

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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14. Commentary on the Book of Birth Stories-1 (14. Jātaka-
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PaliVerse

5. The Collection of Minor Texts

14. Commentary on the Book of Birth Stories-1

6. The Book of the Sixes

1. The Chapter on Avāriya

376. Commentary on the Avāriya Jātaka

"Do not be angry, lord of the earth" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain ford-boatman. It is said that he was foolish and ignorant; he did not know the virtues of the jewels beginning with the Buddha, nor the virtues of other persons; he was fierce, harsh, and violent. Then a certain country monk, coming thinking "I shall attend upon the Buddha," having reached the ford of the Aciravatī in the evening, said to him thus: "Lay follower, I wish to go to the far shore; give me a boat." "Venerable sir, now is not the proper time; stay in one place." "Lay follower, where here shall I stay? Take me and go." He, being angry, saying "Come here, ascetic, I shall carry you," having placed the elder on the boat, not going straight, having taken the boat downstream, having caused a commotion, having soaked his bowl and robes, having wearied him, having reached the shore, dismissed him at the time of darkness. Then he, having gone to the monastery, not obtaining the opportunity for attendance upon the Buddha on that day, on the following day, having approached the Teacher, having paid homage, having sat down to one side, having been received with friendly welcome by the Teacher, when it was said "When did you come?" having said "Yesterday, venerable sir," when it was said "Then why have you come to attend upon the Buddha today?" he reported that matter. Having heard that, the Teacher, having said "Not only now, monk; in the past too this one was fierce, harsh, and violent. But now you have been wearied by him; in the past too he wearied the wise," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family, having come of age, having learnt all the crafts at Takkaṣilā, having gone forth in the going forth of sages, having sustained himself on fruits and unripe fruits in the Himalayas for a long course of time, having reached Bārāṇasī for the purpose of partaking of salt and sour things, having dwelt in the royal garden, on the following day he entered the city for almsfood. Then the king, having seen him arrived at the royal courtyard, having gained confidence in his deportment, having brought him to the inner palace, having fed him, having obtained his promise, made him dwell in the royal garden, and went daily to attend upon him. The Bodhisatta, having said to him "A king, great king, having avoided the four ways of going to bias, being heedful, accomplished in patience, friendliness, and compassion, should exercise kingship righteously," exhorting him daily -

1. "Do not be angry, lord of the earth, do not be angry, O bull among charioteers; Not becoming angry in return at one who is angry, a king is venerated by the country.

2. "Whether in a village or in the wilderness, in a low place or on high ground; Everywhere I instruct you, do not be angry, O bull among charioteers." He spoke two verses.

1-2. Therein, "venerated by the country" means such a king is worthy of veneration by the country - this is the meaning. "Everywhere I instruct" means wherever I may be dwelling in these villages and so on, great king, I instruct him with this very advice; or in these villages and so on, wherever, even in a single one, even a single being, I instruct. "Do not be angry, O bull among charioteers" means just so I instruct you; it is not proper for a king to be angry. Why? Kings have speech as their weapon; when they are angry, by their mere words alone many reach the destruction of life.

Thus the Bodhisatta spoke these two verses on each day the king came. The king, with a mind gladdened by the advice, gave the Great Being one excellent village yielding a hundred thousand; the Bodhisatta refused. Thus he, having dwelt right there for twelve years, without having told the king "I have dwelt too long; I shall wander on a journey through the countryside and return," having addressed the park keeper, having said "Dear friend, I am of a dissatisfied disposition; I shall wander through the countryside and return; you should tell the king," departed and arrived at the boat-ferry on the Ganges. There was a boatman there named Avāriya's father. That fool neither knew the virtue of the virtuous, nor knew his own profit and loss; he, having first ferried across people wishing to cross the Ganges, afterwards requested wages; quarrelling with those not giving wages, he received mostly only reviling and blows, and little gain - such a blind fool. With reference to that, the Teacher, having fully awakened, spoke the third verse -

- 3.** "There was a boatman on the Ganges named Avāriya's father;
Having first ferried people across, afterwards he requests wages;
Therefore he has quarrels, and he does not grow in wealth."

Therein, "named Avāriya's father" means Avāriyā was his daughter; on account of her, he became known as Avāriya's father. "Therefore he has quarrels" means for that reason, or together with the people being requested afterwards, he has quarrels.

The Bodhisatta, having approached that boatman, said "Friend, take me to the far shore." Having heard that, he said "Ascetic, what will you give me as boat wages?" "Friend, I shall tell you what is called growth in wealth, growth in welfare, and growth in the Teaching." Having heard that, the boatman, thinking "Certainly this one will give me something," having taken him to the far shore, said "Give me the wages for the boat." He, saying to him "Very well, friend," first speaking about growth in wealth -

- 4.** "Request payment from one who has not yet crossed, from one on the near shore, dear son, ferryman;
For the mind of one who has crossed is different, different is that of one seeking the far shore." He spoke a verse.

Therein, "from one on the near shore" means dear son, ferryman, request wages from a person who has not yet crossed to the far shore, while still standing on the near shore; then, having taken what is received and having placed it in a safe place,

afterwards you should ferry the people to the far shore. Thus there will be increase of your wealth. "For the mind of one who has crossed is different" means dear son, ferryman, the mind of one who has gone to the far shore is different; he wishes to go without giving. But whoever is called "one seeking the far shore," he seeks the far shore, he wishes to go to the far shore; he wishes to go even having given extra. Thus the mind of one seeking the far shore is different. Therefore you should request from one who has not yet crossed. This, for now, is called the increase of your wealth.

Having heard that, the boatman thought "This for now will be his exhortation to me; now he will give me something else." Then the Bodhisatta, having said to him "This, friend, is for now the increase of your wealth; now listen to the increase of welfare and the Teaching," exhorting him -

- 5.** "Whether in a village or in the wilderness, in a low place or on high ground;
Everywhere I instruct you, do not be angry, O ferryman." He spoke a verse.

Thus, having spoken to him the increase of welfare and the Teaching by means of this verse, he said "This is the increase of your welfare and the increase of the Teaching." But that slow-witted man, regarding that exhortation as nothing, said "This, ascetic, is given by you to me as the boat fare." "Yes, friend." "I have no use for this; give me something else." "Friend, apart from this, I have nothing else." "Then why did you board my boat?" - having thrown the hermit down on the bank of the Ganges, having sat on his chest, he struck him right in the face.

The Teacher, having said "Thus, monks, that hermit, having given the exhortation by which he obtained an excellent village from the king's presence, having spoken that very exhortation to the blind fool of a sailor, received a beating in the face; therefore, an exhortation should be given by one giving it only to a suitable person, not to an unsuitable person," having fully awakened, immediately after that spoke a verse -

- 6.** "By that very instruction, the king gave an excellent village;
By that very instruction, the boatman struck his face."

While he was striking him, his wife, having taken the meal and come, having seen the evil man, said: "Husband, this hermit is an attendant of the royal family; do not strike him." He, being angry, saying "You do not allow me to strike this fraudulent hermit," having risen, having struck her, knocked her down. Then the food bowl, having fallen, broke; and moreover, the embryo of that woman heavy with child fell to the ground. Then people, having surrounded him, having seized him as "a murderer and thief," having bound him, showed him to the king. The king, having investigated, imposed the king's punishment on him. The Teacher, having fully awakened, making known that meaning, spoke the concluding verse -

- 7.** The food was destroyed, the wife was killed, and the embryo fell to the
ground;
Like a deer with gold, he did not bind his welfare with that.

Therein, "the food was destroyed" means the food bowl was broken. "Killed" means struck. "Chamā" means on the ground. "Like a deer with gold" means just as a deer, even though going about trampling on gold or unwrought gold or pearls, gems, and so on, or even though spreading them out and lying down on them, is unable to

increase or produce its own welfare by means of that gold, just so that blind fool, even though having heard the exhortation given by the wise, was unable to increase or produce his own welfare - this is what is meant. "Abandhi sū" - here the meaning should be understood as "abandhi so" (he did not bind). "Sa" and "o" - for these terms indeed "sū" is the sandhi connection.

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

The Commentary on the Avāriya Jātaka, the first.

