother's womb itself, or in a decorated and prepared sleeping chamber itself, not wretched through the hope of wealth. "Companionship and friendship" means a wise person is worthy to unite, to strive again for companionship and friendship with such a one who is born in a good family, satisfied, not wretched, not stingy; but who would strive again for friendship with you, a wretched snake-catcher - this is the meaning. And having said thus, the monkey hastily entered the forest.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the snake-catcher was the old man, the monkey was the novice, but the grain merchant was myself."

The commentary on the Ahituṇḍika Jātaka is the fifth.

366. Commentary on the Gumbiya Jātaka

"Honey-coloured, honey-flavoured" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a dissatisfied monk. For the Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "True, venerable sir," having said "Having seen what?" when it was said "An adorned woman," having said "Monk, these five types of sensual pleasure are like honey placed on the road by a single demon named Gumbiya having put in halāhala poison," 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 caravan leader's family, having come of age, having taken goods from Bārāṇasī with five hundred carts, going for the purpose of trade, having reached the entrance of the great highway forest, having assembled the caravan members, having given the exhortation "Hey, on this road there are poisonous leaves, flowers, fruits and so on; when eating anything not eaten before, do not eat without asking me; non-human spirits too, having put in poison, place parcels of food and madhuka fruits on the road; do not eat those either without asking me," he set out on the road. Then a certain demon named Gumbiya, having spread leaves on the road in the middle of the forest, having placed balls of honey mixed with halāhala poison, himself went about near the roadside, as if gathering honey, tapping the trees. Those not knowing, having eaten thinking "These will have been placed for the sake of merit," reached the destruction of life. The non-human spirits, having come, devoured them. Even the people of the Bodhisatta's caravan, having seen those, certain ones of greedy nature, being unable to endure, ate them; those of wise nature, having taken them, stood waiting, thinking "We shall eat after asking." The Bodhisatta, having seen them, had those in their hands thrown away; those by whom they had been eaten first, they died. Those by whom they had been half-eaten, having given them an emetic and purgative, at the time of vomiting he gave them the four sweets. Thus they, by his power, regained their lives. The Bodhisatta, having gone safely to his desired destination, having disposed of the goods, went to his own house. Telling that matter, the Teacher spoke these verses discovered by the Fully Enlightened One -

85. "Honey-coloured, honey-flavoured, honey-scented was the poison;
Gumbiya, seeking food, placed the poison in the forest.
86. "Thinking it was honey, those who ate that poison;
For them it was bitter, by that they met with death.
87. "But those who, having reflected, avoided that poison;
They are happy among the afflicted, quenched while others are burning.
88. "Just so among human beings, sensual pleasures are poison placed;

This is bait and bondage, the guise of death dwelling in the cave.

89. "Just so these sensual pleasures, the afflicted ones who attend to them;
Those who always avoid them, have overcome attachment in the world."

85-89. Therein, "Gumbiya" means a demon who received this name on account of roaming about in that cluster of trees. "Seeking food" means thus seeking his own food: "Having eaten that poison, when they are dead, I shall devour them." "Placed" means he laid down that poison which had the same colour, odour, and flavour as honey. "Was sharp" means it was pungent. "They met death by that" means by that poison those beings reached death.

"Among the afflicted" means among those near death from the force of the poison. "While burning" means while burning by the very heat of the poison. "Sensual pleasures are poison placed" means just as on that great carriage road poison was placed and laid down, so too among human beings, those five objective sensual pleasures beginning with forms that are placed and laid down here and there - those should be understood as "poison." "Bait and bondage" means these five types of sensual pleasure are thus both bait thrown by Māra's fish-hook into this world that has become like fish, and also bondage of various kinds classified as chains and so on, by not allowing escape from one existence to another. "The guise of death dwelling in the cave" means one dwelling in the cave of the body, the guise of death.

"Just so these sensual pleasures" means just as poison was placed on the great carriage road, so these sensual pleasures placed here and there. "Afflicted" means wise people who are afflicted, near death, because of the nature of being absolutely subject to death. "Who attend to them" means those who attend to mental defilements, those bound by mental defilements. "Those who always avoid them" means those wise persons of the aforementioned kind who constantly avoid such sensual pleasures. "Attachment in the world" means in the world, the group of mental defilements classified as lust and so on, which has obtained the name "attachment" in the sense of clinging. "Have overcome" should be understood as meaning they have gone beyond, or the meaning is "they surpass."

The Teacher, 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 caravan leader was myself."

The commentary on the Gumbiya Jātaka is the sixth.

367. Commentary on the Sāḷiya Jātaka

"This one, O Sāḷiya, thinking 'a young one'" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to the utterance "Friends, Devadatta was not able to be even one who causes fright." For then the Teacher, having said "Not only now, monks; in the past too this one was not able to be even one who causes fright to me," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a householder's family in a small village, in his youth played with boys who played in the dust at the village entrance at the foot of a banyan tree.

At that time a certain incompetent physician, not having obtained anything in the village, while going out, having reached that place, having seen a certain snake sleeping with its head protruding from among the branches, having thought "Nothing was obtained by me in the village; having deceived these boys, having had them bitten by the snake, having treated them, I shall take something," said to the Bodhisatta: "If you should see a young myna bird, would you take it?" "Yes, I would take it." "Look, it is lying there among the branches." He, not knowing its nature as a snake, having climbed the tree, having seized it by the neck, having known "It is a snake," not allowing it to turn back, having taken a firm grip, threw it with force. It, having gone, having fallen on the physician's neck, having coiled around his neck, having bitten him "kara karā," having felled him right there, fled. People gathered around.