377. Commentary on the Setaketu Jātaka

"Do not be angry, dear son, for anger is not good" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a deceitful monk; the present story will become evident in the Uddāla Jātaka.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a world-famed teacher in Bārāṇasī, taught the sacred verses to five hundred young men. Their eldest was a young man named Setaketu, born in a noble brahmin family; in dependence on his birth, great conceit arose in him. One day, while going out from the city together with other young men, having seen a certain outcast entering the city, having asked "Who are you?" when it was said "I am an outcast," having struck his body, out of fear that the wind coming from him might touch his own body, having said "Be gone, outcast, you wretch, go downwind!" he went quickly to his upwind side. The outcast, having gone more quickly, stood upwind of him. Then he reviled and abused him even more vehemently, saying "Be gone, you wretch!" Having heard that, the outcast asked "Who are you?" "I am a brahmin young man." "Be a brahmin then, but will you be able to answer a question asked by me?" "Yes, I shall be able." "If you are not able, I shall make you pass between my legs." He, having reasoned with himself, said "Go ahead."

The outcast's son, having made the assembly witness to his talk, asked the question "Young man, what are the directions?" "The directions are the four directions beginning with the east." The outcast said "I am not asking you about that direction; you, not knowing even this much, are disgusted by the wind that has struck my body" - and having seized him by the shoulders, having bent him down, he made him pass between his own legs. The young men reported that incident to the teacher. Having heard that, the teacher asked "Is it true, dear son, Setaketu, that you were made to pass between the legs by an outcast?" "Yes, teacher, that son of an outcast female slave, saying 'You do not know even the mere directions,' made me pass between his own legs. Now, having seen him, I shall know what is to be done to him" - angry, he reviled and abused the outcast's son. Then the teacher, exhorting him, said "Dear son, Setaketu, do not be angry with him; the son of the outcast female slave is wise; he does not ask you about that direction; he asked about another direction; but what is unseen, unheard, and uncognised by you is far more than what is seen, heard, and cognised" - and spoke two verses -

8. "Do not be angry, dear son, for anger is not good, and much is unseen and

unheard by you;
Mother and father are a direction, Setaketu, the teacher they have said is a
praised direction.

9. "Householders who give food, drink, and clothing, who invite - they call that
too a direction;
This is the supreme direction, Setaketu, having reached which the afflicted
become happy."

8-9. Therein, "for anger is not good" means anger, when arising, does not allow one
to know what is well-spoken and ill-spoken, what is beneficial and unbeneficial, what
is welfare and harm - thus it is not good, not pleasant. "Much is unseen by you"
means what is unseen by your eye and unheard by your ear is much more. "Disatā"
means direction. He says that mother and father, because of having arisen earlier
than their children, have become what is called the eastern direction. "The teacher
they have said is a praised direction" means teachers, however, because of being
worthy of offerings, are a praised direction among directions - the southern direction -
thus the noble ones such as the Buddha and others have said, speak, and explain.

"Householders" means those who lead the household life. "Givers of food, drink, and
clothing" means givers of food, givers of drink, and givers of clothing. "Who invite"
means those who call out "Come, accept the gift." "They call that too a direction"
means the noble ones such as the Buddha and others call that too one direction. By
this he explains that householders who are donors of the four requisites, having
indicated the requisites, are called one direction because they should be approached
by righteous ascetics and brahmins. Another method - Those householders who are
givers of food, drink, and clothing - those righteous ascetics and brahmins who are
inviters, because of inviting them ever higher and higher in the sense of being givers
of the achievement of the six sensual heavens - they call that too a direction; the
noble ones such as the Buddha and others call it the upper direction - thus he
explains. And this too was said -

"Mother and father are the eastern direction, teachers are the southern
direction.

Children and wife are the western direction, friends and colleagues are the
northern direction.

"Slaves and workers are below, ascetics and brahmins are above;
These directions should a householder capable in the family venerate."

"This is the direction" - but this was said with reference to Nibbāna. For beings
afflicted by suffering of various kinds beginning with birth, having reached which they
become free from suffering and happy - this indeed is the direction called never gone
to before by beings. And for that very reason he said Nibbāna is "supreme." And this
too was said -

"Filled to the brim without remainder, just as one would carry a bowl of oil;
So one should guard one's own mind, aspiring to the direction never gone to
before."

Thus the Great Being spoke about the directions to the young man. He, however, thinking "I have been made to pass between the legs by an outcast," having dwelt in that place, having gone to Takkasilā, having learnt all the crafts in the presence of a world-famed teacher, having been permitted by the teacher, having departed from Takkasilā, went about training in all doctrinal crafts. He, having reached a certain borderland village, having seen five hundred hermits dwelling in dependence on it, having gone forth in their presence, whatever craft, sacred verse, and conduct they knew, having learnt that, having become the leader of the group, surrounded by them, having gone to Bārāṇasī, on the following day, while going about for almsfood, went to the royal courtyard. The king, having gained confidence in the deportment of the hermits, having fed them within the inner dwelling, made them dwell in his own park. He, one day, having served the hermits with food, said "Today in the evening, having gone to the park, I shall pay homage to the venerable ones."

Setaketu, having gone to the park, having convoked the hermits, having directed them saying "Sirs, today the king will come, and kings indeed, having been pleased just once, it is possible to live happily as long as life lasts. Today let some practise the bat-observance, let some make a bed of thorns, let some heat themselves with the five-fire asceticism, let some engage in the striving of squatting, let some perform the practice of immersion in water, let some recite the sacred verses," himself, having sat down on a reclining seat at the door of the cooking hall, having placed one book with a covering resplendent with five-coloured dyes on a stand of variegated colours, with four or five well-trained young men, he answered each and every question that was asked. At that moment the king, having come, having seen them practising wrong asceticism, satisfied, having approached Setaketu, having paid homage, seated to one side, conversing together with the chaplain, spoke the third verse -

- 10.** "With rough hides, matted-hair ascetics with stained teeth, of contemptible appearance, these who mutter charms;
Are they perhaps, in human endeavours, knowing this, released from the realms of misery?"

Therein, "with rough hides" means endowed with antelope hides with razors. "With stained teeth" means teeth seized by stain due to not chewing a wooden toothbrush. "Of contemptible appearance" means with unanointed, unadorned, coarse inner robes and outer robes, devoid of garlands, scents and cosmetics; it is said to mean of soiled appearance. "These who mutter" means these who recite charms. "In human endeavours" means established in endeavours to be done by human beings. "Knowing this, released from the realms of misery" means having stood in this endeavour, having known this world, having made it manifest, he asks "are these sages perhaps released from the four realms of misery?"

Having heard that, the chaplain spoke the fourth verse -

- 11.** "Having done evil actions, O king, if one very learned would not practise the Teaching;
Even one knowing a thousand Vedas, dependent on that, would not be released from suffering, not having attained good conduct."

Therein, "having done" means having done. "Good conduct" means the eight attainments together with morality. This is what is meant. Great king, even one knowing a thousand Vedas, thinking "I am very learned," if he would not practise the threefold teaching of good conduct, and would do only evil, he, having done those evil actions, dependent on that great learning, not having attained good conduct reckoned as morality and attainments, would not be released from suffering; he is not freed from the suffering of the realms of misery.

Having heard that, the king developed confidence in the hermits. Thereupon Setaketu thought: "Confidence in the hermits arose in this king, but this chaplain cut it off as if striking with an adze; it is proper for me to speak together with him." He, speaking together with him, spoke the fifth verse -

- 12.** "Even one knowing a thousand Vedas, dependent on that, would not be released from suffering, not having attained good conduct;
I consider the Vedas are fruitless, good conduct with self-control alone is the truth."

Its meaning is - If even one knowing a thousand Vedas, dependent on that great learning, not having attained good conduct, would not release himself from suffering, this being so, I consider "The three Vedas are fruitless, good conduct of morality and attainment alone is the truth."

Having heard that, the chaplain spoke the sixth verse -

- 13.** "The Vedas are indeed not fruitless, good conduct with self-control alone is the truth;
For one attains fame having learnt the Vedas, one tamed by conduct reaches peace."

Its meaning is - the three Vedas are not fruitless, but good conduct with self-control alone is indeed not the truth, the best, the highest, the excellent. Why? "For one attains fame having learnt the Vedas" means having learnt the three Vedas, one obtains in the present life merely fame, merely glory, merely material gain; beyond this there is nothing else; therefore they are not fruitless. "One tamed by conduct reaches peace" means having established oneself upon morality, having produced the meditative attainments, developing insight with the attainment as proximate cause, one goes to, one reaches that which is called perpetually peaceful Nibbāna.

Thus the chaplain, having broken the argument of Setaketu, having made them all laymen, having caused them to take up shield-weapons, having made them greater ones, made them attendants of the king. This, it is said, was the lineage of the greater ones.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time Setaketu was the fraudulent monk, the outcast was Sāriputta, the king was Ānanda, but the chaplain was myself."

The Commentary on the Setaketu Jātaka, the second.

378. Commentary on the Darīmukha Jātaka

"And sensual pleasures are mire" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the great renunciation. The present story has already been told below.

In the past, in the city of Rājagaha, a king of Magadha exercised kingship. At that time the Bodhisatta was reborn in the womb of his queen-consort; they gave him the name Prince Brahmadata. On his very birthday a son was also born to the chaplain; his face shone exceedingly; therefore they gave him the name Darīmukha. Both of them, grown up in the royal family itself, having become dear companions of one another, at the age of sixteen, having gone to Takkaṣilā, having learnt all the crafts, thinking "We shall learn the craft of all doctrines and we shall know the customs of the country," wandering in villages, market towns and so on, having reached Bārāṇasī, having dwelt at a temple, on the following day they entered Bārāṇasī for almsfood. There, in a certain family, thinking "Having fed brahmins, we shall give a recitation fee," milk-rice had been cooked and seats had been prepared. The people, having seen both of them walking about for almsfood, saying "Brahmins have come," having ushered them into the house, spread a pure white cloth on the seat of the Great Being, and a red woollen blanket on the seat of Darīmukha. Darīmukha, having seen that sign, understood "Today my companion will become the king of Bārāṇasī; I shall be the general." They, having eaten there, having taken the recitation fee, having spoken a blessing, having gone out, went to that royal garden. There the Great Being lay down on the auspicious stone slab, while Darīmukha sat down rubbing his feet.

At that time it was the seventh day since the king of Bārāṇasī had died. The chaplain, having performed the funeral rites for the king, on the seventh day in the heirless kingdom, sent forth the state chariot. The procedure of sending forth the state chariot will become evident in the Mahājanaka Jātaka. The state chariot, having gone out from the city, surrounded by a fourfold army, with many hundreds of musical instruments being played, reached the park gate. Darīmukha, having heard the sound of the musical instruments, thinking "The state chariot is coming for my companion; today itself, having become king, he will give me the position of general; what use is the household life to me? Having gone out, I shall go forth," without even taking leave of the Bodhisatta, having gone to one side, stood in a concealed place. The chaplain, having stopped the chariot at the park gate, having entered the park, having seen the Bodhisatta lying on the auspicious stone slab, having examined the marks on his feet, thinking "This meritorious being is capable of exercising kingship over the four great continents attended by two thousand islands; but what is his steadfastness like?" had all the musical instruments played. The Bodhisatta, having awoken, having removed the cloth from his face, having looked at the great multitude, having covered his face again with the cloth, having lain down for a little while, his disturbance having been calmed, having risen, sat down cross-legged on the stone slab. The chaplain, having knelt down, said "Sire, the kingdom comes to you." "Is the kingdom heirless, my good man?" "Yes, Sire." "If so, very well," he accepted. They performed the consecration for him right there in the park. He, due to the greatness of his glory, without even remembering Darīmukha, having ascended the chariot, surrounded by the great multitude, having entered the city, having circumambulated it, standing right at the king's gate, having assigned positions of rank to the ministers, ascended the mansion.

At that moment Darīmukha, having come thinking "The park is now empty," sat down on the auspicious stone slab, and then a withered leaf fell before him. He, having established contemplation of destruction and passing away on that very withered leaf, having contemplated the three characteristics, resounding throughout the earth, produced individual enlightenment. At that very moment his layman's outward sign disappeared, and a bowl and robes created by supernormal power, having descended from the sky, fastened upon his body. At that very moment, bearing the eight requisites, accomplished in deportment, having become like an elder of sixty rains retreats, having flown up into the sky by supernormal power, he went to the Nandamūlaka cave in the Himalayan region. The Bodhisatta too exercised kingship righteously, but due to the greatness of his fame, having become heedless with glory, he did not remember Darīmukha for forty years; but when forty years had passed, having remembered him, thinking "I have a friend named Darīmukha; where indeed is he?" he wished to see him. Thenceforth, even in the inner palace and in the midst of assemblies, he says "Where indeed is my friend Darīmukha? Whoever tells me his dwelling place, I shall give him great fame." Thus, while he was remembering him again and again, another ten years passed.

The Individually Enlightened One Darīmukha too, after the lapse of fifty years, reflecting, having known "My friend indeed remembers me," thinking "Now he is old, grown up with sons and daughters and so on; having gone, having expounded the Teaching, shall I give him the going forth?" having come through the sky by supernormal power, having descended into the park, sat down on the stone slab like a golden image. The park keeper, having seen him, having approached, asked "Venerable sir, from where do you come?" "From the Nandamūlaka cave." "What are you named?" "I am named the Individually Enlightened One Darīmukha, friend." "Venerable sir, do you know our king?" "Yes, I know him; during our time as householders he was our friend." "Venerable sir, the king wishes to see you; I shall tell him of your arrival." "Go, tell him." He, having said "Very well," having gone very quickly, told the king of his being seated on the stone slab. The king, thinking "It seems my friend has come; I shall see him," having mounted a chariot, having gone to the park with a great retinue, having paid homage to the Individually Enlightened One, having exchanged friendly welcome, sat down to one side. Then the Individually Enlightened One, saying to him "Well, Brahmadatta, do you exercise kingship righteously? Do you not go the way of bias? Do you not oppress the people for the sake of wealth? Do you perform meritorious deeds such as giving?" and so on, having exchanged friendly welcome, having said "Brahmadatta, you are old; now is the time for you to abandon sensual pleasures and go forth," teaching him the Teaching, spoke the first verse -

- 14.** "Sensual pleasures are mire and sensual pleasures are marsh, and this fear has been declared as three-rooted;
Dust and smoke have been proclaimed by me, having abandoned them, go forth, Brahmadatta."

Therein, "mire" means what is intended is grass, moss, white water lilies, shrubs and so on that have grown in water. For just as those entangle and ensnare one crossing water, so for one who practises meditation crossing the ocean of the round of rebirths, the five types of sensual pleasure, or indeed all objective sensual pleasures

and defilement sensual pleasures, by way of entangling, are called mire. For in this mire, attached and strongly attached, even gods, even humans, even animals are wearied, weep and lament. "And sensual pleasures are marsh" means marsh is called great mire, in which, being stuck, even pigs, deer and the like, even lions, even elephants are unable to pull themselves out and go; objective sensual pleasures and defilement sensual pleasures too, because of their resemblance to that, are called "marsh." For even wise beings, from the time of being stuck even once in those sensual pleasures, are unable to break through those sensual pleasures, quickly rise up, and approach the going forth which is owning nothing, free from impediment, and delightful. "And this fear" means "and this fear"; the syllable "ma" is said by way of euphonic conjunction. "Three-rooted" means unshakeable, as if established upon three roots. This is a name for powerful fear. "Declared" means great king, these sensual pleasures, in the meaning of being a condition for fear pertaining to the present life and the future life, beginning with the fear of self-censure and so on, and for fear occurring by way of the thirty-two bodily punishments and ninety-six diseases, have been declared, spoken, explained as powerful fear by Buddhas, Individually Enlightened Ones, disciples of the Buddha, and omniscient Bodhisattas - this is the meaning. Or alternatively, "and this fear" means "and this three-rooted fear has been declared by me" - thus here the meaning should be seen indeed.

"Dust and smoke" means because of their resemblance to dust and smoke, "dust" and "smoke" have been proclaimed by me. For just as fine dust fallen upon the body of a well-bathed, well-anointed and adorned man makes that body ugly, devoid of beauty and soiled, just so even those known in the world like the moon and like the sun, having come through space by the power of supernormal ability, from the time of once falling within the dust of sensual pleasure, because of the impairment of the beauty of their virtues, the splendour of their virtues and the purity of their virtues, become ugly, devoid of beauty and soiled indeed. And just as even a thoroughly clean wall, from the time of being struck by smoke, becomes dark-coloured, so even those of exceedingly pure knowledge, from the time of being struck by the smoke of sensual pleasure, through the attainment of the destruction of their virtues, having become as if dark in the midst of the great multitude, are perceived thus. Thus, because of their resemblance to dust and smoke, these sensual pleasures have been proclaimed by me to you as "dust and smoke"; therefore, having abandoned these sensual pleasures, go forth, Brahmadatta - thus he generates enthusiasm in the king for the going forth.

Having heard that, the king, speaking of his own state of being bound by mental defilements, spoke the second verse -

- 15.** "Bound and lustful and infatuated, in sensual pleasures I am, brahmin, of fearsome form;
That I am not able to abandon, being intent on livelihood, I will make merit not trifling."