The Great Being, expounding the Teaching to the assembly that had arrived, spoke these verses -

90. "This one, thinking 'a young sāḷiya bird', seized a black snake;
By that snake this one was bitten, the evil adviser was slain.
91. "Whatever man wishes to kill one who is not a robber but a great robber;
Thus he lies slain, just as this man is slain.
92. "Whatever man wishes to kill one who is not a robber and who does not kill;
Thus he lies slain, just as this man is slain.
93. "Just as a person would throw a handful of dust against the wind;
That very dust strikes him, thus this person is destroyed.
94. "Whoever wrongs a man who is innocent, a pure person without blemish;
"The evil returns to that very fool, like subtle dust thrown against the wind."

90-94. Therein, "yvāyaṃ" means "yo ayaṃ" (which this); or this itself is the reading. "Sappenayaṃ" means he, this one, was bitten by that snake. "Evil adviser" means one who advises evil.

"Ahantāraṃ" means one who takes away. "Ahantāraṃ" means one who kills. "Setī" means he lies in the sleep of death. "Aghātentaṃ" means one who kills. "Of the pure one" means of the innocent one. "Of the person" means of the being. "Of the one without blemish" - this too was said with reference to the state of being innocent. "Paccetī" means having become similar in consequence to the action, it falls back.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the incompetent physician was Devadatta, but the wise boy was myself."

The commentary on the Sāḷiya Jātaka is the seventh.

368. Commentary on the Tacasāra Jātaka

"Gone into the hands of enemies" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the perfection of wisdom. For then the Teacher, having said "Not only now, monks; in the past too the Truth-finder was wise and skilled in means

indeed," brought up the past.

"In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a householder's family in a small village" - all should be told in the manner of the preceding Jātaka. Here, however, when the physician had died, the villagers, saying "These are killers of men," having bound those boys with small sticks, led them to Bārāṇasī saying "We shall show them to the king." The Bodhisatta, right on the way, gave exhortation to the remaining boys: "Do not fear; even having seen the king, be fearless and with contented faculties. The king will speak with us first of all; thenceforth I shall know what to do." They, having accepted saying "Good," did so. The king, having seen them fearless and with contented faculties, thinking "These ones, brought bound with small sticks as 'killers of men,' even having reached such suffering, do not fear, but are with contented faculties only. What indeed is the reason for their not grieving? I shall ask them" - asking, spoke the first verse -

95. "Fallen into the hands of enemies, bound with bamboo strips;
Yet with serene features, why do you not grieve?"

Therein, "fallen into the hands of enemies" means come into the hands of enemies who, having bound them by the neck with small sticks, were bringing them. "Bound with bamboo strips" - he said thus because of being bound with bamboo rods. "Why" - he asks "Even having reached such disaster, for what reason do you not grieve?"

Having heard that, the Bodhisatta spoke the remaining verses -

96. "Not by grieving, not by lamenting, is any benefit obtained, even a little;
Knowing him grieving and suffering, his enemies become pleased.

97. "But when a wise one in misfortunes, does not tremble, one who knows the
judgment of benefit;
His enemies become unhappy, seeing his face unchanged, as before.

98. "By recitation, by incantation, by well-spoken words, by giving, or by tradition;
In whatever way, wherever one might obtain benefit, in that way, there one
should strive.

99. "But when one should know that this benefit is unobtainable, by me or by
another;
Not grieving, one should endure, 'Action is firm, what can I do now?'"

96-99. Therein, "benefit" means growth. "Enemies become pleased" means having known this person grieving and suffering, the adversaries become of gladdened mind. It explains that a wise person should not do what is a cause for their satisfaction. "When" (yato) means whenever (yadā). "Does not tremble" means does not waver through fear of mental terror. "One who knows the judgment of benefit" means one skilled in the judgment of this and that benefit.

"By recitation" means by the recitation of spells. "By counsel" means by taking counsel together with wise persons. "By well-spoken words" means by endearing speech. "By giving" means by giving a bribe. "By tradition" means by family lineage. This is what is meant - Great king, a wise person should not grieve nor become weary

when misfortunes have arisen, but by means of any one among these five reasons, enemies should be conquered. For if one is able, having recited a spell and having performed a binding of the mouth, they should be conquered; by one unable to do so, having consulted together with wise persons and having considered one strategy, they should be conquered; by one able to speak endearing words, having spoken pleasantly, they should be conquered; by one unable to do so, even by giving a bribe to the ministers of judgment, they should be conquered; by one unable to do so, having spoken of the family lineage, "We have come from such and such a tradition, both yours and ours have one and the same ancestor" - thus even by connecting an existing point of kinship, they should be conquered. "In whatever way" means among these five reasons, by whatever reason, wherever one might obtain one's own growth. "In that way" means by that and that reason, there and there one should strive; the intention is that having made effort, one should conquer the enemies.

"But when one should know" means but when one should know, "This benefit is unobtainable by me or by another; even having striven in various ways, it is not possible to obtain it," then a wise person, not grieving, not becoming weary, should endure thus: "The action done by me formerly is firm and stable, it is not possible to prevent it; what can be done now?"

The king, having heard the Bodhisatta's talk on the Teaching, having investigated the case, having known his faultless nature, having had the wrongly punished ones released, having given great fame to the Great Being, made him his jewel of a minister who advised on matters of welfare and the Teaching; and having given fame to the remaining boys too, he gave them positions of rank.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka: "At that time the king of Bārāṇasī was Ānanda, the boys were the elder and junior elders, but the wise boy was myself."

The commentary on the Tacasāra Jātaka is the eighth.