Therein, "bound" means bound by the bodily knot of covetousness. "Lustful" means lustful with lust that is difficult to abandon by nature. "Infatuated" means exceedingly infatuated. "In sensual pleasures I" means I am in both kinds of sensual pleasures. "Brahmin" - he addresses the Individually Enlightened One Darīṃukha. "Of fearsome

form" means of powerful form. "That I am not able" means that twofold sensual pleasure I do not endeavour, I am not able. "Being intent on livelihood, to abandon" means he says: I, being desirous of this livelihood, am not able to abandon that sensual pleasure. "I will make merit" means now I will make much, not trifling, merit reckoned as giving, morality, and Observance day actions.

Thus what is called defilement of sensuality, once it has clung, from that time onwards cannot be removed, whereby the Great Being, with a defiled mind, even when the virtues of the going forth were spoken of by the Individually Enlightened One, said "I am not able to go forth." He who, at the feet of Dīpaṅkara, searching through the qualities that make a Buddha with the knowledge arising in himself, having seen the third perfection of renunciation -

"This you third for now, having made firm, take upon yourself;
Go to the perfection of renunciation, if you wish to attain enlightenment.

"Just as a man in a prison, having dwelt long, afflicted by suffering;
Does not generate lust therein, but seeks only freedom.

"Just so you, see all existences, as if a prison;
Having become inclined towards renunciation, you will attain the highest enlightenment."

Thus he praised the virtue of renunciation; he, even though being told by the Individually Enlightened One, having spoken the praise of the going forth, "Having abandoned the mental defilements, become an ascetic," says "I am not able, having abandoned the mental defilements, to become an ascetic."

In this world, it is said, there are eight kinds of mad men. Therefore the ancients said: "Eight persons obtain the perception of madness: one mad with sensual pleasure, gone under the power of greed; one mad with wrath, gone under the power of hate; one mad with views, gone under the power of illusion; one mad with delusion, gone under the power of not knowing; one mad with a demon, gone under the power of a demon; one mad with bile, gone under the power of bile; one mad with liquor, gone under the power of beverage; one mad with disaster, gone under the power of sorrow." Among these eight mad men, the Great Being in this Jātaka, having become one mad with sensual pleasure, gone under the power of greed, did not recognise the virtue of the going forth.

But why are beings not able to free themselves from this greed that has arisen, which causes harm and destroys virtues? Because of having been bound together for many hundreds of thousands of ten millions of cosmic cycles in the round of rebirths without discernible beginning. Even this being so, the wise abandon it by the influence of many reviewings beginning with "sensual pleasures are of little enjoyment." For that very reason, the Individually Enlightened One Darīmukha, even when the Great Being said "I am not able to go forth," without giving up the responsibility, exhorting him further, spoke two verses.

16. "Whoever, when being admonished by one who wishes his welfare, who is compassionate for his good, does not follow the instruction;
Thinking "this alone is better," the fool enters the womb again and again.

17. "He goes to hell of terrible form, beautiful to the ugly, full of urine and excrement;
Beings greedy for their own body do not give it up, those who are not free from lust for sensual pleasures."

16-17. Therein, "of one who wishes for the welfare" means of one who wishes for growth. "Who is compassionate for his good" means of one who is compassionate with a tender mind intent on welfare. "Being admonished" means being exhorted. "This alone is better" means thinking "this alone is better" about what is grasped by oneself, though being not better and not the highest. "The fool" means that ignorant person does not go beyond dwelling in the mother's womb; the meaning is that he enters the womb again and again indeed.

"He, of terrible form" means great king, that fool, entering that mother's womb, goes to hell of terrible form, of cruel nature. For the mother's womb is here called "hell" in the meaning of being without gratification, and is called "the four-walled hell." When it is asked "Which one is called the four-walled hell?" it is proper to say it is the mother's womb itself. For a being reborn in the great Avīci hell indeed has running back and forth again and again; therefore it is not possible to call that "the four-walled hell." But in the mother's womb, for nine or ten months, it is not possible to run here and there on all four sides; in an excessively confined space, one must remain with four corners, completely shrunken. Therefore this is called "the four-walled hell."

"Beautiful to the ugly" means the ugly of the beautiful. For indeed, for sons of good family who are practitioners of meditation and who fear the round of rebirths, the mother's womb is certainly considered as foul. Therefore it was said -

"The impure reckoned as pure, the unclean considered as clean;
Filled with various corpses, for one not seeing its true form.

"Fie upon this afflicted, putrid body, loathsome, impure, subject to disease;
Wherein the heedless generation, infatuated, neglect the path to rebirth in a good destination."

"Beings" means attached, strongly attached, stuck, fastened, not giving up their own body - they do not abandon that mother's womb. "Greedy" means bound. "Those who are" means those who are not free from lust for sensual pleasures, they do not give up this dwelling in the womb.

Thus the Individually Enlightened One Darīmukha, having shown the suffering rooted in conception in the womb and the suffering rooted in care, now in order to show the suffering rooted in emergence from the womb, spoke one and a half verses.

18. "Smeared with dung, soiled with blood, smeared with phlegm, they emerge;
For whatever they touch with the body at that moment, all is unpleasant,
nothing but suffering alone.
19. "Having seen I speak, not indeed from hearing from another, I remember many past lives."

18-19. Therein, "smeared with dung" means: great king, these beings, emerging from the mother's womb, do not emerge having been anointed with the four kinds of perfumes and having put on a fragrant garland; but rather, smeared with old excrement, obstructed, they emerge. "Soiled with blood" means: they do not emerge having been anointed with red sandalwood; but rather, having been smeared with red blood, they emerge. "Smeared with phlegm" means: nor do they emerge anointed with white sandalwood; but rather, having been smeared with thick, slippery phlegm, they emerge. For at the time of delivery for women, these impurities come forth."At that moment" means at that time. This is what is meant - Great king, these beings, at that time of emerging from the mother's womb, thus smeared with dung and so on, emerging, whatever part of the passage of emergence or hand or foot they touch, all that they touch is unpleasant, not sweet, nothing but unmixed suffering alone; there is no happiness whatsoever for them at that time.

"Having seen I speak, not indeed from hearing from another" means: great king, I, saying this much, do not speak from hearing from another; I do not speak having heard it from another ascetic or brahmin; but rather, having seen with my own knowledge of individual enlightenment, having penetrated, having made it evident, I speak - this is the meaning. "I remember many past lives" - he said this showing his own power. This is what is meant - Great king, I indeed remember many past lives, reckoned as the succession of aggregates dwelt in formerly; I remember two incalculable periods exceeding a hundred thousand cosmic cycles.

Now the Teacher, having fully awakened, having said "Thus that Individually Enlightened One won over the king with well-spoken discourse," at the conclusion spoke a half-verse -

"With variegated verses, well-spoken, Darīmukha convinced Sumedha."

Therein, "variegated" means connected with manifold meanings. "Well-spoken" means well-said. "Darīmukha convinced Sumedha" means: monks, that Individually Enlightened One Darīmukha convinced, made known to, and caused to accept his word - that wise king Sumedha, of beautiful wisdom, capable of knowing what is a reason and what is not a reason - this is the meaning.

Thus the Individually Enlightened One, having shown the danger in sensual pleasures and having caused him to accept his word, having said "Great king, now go forth or do not; but the danger in sensual pleasures and the benefit of the going forth have been spoken by me to you; be diligent," like a golden royal swan, having flown up into the sky, treading upon the interior of the clouds, went to the Nandamūlaka cave itself. The Great Being, having placed on his head the salutation with joined palms resplendent with the joining of ten fingernails, paying homage, when he had passed beyond the range of vision, having summoned his eldest son, having had him accept the kingdom, having abandoned sensual pleasures while the public was weeping and lamenting, having entered the Himalayas, having built a hermitage, having gone forth in the going forth of sages, before long, having produced the direct knowledges and the meditative attainments, at the end of his life span was reborn in the Brahma world.

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

The Commentary on the Darīmukha Jātaka, the third.

379. Commentary on the Neru Jātaka

"Ravens and flocks of crows" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk. It is said that he, having taken a meditation subject in the presence of the Teacher, went to a certain borderland village. The people, having gained confidence in his deportment, having fed him, having obtained his promise, having built a hermitage in the forest, made him dwell there, and paid him honour exceedingly. Then some eternalists came. They, having heard their words, having given up the elder's doctrine, having taken up the doctrine of eternalism, paid honour to those very ones. Thereupon annihilationists came; they, having given up the doctrine of eternalism, took up the doctrine of annihilationism only. Then other naked ascetics came. They, having given up the doctrine of annihilationism, took up the doctrine of the naked ascetics. He, having dwelt with difficulty near those people who did not know virtue and fault, having finished keeping the rains retreat, having performed the invitation ceremony, having gone to the Teacher's presence, having been received with friendly welcome, when it was said "Where did you spend the rains retreat?" having said "In dependence on the borderland, venerable sir," when asked "Did you spend it comfortably?" he said "Venerable sir, I spent it with difficulty near those who do not know virtue and fault." The Teacher, having said "Monk, the wise ones of old, even though born in the animal realm, did not dwell even for a single day with those who do not know virtue and fault; why did you dwell in a place where they do not know virtue and fault?" being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in the realm of a golden swan, and he also had a younger brother. They, dwelling on Cittakūṭa mountain, ate wild-grown rice in the Himalayan region. They, one day, having roamed about there, while coming back to Cittakūṭa, having seen on the way a golden mountain named Neru, sat down on its summit. Now the flocks of birds and quadrupeds dwelling in dependence on that mountain are of various colours in their feeding ground, but from the time of entering the mountain, they all become gold-coloured by its radiance. Having seen that, the Bodhisatta's youngest brother, not knowing the reason, conversing with his brother saying "What indeed is the reason here?" spoke two verses -

20. "Ravens and flocks of crows, and we, the excellent among birds;
All of us become alike, having come to this mountain.
21. "Here lions and tigers, jackals and the lowest of beasts;
All become alike, what is the name of this mountain?"

20-21. Therein, "ravens" means forest crows. "Flocks of crows" means flocks of ordinary crows as well. "The excellent among birds" means the foremost among birds. "Become alike" means we become of similar colour.

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

- 22.** Humans know this as Neru, the highest mountain;
Here, endowed with beauty, all living beings dwell.

Therein, "here, with beauty" means on this Neru mountain, having become endowed with beauty through radiance.

Having heard that, the youngest spoke the remaining verses -

23. "Where there would be disrespect, or contempt for the virtuous;
Or even honouring of the inferior, one should not dwell in such a dwelling.
24. Where the lazy and the skilled, the hero and the coward are venerated;
There the good do not dwell, among men who make no distinction.
25. This Neru does not distinguish between the low, the superior and the middle;
Neru makes no distinction, come, let us abandon Neru."

23-25. Therein, the meaning of the first verse is this -where there would be disrespect through the absence of honouring the virtuous, the wise, those accomplished in morality, and contempt, or contempt by way of disregard, or honouring of the inferior, the immoral, one should not dwell in such a dwelling. "Venerated" means these are here worthy of veneration with one and the same veneration, they receive equal honour. "The low, the superior and the middle" means this one does not distinguish between the low, the middle and the superior by birth, clan, family, region, morality, conduct, knowledge and so on. "Well then" is an indeclinable particle used in the sense of release. "Let us abandon" means we give up. And having said thus, both those swans, having flown up, went to Cittakūṭa itself.

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

The Commentary on the Neru Jātaka, the fourth.

380. Commentary on the Āsaṅka Jātaka

"There is a creeper named Āsāvātī" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. The story will become evident in the Indriya Jātaka. But here the Teacher, having asked that monk "Is it true that you are dissatisfied?" when it was said "It is true, venerable sir," having said "By whom were you made dissatisfied?" when it was said "By my former wife, venerable sir," having said "Monk, this woman is a causer of harm to you; in the past too, in dependence on her, having abandoned a fourfold army, experiencing great suffering in the Himalayan region, you dwelt for three years," 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 Kāśi village, having come of age, having learnt a craft at Takkasilā, having gone forth in the going forth of sages, subsisting on forest roots and fruits, having produced the direct knowledges and the meditative

attainments, dwelt in the Himalayan region. At that time a certain being accomplished in merit, having passed away from the realm of the Thirty-three, was reborn as a girl in the interior of a lotus in a lotus pond at that place; even though the remaining lotuses, having reached their old state, were falling, that one, having become large-bellied, remained standing. The hermit, having gone to the lotus pond to bathe, having seen that, having thought "Even though the other lotuses are falling, this one, having become large-bellied, remains standing; what indeed is the reason?" having put on a bathing cloth, going down and entering, having opened that lotus, having seen that girl, having produced the perception of a daughter, having brought her to the hermitage, looked after her. She afterwards, having become sixteen years old, was lovely, bearing the highest beauty, surpassing human beauty, not attaining divine beauty. At that time Sakka comes to attend upon the Bodhisatta; he, having seen that girl, having asked "Where is she from?" having heard the manner of obtaining her, asked "What is needed to be obtained for her?" "A dwelling place, an arrangement of clothing, ornaments and food, dear sir." He, saying "Good, venerable sir," having created a crystal mansion near her dwelling place, created divine beds, divine clothing and ornaments, and divine food and drink.

That mansion, at the time of her ascending, descended and became established on the ground; at the time when she had ascended, having leapt up, it stood in the sky. She, performing all kinds of duties for the Bodhisatta, dwelt in the mansion. A certain forester, having seen her, having asked "What is she to you, venerable sir?" having heard "She is my daughter," having gone to Bārāṇasī, informed the king: "Sire, a daughter of such beauty of a certain hermit has been seen by me in the Himalayan region." Having heard that, he, being captivated through the association of hearing, having made the forester the guide, having gone to that place with a fourfold army, having had the camp set up, having taken the forester, surrounded by a company of ministers, having entered the hermitage, having paid homage to the Great Being, seated to one side, said "Venerable sir, women are indeed a stain upon the holy life; I shall look after your daughter." But the Bodhisatta, having harboured suspicion thinking "What indeed is in this lotus?" having descended into the water and brought her, gave that girl the name Āsaṅkā because of the state of having been brought thus. He, without saying directly to that king "Take her and go," said "Great king, knowing the name of this girl, take her and go." "I shall know when it is told by you, venerable sir." "I do not tell you; you, by the power of your own wisdom, knowing the name itself, take her and go." He, having accepted saying "Very well," from then on, together with the ministers, considers the name thinking "What indeed is her name?" He, having proclaimed whatever names were difficult to know, discusses with the Bodhisatta saying "She will be named so-and-so." The Bodhisatta rejects it saying "She is not of that name."

And while the king was pondering the name, a year passed. At that time lions and other fierce beasts seized elephants, horses, and humans; there was danger from snakes, there was danger from flies, and many people died, exhausted by the cold. Then the king, having become angry, having said to the Bodhisatta "What use is she to me?" set out. The maiden Āsaṅkā, on that day, having opened the crystal window, stood showing herself. The king, having seen her, said "We are unable to know your name; you dwell in the Himalayas itself; we shall go." "Where, great king, going will you obtain a woman like me? Hear my word. In the Tāvatiṃsa god realm, in the

Cittalatā grove, there is a creeper named Āsāvatī. Inside its fruit a celestial beverage has arisen. Having drunk it once, they lie intoxicated for four months on celestial beds. But it bears fruit once in a thousand years. Drunkard young gods, enduring the thirst for the celestial beverage thinking 'From this we shall obtain fruit,' going constantly for a thousand years, look at that creeper thinking 'Is it healthy?' But you are dissatisfied after just one year. Hope that bears fruit is pleasant; do not be dissatisfied" - having said this, she spoke three verses -

26. "There is a creeper named Āsāvatī, born in the Cittalatā grove;
After a thousand years, one fruit arises from it.
27. The gods attend upon it, when mindfulness bears fruit after so long;
Just keep hoping, O king, hope that bears fruit is pleasant.
28. That bird kept hoping, that twice-born one kept hoping;
And his hope succeeded, though mindfulness had gone so far away;
Just keep hoping, O king, hope that bears fruit is pleasant."

26-28. Therein, "Āsāvatī" means one so named. For because hope arises for its fruit, therefore it obtains this name. "Cittalatāvane" means in the park so named. In that park, it is said, the radiance of grasses, trees, creepers and so on makes variegated the bodily appearance of the deities who have entered there again and again; on account of that the name "Cittalatāvana" came to be for it. "Payirupāsantī" means they approach again and again. "Āsīseva" means just keep hoping, just keep desiring; do not cut off hope.