369. Commentary on the Mittavindaka Jātaka

"What did I do to the gods" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was difficult to admonish. The story will become evident in the Mahāmittavindaka Jātaka. But this Mittavindaka, thrown into the ocean, being excessively greedy, having gone ahead, having seen the Ussada hell, the place of suffering of beings doomed to Niraya Hell, with the perception "a city," having entered, experienced the razor-wheel. At that time the Bodhisatta, having become a young god, was wandering on a tour of the Ussada hell. He, having seen him, asking, spoke the first verse -

100. "What did I do to the gods, what evil was done by me;
That having descended upon my head, a wheel revolves on my skull."

Therein, "what did I do to the gods" means: master, young god, what indeed did I do to the gods, why are the gods striking me? "What evil was done by me" - overcome by feeling due to the greatness of suffering, not discerning the evil done by himself, he said thus. "That to me" means: by what evil, having descended upon my head, having struck down, this razor-wheel revolves on my skull - what is that called?

Having heard that, the Bodhisatta spoke the second verse -

- 101.** "Having passed beyond the crystal, and the ever-intoxicating treacherous one;
And the Brahma's higher mansion, for what purpose have you come here?"

Therein, "ramaṇaka" means the crystal mansion. "Sadāmatta" means the silver mansion. "Dūbhaka" means the gem mansion. "Brahmattarañca pāsāda" means and the golden mansion. "Kenatthena" means you, having abandoned the celestial maidens - four, eight, sixteen, thirty-two - in these mansions beginning with the crystal and so on, having passed beyond those mansions, for what reason have you come here?

Thereupon Mittavindaka spoke the third verse -

- 102.** "More wealth than here, methinks there will be there;
Thus with this perception, see me gone to disaster."

Therein, "more than here" means in these four mansions there will be wealth exceeding more.

Then the Bodhisatta spoke the remaining verses -

103. "With four he attained eight, and with eight also sixteen;
And with sixteen thirty-two, through excessive greed he encountered the
wheel;
For the man destroyed by desire, the wheel revolves upon his head.
104. "Spreading ever wider, hard to fill, desire goes in all directions;
Those who covet it, they become bearers of the wheel."

103-104. Therein, "spreading ever wider" means, Mittavindaka, this craving, when indulged in, becomes spreading ever wider, extended, hard to fill like the great ocean, going in all directions through the extended desire desiring this and that object among objects such as forms and so on; therefore those men who covet such craving, having become greedy again and again, they grasp. "They become bearers of the wheel" means he says that they bear this razor-wheel.

But while Mittavindaka was still speaking, that razor-wheel fell upon him as he was being crushed; therefore he was not able to speak again. The young god went to his own celestial abode.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Mittavindaka was the monk difficult to admonish, but the young god was myself."

The commentary on the Mittavindaka Jātaka is the ninth.

370. Commentary on the Palāsa Jātaka

"The swan said to the palāsa tree" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the restraining of mental defilements. The story will become evident in the Fiftieth Collection of Jātakas. But here the Teacher, having addressed

the monks, having said "Monks, a mental defilement is indeed to be suspected; even being trifling, like a banyan shrub, it brings about destruction; even the wise of old suspected what was fitting to be suspected," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the realm of a golden swan, having come of age, dwelling in the Golden Cave on Cittakūṭa mountain, having eaten wild-grown rice in a natural lake in the Himalayan region, comes back. On his path of going and coming there was a great palāsa tree. Even while going, having rested there, he goes; even while coming back, having rested there, he comes back. Then intimacy arose between him and the deity born in that tree. At a later time, a certain bird, having eaten a banyan fruit at a certain banyan tree, having come, having perched on that palāsa tree, dropped excrement among the branches. There a banyan shrub was born; when it was only four finger-breadths in size, it was beautiful with the appearance of red-sprouted leaves. The king of swans, having seen it, having addressed the tree-spirit, consulting together with the palāsa deity, spoke the first verse - "My dear palāsa, a banyan tree, in whatever tree it is born, growing, destroys it; do not let this one grow; it will destroy your mansion; pull it out beforehand and throw it away; what is fitting to be suspected should indeed be suspected" -

105. The swan said to the palāsa tree: "My dear, a banyan tree is born;
Seated just in your lap, he will cut your vital spots."

The first line here, however, was spoken by the Teacher having fully awakened. "Palāsa" means the palāsa tree deity. "Samma" means friend. "In the lap" means in the fork of the tree. "He will cut your vital spots" means he, having grown up in your lap, will cut off your life like a foe. This is the meaning. For here life-activities are called "vital spots."

Having heard that, the palāsa tree deity, not accepting his word, spoke the second verse -

106. "Let the banyan tree grow, I will be its support;
Just as a father and mother, so will he be to me."

Its meaning is - My dear, do you not know that this one is just growing; I shall be to it just as mother and father are a support for children in their youth; but just as grown-up children are afterwards a support for mother and father in old age, for me too afterwards in old age he will be just so a support.

Thereupon the swan spoke the third verse -

107. "That which you rear in your lap, the milk-tree, terrifying;
Having informed you, we go, its growth does not please me."

Therein, "that which you" means since you rear this milk-tree, which is frightening by its nature of causing fear, in your lap like a rival. "Having informed you" means therefore we, having addressed you, having made it known, go. "Its growth" means its growth does not please me.