The king, having been captivated by her talk, again having had the ministers assembled, having had a list of ten names made, searching for the name, dwelt yet another year. Her name was not even among the ten names; when it was said "She is named so-and-so," the Bodhisatta just refused. Again the king, thinking "What use is she to me?" mounted a horse and set out. She too, again standing at the window, showed herself. The king said "You stay; we shall go." "Why are you going, great king?" "I am unable to know your name." "Great king, why will you not know the name? There is no such thing as a hope that does not succeed. A certain heron, it is said, standing on a mountain top, obtained what he had wished for. Why will you not obtain it? Be patient, great king." A certain heron, it is said, having taken food in a certain lotus lake, having flown up, hid on a mountain top. He, having dwelt right there that day, on the following day thought "I am comfortably seated on this mountain top; if, without descending from here, seated right here, having taken food, having drunk water, I could dwell this day, that would indeed be good." Then on that very day, Sakka, the king of gods, having crushed the titans, having obtained the sovereignty of the gods in the realm of the Thirty-three, thought "My wish has now reached its summit; is there indeed anyone else whose wish is unfulfilled?" Reflecting thus, having seen him, thinking "I shall bring this one's wish to its summit" - not far from the heron's seated place there is a river - having made that river full with a flood, he sent it along the mountain top. That heron too, seated right there, having eaten fish, having drunk water, dwelt right there that day; the water too, having flowed away, was gone. Having said "Thus, great king, even a heron obtained the fruit of his hope; why will you not obtain it?" she said beginning with "Āsīseva."

Therein, "āsīateva" means just keeps hoping, just keeps desiring. "Pakkhī" means a bird because of being equipped with wings. "Dija" means twice-born because of being born twice. "Tāva dūragatā satī" means see the far distance of fish and water from the mountain top; thus, being so far away, by the power of Sakka, the heron's hope was fulfilled indeed.

Then the king, having heard her talk, having been captivated by her beauty, clinging to her talk, being unable to go, having had the ministers assembled, had a list of a hundred names made; while searching for the name by means of the hundred names, yet another year passed for him. He, after the lapse of three years, having approached the Bodhisatta, asked by means of the hundred names "Will she be named so-and-so?" "You do not know, great king." He, having paid homage to the Bodhisatta, saying "We shall go now," set out. The maiden Āsaṅkā too was again standing in dependence on the crystal window. The king, having seen her, said "You stay; we shall go." "Why, great king?" "You satisfied me only with words, but not with the delight of sensual pleasure. Having been captivated by your sweet words, three years have passed for me while dwelling here; now I shall go" - he spoke these verses -

29. "You pleased me indeed by speech, but you did not please me by action;
Like garlands of the sereyyaka flower, beautiful but without fragrance.
30. "Whoever makes fruitless sweet speech to friends;
Not giving, not releasing wealth, his connection with them decays.
31. "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.
32. "Indeed my power has been eliminated, and provisions are not found;
I fear for the obstruction of life, come now, let us go."

29-32. Therein, "pleased" (sampesī) means satisfied, gladdened. "Of the sereyyaka" means of the golden amaranth. This is stated by way of the heading of the teaching; but whatever other flower too - golden amaranth, jayasumana and so on - endowed with beauty but scentless, all that is said with reference to. "Beautiful but without fragrance" means just as garlands of the sereyyaka and so on satisfy by sight through their beauty, but do not satisfy by fragrance through their scentlessness, so too you satisfied by sight and by endearing speech, but not by action - thus it explains. "Not giving" means, dear lady, whoever, having said with sweet words "I shall give you this wealth by name," not giving that wealth, not releasing it, merely makes sweet words alone; with him, the connection of his friend decays, friendly association is not joined. "And provisions" means, dear lady, for me, having been captivated by your sweet words, while dwelling for three years, the power reckoned as elephants, horses, chariots, and infantry has been eliminated, and provisions reckoned as food and wages for the people are not found. "I fear for the obstruction of life" means I suspect the destruction of my own life right here; well then, now I shall go.

The maiden Āsaṅkā, having heard the king's words, conversing with the king, said "Great king, you know my name; what was spoken by you is indeed my name; having told this to my father, take me and go" -

- 33.** "This indeed is my name, by which I am named, O bull among charioteers; Wait, great king, let me take leave of my father."

Its meaning is - by whatever name I am, that this is indeed my name "Āsaṅkā" (Suspicion).

Having heard that, the king, having gone to the presence of the Bodhisatta, said "Venerable sir, your daughter is named Āsaṅkā." "From the time of knowing the name, take her and go, great king." He, having paid homage to the Great Being, having come to the door of the crystal mansion, said - "Dear lady, you have been given to me by your father too; come now, let us go." "Wait, great king, let me take leave of my father" - having descended from the mansion, having paid homage to the Great Being, having wept, having asked forgiveness, she came to the presence of the king. The king, having taken her, having gone to Bārāṇasī, prospering with sons and daughters, dwelt in dear companionship. The Bodhisatta, with his meditative absorption not fallen away, was reborn in the Brahma world.

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

The Commentary on the Āsaṅka Jātaka, the fifth.

381. Commentary on the Migālopa Jātaka

"It does not please me" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was difficult to admonish. The Teacher, having had that monk summoned, having asked "Is it true that you, monk, are difficult to admonish?" when it was said "Yes, venerable sir," having said "Not only now, monk; in the past too you were difficult to admonish indeed, and in dependence on being difficult to admonish, not heeding the word of the wise, you met with disaster at the mouth of the high-altitude wind," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the vulture realm, was a vulture named Apananda. He, surrounded by a flock of vultures, dwelt on the Vulture's Peak mountain. But his son, named Migālopa, was endowed with strength and power; he, having exceeded the boundary of the other vultures, flew excessively high. The vultures informed the vulture king: "Your son flies too far." He, having summoned him, having said "You, it seems, dear son, go too high; going too high, you will meet with the destruction of life," spoke three verses -

34. "It does not please me, Migālopa, that such is your destination;
Too high, dear son, you fly, unsuitable ground, dear son, you frequent.
35. When the earth appears to you like a rectangular field;
Then, dear son, turn back, do not go further from here.

36. There are also other birds, winged creatures travelling by wing;
Thrown by the force of the wind, they perished, though equal to eternity."

34-36. Therein, "Migālopa": he addresses his son by name. "Too high, dear son, you fly" means dear son, you, having exceeded the boundary of the other vultures, go excessively high. "Like a rectangular field": by this he tells him the boundary. This is what is meant - Dear son, when this great earth would appear to you like a rectangular field, thus having become as though small, then you should turn back from that point; do not go further from here. "There are others too": he explains that not only you alone, but other vultures too did thus. "Thrown" means those vultures too, having exceeded our boundary and gone, were dragged by the force of the wind and perished. "Equal to eternities" means imagining themselves to be equal to the eternities such as the earth, mountains and so on, they perished in between without even completing their life span measuring a thousand years - this is the meaning.

Migālopa, because of not heeding exhortation, not carrying out his father's word, while leaping, having seen the boundary declared by his father, having transgressed it, having reached the seasonal winds, having cut through those too, having flown up, he plunged into the mouth of the high-altitude winds; then the high-altitude winds struck him. He, merely struck by those, having broken into fragments, disappeared right there in the sky.

37. "Not having heeded the instruction of Apananda, his aged father;
Having transgressed the proper time for wind, he came under the control of the high winds.
38. "His sons and wife, and whatever other dependents;
All met with disaster, because of the twice-born who did not heed exhortation.
39. "Thus too here, whoever does not understand the words of the elders;
One who goes beyond the boundary, bloated, like the vulture who transgressed the instruction;
All meet with disaster, not having heeded the teaching of the elders."

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

37-39. Therein, "dependents" means those who live in dependence on him. "The twice-born who did not heed exhortation" means when that vulture Migālopa did not accept the exhortation, all of them too, having gone beyond the boundary together with him, met with destruction. "Thus indeed, monks, just as that vulture, so too whoever else, whether a householder or one gone forth, does not heed the word of compassionate elders, he too, having transgressed the boundary and conducting himself bloated and arrogant, like the vulture, meets with disaster."

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time Migālopa was the monk difficult to admonish, but Apananda was myself."

The Commentary on the Migālopa Jātaka, the sixth.