And having said thus, the king of swans, having spread his wings, went to Mount Cittakūṭa itself. From that time onwards, he did not come again. At a later time, the

banyan tree grew, and in it a certain tree-spirit too was born. It, growing, broke the foliage, and together with the branches the mansion of the deity fell. She, at that time, having considered the word of the king of swans, lamenting "The king of swans spoke having seen this future danger, but I did not heed his word," spoke the fourth verse -

108. "Now indeed it frightens me, the example of great Neru;
Not having understood the swan, great fear has come to me."

Therein, "now indeed it frightens me" means this banyan tree, having pleased in the time of youth, now causes me to be frightened, terrifies me. "The example of great Neru" means because of not having uprooted it while still in the time of youth, not having known, having heard the great word of the king of swans, similar to Mount Sineru. "Great fear has come to me" - he lamented thus: "Now great fear has come to me."

The banyan tree too, growing, having broken all the foliage, reduced it to a mere stump. The entire mansion of the deity disappeared.

109. "His growth is not praised by the wise, who while growing consumes his support;
Considering the obstruction of that, the wise one strives for the destruction of the root."

The fifth verse discovered by the Fully Enlightened One.

Therein, "praised by the wise" means praised by the wholesome ones. "Consumes" means eats, destroys - this is the meaning. "Strives" means crosses over, endeavours. This is what is meant - Monks, whoever while growing destroys his own support, his growth is not praised by the wise; but one who, considering the obstruction and destruction from either internal or external danger thus "From this there will be obstruction for me," the heroic one accomplished in knowledge strives for the destruction of the root.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, five hundred monks attained arahantship. At that time the golden swan was myself.

The commentary on the Palāsa Jātaka is the tenth.

The Vaṇṇāroha Chapter is the second.

3. The Chapter on the Path

371. Commentary on the Dīghītikosala Jātaka

"For you, O king, being in such a state" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the quarrelsome monks of Kosambī. For when they had come to Jeta's Grove, at the time of asking forgiveness, the Teacher, having addressed them, having said "Monks, you are my legitimate sons born from my mouth; it is not proper for sons to break the exhortation given by their father; yet you did not carry out my exhortation. The wise ones of old, even when a thief who had killed their mother and father and seized the kingdom had come within reach in the

forest, did not kill him, thinking 'We shall not break the exhortation given by our mother and father,'" brought up the past.

But in this Jātaka there are two stories. They will become evident in detail in the Chapter on Schism in the Community. But that Prince Dīghāvu, having seized by the topknot the king of Bārāṇasī who was lying in his lap in the forest, while raising his sword thinking "Now I shall cut into fragments this thief who murdered my mother and father," at that moment, having remembered the exhortation given by his mother and father, having thought "Even giving up my life, I shall not break their exhortation; I shall merely threaten this one," spoke the first verse -

110. "For you, O king, being in such a state, having come under my control;
Is there indeed any method, which might release you from suffering?"

Therein, "under my control" means having come under my control. "Method" means reason.

Thereupon the king spoke the second verse -

111. "For me being in such a state, dear father, having come under your control;
There is indeed no method, which might release me from suffering."

Therein, "no" is merely a particle; the meaning is: there is no method which might release me from this suffering.

Then the Bodhisatta spoke the remaining verses -

112. "No other good conduct, O king, no other well-spoken word, O king;
Protects at the time of death, just so other wealth is useless.

113. "'He reviled me, he struck me, he defeated me, he robbed me';
For those who harbour such thoughts, enmity is not appeased.

114. "'He reviled me, he struck me, he defeated me, he robbed me';
For those who do not harbour such thoughts, enmity is appeased.

115. "For never are enmities appeased by enmity here;
By non-enmity they are appeased; this is an eternal principle."

112-115. Therein, "nāññaṃ sucaritan" means "nāññaṃ sucaritā," or this itself is the reading; the meaning is: setting aside good conduct, I do not see anything else. Here, both "good conduct" and "well-spoken word" are said with reference to the exhortation given by the mother and father. "Evamevā" means just useless. This is what is meant - Great king, apart from good conduct and well-spoken words reckoned as exhortation and advice, there is no other able to protect and guard at the time of death; whatever this other wealth is, that is just so, just useless. For you, even now, giving me wealth to the amount of a hundred thousand crores, would not obtain life. Therefore this should be known: "Good conduct and well-spoken words alone are more superior than wealth."

In the remaining verses too, this is the meaning in brief -Great king, whatever men harbour enmity thus: "This one reviled me, this one struck me, this one defeated me, this one took my property" - they keep it as if having bound it in their hearts; for them enmity is not appeased. But those who do not harbour this, who do not keep it in their hearts, for them it is appeased. For enmities are never appeased by enmity, but are appeased only by non-enmity. "This is an eternal principle" means this is an ancient principle, an intrinsic nature that has been in operation for a long time.

And having said thus, the Bodhisatta placed the sword in his hand, saying "I, great king, am not treacherous to you; but you, kill me." The king too, having taken an oath saying "I am not treacherous to you," having gone together with him to the city, having shown him to the councillors, having said "This one, my good men, is the son of the king of Kosala, the prince named Dīghāvu; by him my life was given; it is not allowable to do anything to him," having given his own daughter, established him in the kingdom belonging to his father. Thenceforth both, united and being joyful, exercised kingship.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the mother and father were the great royal families, but Prince Dīghāvu was myself."

The commentary on the Dīghītikosala Jātaka is the first.

372. Commentary on the Migapotaka Jātaka

"Agārā paccupetassā" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain old man. He, it is said, gave the going forth to a certain boy. The novice, having attended on him carefully, at a later time died of an illness. On account of his death, the old man, overcome by sorrow, went about lamenting with a loud voice. The monks, being unable to convince him, raised up a discussion in the Teaching hall: "Friends, the old monk named so-and-so goes about lamenting on account of the death of the novice; this one must be an outsider to the development of recollection of death." 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 went about lamenting when that one died," 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 brahmin, an inhabitant of the Kāśi country, having entered the Himalayas, having gone forth in the going forth of sages, sustained himself with fruits and unripe fruits. One day, having seen in the forest a young deer whose mother had died, having brought it to the hermitage, having given it food, he nourished it. The young deer, growing up, became handsome, having attained beauty. The hermit looked after it, having made it his own little son. One day the young deer, having eaten much grass, died of indigestion. The hermit goes about lamenting: "My son has died." At that time Sakka, the king of gods, surveying the world, having seen that hermit, having come thinking "I shall stir him with religious emotion," standing in the sky, spoke the first verse -

116. "For you who have gone forth from home, who are homeless, who are mindful; It is not good for an ascetic that you grieve for the departed."

Having heard that, the hermit spoke the second verse -

- 117.** "By living together indeed, Sakka, with a human being or a deer;
Love arises in the heart, it is not possible not to grieve for that."

Therein, "it is not possible not to grieve for that" means it is not possible not to grieve for that human being or animal; "I do grieve indeed," he said.

Thereupon Sakka spoke two verses -

118. "They weep for the dead and for those who will die, those who weep and lament;
Therefore, sage, do not weep, the good have said that weeping is useless.
119. "If indeed by weeping, O Brahmā, a dead ghost would rise up;
Let us all come together and weep, for each other's relatives."

118-119. Therein, "those who will die" means whoever is now dying, that one. "And lament" means and they wail. This is what is meant - Those who in the world weep for the dead and for those who will die, they cry and they wail, and for them there is no day named as the day of the cessation of tears. Why? Because of the constant existence of both the dead and those who will die. Therefore, sage, do not weep. Why? "The good have said that weeping is useless" means the wise ones beginning with the Buddha say that weeping is "useless." "A dead ghost" means he who is called a dead ghost, if he were to rise up by weeping, that being so, why should we sit idle? Let us all come together and weep for each other's relatives. But since they do not rise up by reason of weeping, therefore he establishes the uselessness of weeping.

When Sakka was thus speaking, the hermit, having considered "weeping is useless," offering praise to Sakka, spoke three verses -

120. "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.
121. "He has indeed drawn out my dart, which was lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my son.
122. "I have had the dart pulled out, free from sorrow, undisturbed;
I do not grieve, I do not weep, having heard you, Vāsava."

120-122. Therein, "what was mine" means what was to me. "Lodged in the heart" means dependent on the heart. "Dispelled" means drove away. Sakka, having given exhortation to the hermit, went to his own place.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the hermit was the old man, the deer was the novice, but Sakka was myself."

The commentary on the Migapotaka Jātaka is the second.

373. Commentary on the Mūsika Jātaka

"Where has she gone, where has she gone?" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Ajātasattu. The story has been explained in detail below in the Thusa Jātaka. Here too the Teacher, in the same way, having seen the king at one time playing together with his son, at one time listening to the Teaching, having known "In dependence on him, fear will arise for the king," having said "Great king, ancient kings, having suspected what was to be suspected, put their own son to one side, saying 'Let him exercise kingship in our time of decline,'" brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in Takkasilā, was a world-famed teacher. In his presence, the son of the king of Bārāṇasī, named Prince Yava, having learnt all the crafts, having given a reply, wishing to go, asked permission of him. The teacher, having known by means of the science of bodily marks "In dependence on his son, an obstacle will arise for him," thinking "I shall remove this for him," began to consider a simile. Now at that time he had one horse; a wound arose on its foot; for the purpose of protecting that wound, they kept it in the house itself. Not far from there, there was a well. Then a mouse, having come out from the house, gnaws the wound on the horse's foot; the horse is unable to prevent it. He, one day, being unable to endure the feeling, having struck with his foot the mouse that had come to gnaw, having killed it, felled it into the well. The grooms, not seeing the mouse, said "On other days the mouse, having come, gnaws the wound; now it cannot be seen; where indeed has it gone?"

The Bodhisatta, having witnessed that reason, thinking "Others, not knowing, say 'Where has the mouse gone?'; but I alone know the fact of the mouse having been killed and thrown into the well," having made this very reason into a simile, having composed the first verse, gave it to the prince. He, considering another simile, having seen that very horse with a healed wound, having gone out, having gone to a certain barley field, putting its mouth through a gap in the fence thinking "I shall eat the barley," having made that very reason into a simile, having composed the second verse, gave it to him. But having composed the third verse by the power of his own wisdom alone, having given that too to him, having said "Dear son, you, having been established in the kingdom, going in the evening to the bathing pond, as far as the front staircase you should go reciting the first verse; entering your residential mansion, as far as the foot of the staircase you should go reciting the second verse; thence as far as the top of the staircase you should go reciting the third verse," he sent him off.

That prince, having gone, having become viceroy, by the elapse of his father, exercised kingship; one son was born to him. He, at the age of sixteen, out of greed for the kingdom, having thought "I shall kill my father," said to his attendants "My father is young; I, looking on waiting for his time of decline, shall become old, decrepit with age; at such a time, what use is a kingdom even if obtained?" They said "Sire, it is not possible to go to the borderland and become a thief; having killed your father by some means, seize the kingdom." He, saying "Very well," having gone within the inner dwelling to the vicinity of the king's evening bathing pond, having taken a sword, stood thinking "Here I shall kill him." The king in the evening sent a female slave named Mūsikā, saying "Having gone and cleaned the area around the

pond, come back; I shall bathe." She, having gone, while cleaning the area around the pond, saw the prince. The prince, out of fear that his deed would become well-known, having cut her in two, felled her into the pond. The king went to bathe. The remaining people said "Even today the female slave Mūsikā does not come back; where has she gone, where has she gone?" The king -

123. "Where has she gone, where has she gone?" thus the people lament;
I alone know, the mouse was destroyed in the well.