382. Commentary on the Sirikāḷakaṇṇi Jātaka

"Who are you with dark colour" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Anāthapiṇḍika. For he, from the time when he was established in the fruition of stream-entry, observed the five precepts unbroken, and his wife too, and his sons and daughters too, and slaves too, and even the labourers who had taken wages and were doing work, all observed them indeed. Then one day the monks raised up a discussion in the Teaching hall: "Friends, Anāthapiṇḍika, being pure himself, conducts himself with a pure retinue." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too the wise of old were pure with pure retinues indeed," being requested by them, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a millionaire, gave gifts, observed morality, and performed the Observance practice; his wife too observed the five precepts, and his sons and daughters too, and slaves, labourers, and servants too observed the five precepts. He became known as the millionaire with a pure retinue. Then one day he thought: "If someone of pure conduct with a pure retinue should come to me, it would not be proper to give him my sitting divan or my sleeping bed; it is fitting to give what is untouched by my mouth and unused." So on one side of his own dwelling place itself he prepared an unused divan and a lodging. At that time, from the heavenly world of the gods ruled by the four great kings, the daughter of the great king Virūpakkha named Kāḷakaṇṇī and the daughter of the great king Dhātaraṭṭha named Sirī - these two, having taken abundant scents and garlands, saying "We shall play at Anotatta," came to the bathing place of Anotatta. But in that lake there were many bathing places; among them, at the bathing place of the Buddhas only Buddhas bathe, at the bathing place of the Individually Enlightened Ones only Individually Enlightened Ones bathe, at the bathing place of monks only monks bathe, at the bathing place of hermits only hermits bathe, in the six sensual heavens beginning with the Cātumahārājika, at the bathing place of young gods only young gods bathe, at the bathing place of goddesses only goddesses bathe.

There these two, having come, quarrelled at the bathing place, saying "I shall bathe first, I first." Kāḷakaṇṇī says: "I protect and administer the world; therefore I am fit to bathe first." Sirī says: "I am established in the practice of bestowing sovereignty upon the public; therefore I am fit to bathe first." They, thinking "The four great kings will know which of us is fit or unfit to bathe first," having gone to their presence, asked "Which of us is fit to bathe first in Lake Anotatta?" Dhātaraṭṭha and Virūpakkha, saying "It is not possible for us to decide," passed the burden to Virūḷhaka and Vessavaṇa. They, saying "We too shall not be able; we shall send them to the feet of Sakka," sent them to the presence of Sakka. Sakka, having heard their words, thought: "These two are both daughters of my own men; it is not possible for me to decide this case." Then Sakka said to them: "In Bārāṇasī there is a millionaire named 'one with a pure retinue'; in his house an untouched bed has been prepared. Whichever of them is able to sit or lie down there, she is fit to bathe first." Having heard that, Kāḷakaṇṇī, at that very moment, having put on a dark garment, having anointed herself with dark ointment, having adorned herself with dark sapphire ornaments, having descended from the heavenly world like a stone from a catapult, immediately after the middle watch, at the service door of the millionaire's mansion,

in a place not far from the bed, having emitted a dark radiance, stood in the sky. The millionaire, having looked, saw her; at the very sight of her she was disagreeable and unpleasant to him. He, conversing with her, spoke the first verse -

- 40.** "Who are you with dark colour, and also not lovely to behold?
Who are you, or whose daughter are you? How may we know you?"

Therein, "with dark" means with blue-black. "With colour" means with the colour of body, clothing, and ornaments. "And also not lovely to behold" - it has been said "Monks, beings flow together according to element," and this goddess was of misconduct, immoral; therefore at the very sight of her she became disagreeable to him; hence he spoke thus. "Who are you" means "who and you," or this itself is the reading.

Having heard that, Kāḷakaṇṇī spoke the second verse -

- 41.** "I am the daughter of the Great King, the fierce one of Virūpakka;
I am Kālī, the unlucky one, they know me as Kāḷakaṇṇī;
Being asked, give permission, let us dwell near you."

Therein, "the fierce one" means prone to wrath. For because of the state of wrath they gave me the name "Caṇḍī." "Unlucky" means without wisdom. "They know me" means thus they know me in the world of the gods ruled by the four great kings. "Let us dwell" means we would dwell near you today for one night; give me permission for a seat and bed that has not been used.

Thereupon the Bodhisatta spoke the third verse -

- 42.** "In a man of what morality, of what conduct, do you settle?
When asked by me, Kālī, tell me, how may we know you?"

Therein, "you settle" means you settle with your mind, you become established.

Thereupon she, speaking of her own virtues, spoke the fourth verse -

- 43.** "One who depreciates another's worth, spiteful, contentious, envious, stingy,
fraudulent;
That person is pleasant to me, for whom what is obtained perishes."

Its meaning is - Whatever person does not know the virtue done to oneself, is one who depreciates another's worth, when any matter of one's own is spoken of, takes up rivalry saying "Do I not know this?", having seen something done by others, through the force of rivalry does something surpassing in action, when others obtain material gain is not satisfied, having guarded one's own success thinking "Let not my sovereignty be for others, let it be for me alone," does not give even a drop of oil on the tip of a blade of grass to another, having become possessed of the characteristic of deceitfulness, without giving one's own property to another, by various means eats only the property of others, for whom grain or wealth that is obtained perishes and does not remain, having become a drunkard, a gambler, or one who indulges in women, destroys whatever is obtained again and again - this person endowed with these qualities is pleasant, dear, and agreeable to me; in such a one I find support with my mind.

She herself spoke the fifth, sixth, and seventh verses -

44. "Prone to wrath and bearing grudges, divisive and causing disunion;
Harsh-spoken with thorny speech, he is more dear to me than that.
45. "Today, tomorrow," says the person, he does not understand his own welfare;
When being admonished he becomes angry, he despises his betters.
46. "A person enticed by sport, falls from all friends;
That person is pleasant to me, in him I am free from illness."

44-46. These too should be expanded by this very same method. Now here the meaning in brief - "Prone to wrath" means one who becomes angry even over a trifle. "Bearing grudges" means having placed another's offence in the heart, one who causes harm to him even after a long time. "Divisive" means one of divisive speech. "Causing disunion" means one who breaks friendships even over a trifle. "With thorny speech" means one whose speech is faulty. "Harsh" means one whose speech is obstinate. "More dear" means that person is even more dear and more beloved to me than the former. "Today, tomorrow" means thus he does not understand, does not know his own welfare, his own duty, thinking "This task should be done today, this tomorrow, this on the third day and so on." "Being admonished" means being exhorted. "He despises his betters" means he surpasses and imagines a person who is more superior, a highest person in birth, clan, family, region, morality, conduct, and virtues, thinking "What are you able to do for me?" "Enticed by sport" means enticed, overpowered, gone under the control of the types of sensual pleasure such as material form and so on, through uninterrupted sport. "Falls" means having said such things as "What has been done by you for me?" he falls from, declines from all friends. "Free from illness" means in a person endowed with these qualities, I am free from suffering, free from sorrow; having obtained him, having become without attachment elsewhere, I shall dwell.

Then the Great Being, censuring him, spoke the eighth verse -

- 47.** "Go away from here, you wretch, this is not found among us;
Go to another country, to market towns and royal cities."

Therein, "go away" means depart. "This is not found among us" means this making of your dear state through contempt and so on is not found, does not exist, among us either. "To market towns and royal cities" means go to other market towns and also to other royal cities; it explains: go there where we do not see you.

Having heard that, Kāḷakaṇṭhī, being afflicted, spoke the next verse -

- 48.** "I too know that, this is not found in you;
There are unlucky ones in the world, they collect much wealth;
I and my brother the god, we both shall scatter it."

Therein, "this is not found in you" means that which is the making of my dear state, contempt and so on, with which I myself am also endowed, that does not exist in you - I too know this. "There are unlucky ones in the world" means but there are others in the world who are without morality and without wisdom. "They collect" means those

without morality and without wisdom, even being such, by means of these contempt and so on, collect much wealth, make it into a mass. "We both shall scatter it" means but that wealth collected and stored by means of these, I and my own brother the god, the young god named Deva, we both, having become together, shall scatter it, shall destroy it. But in our heavenly world there are many divine requisites for use, divine beds; whether you would give or not, what need have I of you? - having said this, she departed.

At the time of her departure, the goddess Sirī, having come with golden-coloured garments and ointments and golden ornaments, at the service door, having emitted a yellow radiance, having stood with even feet evenly upon the earth, stood respectfully. Having seen her, the Great Being spoke the first verse -

- 49.** "Who are you with divine beauty, well established on the earth?
Who are you, or whose daughter are you? How may we know you?"

Therein, "with the divine" means with the distinguished, the highest.

Having heard that, Sirī spoke the second verse -

- 50.** "I am the daughter of the Great King, the glorious Dhataratṭha;
I am Sirī and Lakkhī, they know me as one of extensive wisdom;
Being asked, give permission, let us dwell near you."