Speaking the first verse, he went to the bank of the pond.

Therein, "where has she gone" and "where has she gone" are mutual synonyms. "Thus laments" means thus wails. Thus this verse explains this meaning to the king who did not know: "The people, not knowing, wail 'Where has the female slave Mūsikā gone?' I alone know that Mūsikā was cut in two by the prince and thrown into the pond."

The prince, frightened, thinking "The deed done by me is known by my father," having fled, informed his attendants of that matter. They, after the elapse of seven or eight days, said to him again "Sire, if the king were to know, he would not remain silent; but that was said by him by mere reasoning; kill him." He, on another day, sword in hand, having stood at the foot of the steps, at the time of the king's arrival, looked here and there for an opportunity to strike. The king -

124. "And whatever this 'thus' and 'so' is, you turn back like a donkey;
Having killed the mouse in the well, you wish to eat the barley."

He went along reciting the second verse. This verse too explains this meaning to the king who did not know: "Since you, looking here and there for an opportunity to strike, doing 'thus' and 'so,' turn back like a donkey, therefore I know you: 'Having killed the female slave Mūsikā in the pond on the previous day, today you wish to eat me, the barley-king, to kill me.'"

The prince, frightened thinking "I have been seen by my father," ran away. He, having let about a fortnight pass again, thinking "I shall strike the king with a ladle and kill him," having taken a long-handled ladle-weapon, hung it down and stood. The king -

125. "You are young and imprudent, a boy in the first bloom of youth;
Having seized this long stick, I will not give you your life."

Reciting the third verse, he ascended to the top of the staircase.

Therein, "in the first bloom of youth" means endowed with arising in the first stage of life; the meaning is standing in the first stage of life. "Susu" means young. "Long" means a long-handled ladle-weapon. "Having seized" means having taken, having hung it down you are standing - this is the meaning. This verse too, while frightening the prince whom the king did not know, explains this meaning: "Imprudent one, you will not obtain the enjoyment of your own life; now I will not give you, shameless one, your life; having killed you, having cut you into fragments, I shall have you impaled on a stake."

He, being unable to flee on that day, lay down at the feet of the king, saying "Give me my life, Sire." The king, having threatened him, having had him bound with fetters, having had him placed in prison, having sat down on a decorated royal throne beneath the white parasol, full of mirth, uttering an inspired utterance, spoke the remaining verses: "Our teacher, the world-famed brahmin, having seen this danger of mine, spoke these three verses" -

126. "Not by a dwelling in the sky, nor by the affection of a son like myself;
For I was wished to be killed by my son, I was released by verses.

127. "One should study all learning, low, superior and middle;
One should know the meaning of all, but should not apply all;
There is such a time, where learning brings benefit."

126-127. Therein, "not by a dwelling in the sky" means a dwelling in the sky is called a divine mansion; I today have not even ascended to a dwelling in the sky, therefore by a dwelling in the sky too I have not today been released from death. "Nor by the affection of a son like myself" means nor was I released even by the affection of a son resembling myself. "For I was wished to be killed by my son" means but I was today wished to be killed by my own son. "I was released by verses" means I was released by verses composed and given by the teacher.

"Learning" means the Scriptures. "Should study" means should take up, should train in. "Low, superior, or middling" means whether it be low or superior or middling, it explains that all should indeed be studied. "But should not apply all" means one should not apply an inferior spell or craft or a middling one; one should apply only the highest - this is the meaning. "Where learning brings benefit" means at whatever time, just as the potter's work of the wise Mahosadha, whatever learnt craft brings benefit, such a time indeed exists - this is the meaning. Afterwards, by the elapse of the king, the prince was established in the kingdom.

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

The commentary on the Mūsika Jātaka is the third.

374. Commentary on the Cūḷadhanuggaha Jātaka

"All the goods" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. When that monk said "My former wife, venerable sir, makes me dissatisfied," the Teacher, having said "This woman, monk, is not only now a causer of harm to you; in the past too, in dependence on her, your head was cut off by a sword," being requested by the monks, brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta exercised the position of Sakka. At that time a certain young brahmin dwelling in Bārāṇasī, having learnt all the crafts at Takkaṣilā, having attained accomplishment in the art of archery, was named the wise Cūḷadhanuggaha. Then his teacher, thinking "This one has learnt a craft equal to mine," gave him his own daughter. He, having taken her, set out on the road thinking "I shall go to Bārāṇasī." On the way, one elephant had made a certain area deserted; no one dared to ascend to that place.

The wise Cūḷadhanuggaha, even while people were preventing him, having taken his wife, ascended to the outskirts of the forest. Then in the middle of the forest an elephant rose up against him; he shot it on the head with an arrow. The arrow, having pierced through, came out from the rear part. The elephant fell right there; the wise archer, having made that place safe, reached another forest ahead. There too fifty thieves were attacking the road. Even though being prevented by people, he, having ascended, having killed the deer of those thieves, having cooked the meat near the road, reached the place where they stood eating.

Then the thieves, having seen him coming together with his adorned and prepared wife, made the effort "Shall we seize him?" The chief of the thieves was skilled in the characteristics of men; he, having merely looked at him, having known "This is a supreme man," did not allow even one to rise up. The wise archer sent his wife to their presence, saying "Go, having said 'Give us too one skewer of meat,' bring the meat." She, having gone, said "Please give one skewer of meat." The chief of the thieves, saying "A priceless man," had a skewer of meat given. The thieves, saying "Let him eat what is cooked by us, it seems," gave an uncooked skewer of meat. The archer, having esteemed himself, was angry with the thieves, saying "They give me an uncooked skewer of meat." The thieves, having become angry, saying "What, is this just one man, and are we women?" rose up. The archer, having shot forty-nine men with forty-nine arrows, felled them. There was no arrow to shoot the chief of the thieves. For in his quiver there were exactly fifty arrows. Of those, with one he had shot the elephant, with forty-nine arrows having shot the thieves, having felled the chief of the thieves, seated on his chest, thinking "I shall cut off his head," he had the sword brought from his wife's hand. She, at that very moment, having developed greed for the chief of the thieves, placed the hilt in the hand of the thief and the blade in the hand of her husband. The thief, having grasped the handle, having drawn out the sword, cut off the head of the archer.

He, having killed him, taking the woman and going, asked about her birth and clan. She said "I am the daughter of the world-famed teacher in Takkaṣilā." "How were you obtained by him?" My father, having been pleased thinking "This one has learnt the craft, having made himself equal to me," gave me to him; and I, having developed affection for you, caused my own husband given by the family to be killed. The chief of the thieves, having thought "This one has already killed her husband given by the family; having seen yet another one, she will do just the same to me too; it is fitting to abandon her," while going, having seen on the way a certain rivulet with a shallow bed, filled with water at that very moment, said "Dear lady, in this river the crocodiles are fierce; what shall we do?" "Husband, having made all the ornamental goods into a bundle with my upper robe, having taken them to the far shore, come back again and take me and go." He, saying "Very well," having taken all the ornamental goods, having descended into the river, as if crossing, having reached the far shore, having abandoned her, set out. She, having seen that, conversing with him, said "Husband, why do you go as if abandoning me? Why do you act thus? Come, take me too and go" - she spoke the first verse -

128. "Having taken all the goods, you have crossed to the far shore, brahmin;
Come back quickly, swiftly, help me too cross over now."

Therein, "quickly, swiftly" means come back quickly, swiftly help me too cross over now from here: this is the meaning.

The thief, having heard that, standing right there on the far shore, spoke the second verse -

- 129.** "The lady exchanged me, unacquainted, for one long acquainted, the inconstant for the constant;
The lady might also exchange for another, I will go farther away from here."

That is of the meaning already stated below -

But the thief, having said "I will go farther away from here; stay you," while she was crying out, having taken the bundle of ornaments, fled. Thereupon that foolish woman, through excessive desire having reached such disaster, having become destitute, having approached a cassia bush not far away, sat weeping. At that moment Sakka, the king of gods, surveying the world, having seen her, stricken by excessive desire, fallen away from both husband and paramour, weeping, thinking "Having rebuked and shamed her, I shall return," having taken Mātali and Pañcasikha, having gone there, having stood on the riverbank, commanded: "Mātali, you become a fish; Pañcasikha, you become a bird; but I, having become a jackal, having taken a lump of meat in my mouth, shall go to the place in front of her. When I have gone there, you, having leapt up from the water, fall before me. Then I, having thrown away the lump of meat held in my mouth, shall spring forward to seize the fish. At that moment you, Pañcasikha, having taken that lump of meat, fly up into the sky; you, Mātali, fall into the water." "Very well, Sire" - Mātali became a fish, Pañcasikha became a bird. Sakka, having become a jackal, having taken a lump of meat in his mouth, went to the place in front of her. The fish, having leapt up from the water, fell before the jackal. He, having thrown away the lump of meat held in his mouth, sprang forward for the sake of the fish. The fish, having leapt up, fell into the water; the bird, having taken the lump of meat, flew up into the sky; the jackal, not having obtained either, looking at the cassia bush, sat down with a sad face. She, having seen that, laughed a great laugh as if breaking a water pot, thinking "This one, stricken by excessive desire, obtained neither the meat nor the fish." Having heard that, the jackal spoke the third verse -

- 130.** "What is this one in the eḷagalā shrub, making loud laughter?
There is no dancing or singing here, nor well-composed music;
At a time not for laughing, beautiful-waisted one, why do you laugh, lovely one?"

Therein, "what is this one" means who is this. "In the eḷagalā shrub" means in the kamboji shrub. "Loud laughter" means laughter showing the teeth, great laughter, is what is meant; he asks who is this one making that in this shrub. "There is no dancing or singing here, nor" means in this place there is no dancing of anyone dancing, nor singing of anyone singing, nor well-composed hand-clapping of anyone playing with hands well composed; it explains: having seen whom would you laugh? "At a time not for laughing" means at a time for weeping. "Beautiful-waisted one" means one with a

beautiful waist. "Why do you laugh" means for what reason do you, at a time fitting for weeping, without weeping, laugh a great laugh. "Lovely one" - he addresses her praising her.

Having heard that, she spoke the fourth verse -

131. "O jackal, you are ignorant, imprudent, and of little wisdom;
Having lost the fish and the piece of flesh, you brood like a miserable wretch."

Therein, "having lost" means having reached loss. "Piece of flesh" means a slice of flesh. "You brood like a miserable wretch" means you brood, you grieve, you think, like a miserable wretch defeated for a thousand-piece bag.

Then the jackal spoke the fifth verse -

132. "Easy to see is the fault of others, but one's own is difficult to see;
Having lost both husband and lover, methinks you yourself are brooding."

Therein, "you yourself are brooding" means: the Great Being, having shamed her, one of bad character, immoral, and bringing about a change, spoke thus: "As for me, I shall not obtain my food resort; but you, destroyed by excessive desire, having become enamoured of a thief seen at that very moment, having lost both that paramour and the husband given by your family, with reference to me, having become a hundredfold, a thousandfold more miserable, you brood, you cry, you lament."

She, having heard his word, spoke a verse -

133. "So it is, king of beasts, as you speak, O jackal;
Surely I, having gone from here, shall be obedient to my husband."

Therein, "surely" (nūna) is an indeclinable particle used in a definitive sense. That I, having gone from here, having again obtained another husband, will definitively be obedient to that husband, one wielding power over him.

Then, having heard the words of that woman of misconduct, that immoral one, Sakka, the king of gods, spoke the concluding verse -

134. "Whoever would steal a clay plate, he would steal a bronze plate too;
Evil has indeed been done by you, and you will do so again."

Its meaning is - why do you speak of misconduct? Whoever steals a clay plate, he steals a bronze plate too, of various kinds such as gold plates and silver plates; and this evil has indeed been done by you, it is not possible to believe you, you will indeed do so again. Thus he, having shamed her, having brought about a change, went to his own place.

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 archer was the dissatisfied monk, that woman was the former wife, but Sakka, the king of gods, was myself.

375. Commentary on the Pigeon Jātaka

"Now I am" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain greedy monk. The story of the greedy one has been explained in detail on many occasions. The Teacher, having asked him "Is it true, monk, that you are greedy?" when it was said "Yes, venerable sir," having said "Not only now, monk; in the past too you were greedy, and through greediness you reached the destruction of life," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the realm of pigeons, dwelt in a nest-basket in the kitchen of the Bārāṇasī millionaire. Then a certain crow, greedy for fish and meat, having made friendship with him, dwelt right there. He, one day, having seen much fish and meat, groaning "I shall eat this," having lain down right in the nest-basket, even when being told by the pigeon "Come, my dear, let us go for food," having said "I am lying down with indigestion, you go," when he had gone, thinking "Gone is my enemy-thorn, now I shall eat fish and meat as I please," spoke the first verse -

135. "Now indeed I am happy, healthy, free from thorns, the dove has come out;
I will now make satisfaction of heart, for thus the meat and vegetables give me strength."

Therein, "come out" means gone out. "Dove" means pigeon. "I will now make" means I will do now. "For thus the meat and vegetables give me strength" means for thus the meat and the remaining vegetables make strength for me; as if saying "Rise up, eat!" it generates endeavour in me - this is the meaning.

When the cook, having cooked fish and meat, having come out from the kitchen, was wiping away sweat from his body, he came out from behind, hid in the straining pot, and made the sound "kiri kirī." The cook, having come quickly, having seized the crow, having plucked out all the feathers, having ground fresh ginger and mustard seeds, having crushed garlic with rotten buttermilk, having smeared his entire body, having rubbed and pierced one potsherd, having tied it to his neck with a string, having put him right into the nest-basket, departed. The pigeon, having come and having seen him, making mockery - "Who is this crane lying in my friend's basket? For he is fierce; having come, he might even kill it" - spoke the second verse -

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

That is of the meaning already stated above.

Having heard that, the crow spoke the third verse -

137. "Indeed it is enough for you to laugh, having seen me in such a state;
With hair torn off by the cook's son, smeared with the best of flour."

Therein, "enough" (alam) is an indeclinable particle in the sense of prohibition. "To laugh" (jagghitāye) means to laugh. This is what is meant - now, having seen me in such a state, thus stricken with suffering, it is enough for you to laugh; do not make a

sport of mockery at such a time.

He, while making a sport of mockery, again spoke the fourth verse -

138. "Well-bathed, well-anointed, satisfied with food and drink;
And a lapis lazuli at your neck, did you go to Kajaṅgala?"

Therein, "and a lapis lazuli at your neck" - this lapis lazuli gem too is adorned at your neck; you have not shown this to us for so long a time - with reference to the bowl, he said thus. "Kajaṅgala" - here Benares itself is intended as "Kajaṅgala." Having departed from here, did you perchance go into the inner city - thus he asks.

Thereupon the crow spoke the fifth verse -

139. "Let not your friend or enemy go to Kajaṅgala;
Having plucked feathers there, they bind a collar around the neck."

Therein, "feathers" means leaves. "Having plucked there" means having pulled out in that city of Bārāṇasī. "Collar" means a small bowl.

Having heard that, the pigeon spoke the concluding verse -

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

Therein, "you will commit offence again" means you will again commit such an offence. For such is your character.

Thus, having exhorted him, having dwelt there, having spread his wings, he went elsewhere. The crow too met with the destruction of life right there.

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

The Commentary on the Kapota Jātaka, the fifth.

The Half Chapter is the third.

The Jātaka summary -

Maṇikuṇḍala, Sujātā, Venasākha and Oraga;
Ghaṭa, Koraṇḍi, Laṭuki, Dhammapāla, Miga likewise.

Suyonandī, Vaṇṇāroha, Sīla, Hirī, Khajjopana;
Ahi, Gumbiya, Sāḷiya, Tacasāra, Mittavinda.

Palāsa and also Dīghiti, Migapotaka, Mūsika;
Dhanuggaha and Kapota - twenty-five Jātakas.

The commentary on the Book of Fives 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 14. Commentary on the Book of Birth Stories-1. 5. The Book of the Fives Retrieved from paliverse.org

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