Therein, "Sirī and Lakkhī" means Sirī and Lakkhī - I am of such a name, not another. "They know me as one of extensive wisdom" means they know me in the world of the gods ruled by the four great kings as one endowed with wisdom like the earth, extensive. "Let us dwell near you" means we would dwell for one night on a seat that has not been used and on a bed that has not been used by you; give me permission.

51-56. Thereafter the Bodhisatta said -

51. "In a man of what morality, of what conduct, do you settle?
When asked by me, Lakkhī, tell me, how may we know you?
52. "And whoever in cold or else in heat, in wind and sun, amid gadflies and serpents;
Having overcome all hunger and thirst, whoever is constantly engaged day and night.
53. "And does not neglect the benefit when the time has come, he is agreeable to me, and I would dwell with him;
Without wrath, having friends, and generous, endowed with morality, honest and upright.
54. "One who treats kindly, kindly in speech, of smooth speech, even having attained greatness, humble in conduct;
In that person I become extensive, just as the beauty of a wave of the ocean.
55. "And whoever towards friends or else towards enemies, towards superiors, equals, or also inferiors;

Whether working for benefit or for harm, openly or in secret, practises only kindness.

56. "One who would never utter harsh speech, I am devoted to him whether dead or living;
Whoever, having obtained one of these, becomes intoxicated with lovely fortune, lacking wisdom;
Him, blazing in appearance, behaving unrighteously, I avoid like a place of dung.
57. "By oneself one makes good fortune, by oneself one makes misfortune;
For neither good fortune nor misfortune is another the doer for another."

The question is the millionaire's, the answer is Sirī's.

Therein, "amid gadflies and serpents" means gadflies are called tawny flies, or all those of the fly kind are intended here as "gadflies." "Reptiles" means beings of the long-bodied kind. Gadflies and reptiles are gadflies-and-reptiles; when there are gadflies and reptiles. This is what is meant - Whoever, O great millionaire, when there is cold or heat or wind and sun or gadflies and reptiles, even though afflicted by these cold and so on, having overcome, having conquered all this danger - namely cold and so on, and hunger and thirst - not counting it as even grass, day and night is constantly engaged in his own duties, having applied himself to farming, trading and so on, as well as to giving, morality and so on.

"And what has come at the proper time" means he does not neglect the benefit that brings happiness in the present life and the future state, classified as the bestowal of wealth and so on, at the times of ploughing and so on, and at the times of the bestowal of wealth, the observance of morality, the hearing of the Teaching, and so on - he does it at the proper and appropriate time. He is agreeable to me, and in that man I settle. "Without wrath" means possessed of the patience of endurance. "Having friends" means possessed of a good friend. "Generous" means engaged in the bestowal of wealth.

"One who supports others" means one who performs the acts of supporting friends, supporting with material things, and supporting with the Teaching. "Kindly in speech" means of soft speech. "Of smooth speech" means of sweet speech. "Even having attained greatness, humble in conduct" means even though having attained a great position and extensive sovereignty, unagitated by fame, of lowly conduct, he is one who follows the exhortation of the wise. "In that person I" means in that man I. "I become extensive" means I become not small. For he is the proximate cause of great splendour. "Just as the beauty of a wave of the ocean" means just as a wave coming one upon another appears extensive to those looking at the beauty of the ocean, so it explains: thus I become extensive in that person.

"Openly and in secret" means face to face and in one's absence. "Practises only kindness" means towards this person classified as friends and so on, he practises, he sets going only the fourfold kindness.

"Should not utter" means whoever at any time whatsoever would not speak harsh speech, he is one of sweet speech only. "Whether dead or living" shows that I am

devoted to that person whether dead or living; in this world too and in the world beyond I associate with just such a one. "Of these, whoever" means whoever, having obtained even one virtue among the qualities stated below such as overcoming cold and so on, becomes negligent, forgets, does not pursue it again. This is the meaning. "Kantā sirī," "kantasiriṃ," "kantaṃ sirī" - there are three readings too; by virtue of them, this is the interpretation of the meaning - Whatever person, having obtained splendour, thinking "My splendour is lovely, established in its proper place," becomes negligent of one or another of these virtues; or whatever person, desiring lovely splendour, dear splendour, having obtained one or another of these virtues, becomes negligent; or whatever person, having obtained splendour, becomes negligent of one or another of these virtues regarding the lovely, agreeable splendour. "Lacking wisdom" means devoid of wisdom. "Him, blazing in appearance, behaving unrighteously" means him, of a blazing nature, of an arrogant nature, behaving unrighteously through the classification of bodily misconduct and so on, I avoid from afar, as a person of clean nature avoids a pit of excrement.

"Another the doer for another" means this being so, there is no other man who is the doer of either good fortune or misfortune for another; whoever it may be, by oneself one makes one's own good fortune or misfortune.

Thus the Great Being, having delighted in the goddess's words, said "This untouched seat and bed is suitable for you alone; on the divan and on the bed, sit down and lie down." She, having dwelt there, having departed towards the break of dawn, having gone to the world of the gods ruled by the four great kings, first bathed at Lake Anotatta. That bed too, because of having been used by the goddess of splendour, became known as the royal bed. This is the lineage of the royal bed; for this reason, to this very day, it is called "royal bed."

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the goddess Sirī was Uppalavaṇṇā, but the millionaire Suciparivāra was myself."

The Commentary on the Sirikāḷakaṇṇi Jātaka, the seventh.

383. Commentary on the Cock Jātaka

"With beautifully painted wing-coverings" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. For the Teacher, having asked that monk "Why are you dissatisfied?" when it was said "Having seen a certain woman adorned and prepared, under the power of defilements, venerable sir," having said "Monk, women, having deceived and enticed, when one has come under their control, bring one to destruction; they are like a greedy she-cat," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the realm of cocks in the forest, attended by a retinue of many hundreds of cocks, dwelt in the forest. Not far from him a certain she-cat also dwelt. She, setting aside the Bodhisatta, having deceived the remaining cocks by a stratagem, ate them. The Bodhisatta did not fall into her grasp. She thought: "This cock is exceedingly cunning and does not know our cunning nature and our cleverness in stratagems. It is fitting for me to entice him saying 'I shall be your wife,'

and to eat him at the time when he has come under my control." She, having gone to the foot of the tree where he was perched, entreating him with speech preceded by flattering conversation, spoke the first verse -

- 57.** "O bird with well-variegated feathered covering, with copper-coloured crest;
Come down from the tree branch, I shall become your wife for nothing."

Therein, "with well-variegated feathered covering" means having a covering made with well-variegated feathers. "For nothing" means without a price, without taking anything, I become your wife.

Having heard that, the Bodhisatta, having thought "By this one all my relatives have been eaten; now, having enticed me, she wishes to eat me; I shall send her off," spoke the second verse -

- 58.** "You are a quadruped, beautiful one, I am a biped, delightful one;
A hind and a bird are unsuited, seek another husband."

Therein, "hind" - he said with reference to the cat. "Unsuited" means unsuitable to become husband and wife, unconnected; it explains that there is no such connection between them.

Having heard that, thereupon she, having thought "This one is exceedingly fraudulent; having deceived him by whatever means, I shall devour him," spoke the third verse -

- 59.** "I shall be your maiden, charming, speaking pleasantly;
Obtain me with noble inspiration, announce me if you wish."

Therein, "maiden" - she says: I do not know any other man for so long a time, I shall be your maiden wife. "Charming, speaking pleasantly" means I shall be your sweet-talking, pleasantly speaking one indeed. "Obtain me" means receive me. "With noble inspiration" means with a beautiful acquisition. For I too before this do not know the touch of a man, and you too do not know the touch of a woman; thus, being naturally a practitioner of the holy life, obtain me, a female practitioner of the holy life, by a faultless acquisition. If you wish me, then if you do not believe my word, having had a drum circulated throughout the twelve yojanas of Bārāṇasī, announce "This is my female slave," having made me your own slave, take me - she says.

Then the Bodhisatta, having thought "It is fitting to put this one to flight by threatening her," spoke the fourth verse -

- 60.** "Corpse-eater, blood-drinker, thief, hen-beater;
Not with noble inspiration do you desire me as your husband."

Therein, "not you with noble" means you do not desire me as husband through the noble attainment of abiding by the holy life, but having deceived me you wish to eat me - he does not let her reach him and put her to flight. But she, having run away, went off and did not even dare to look back again.

- 61.** "Thus too a cunning woman, having seen a wealthy man;
Leads him with smooth words, like a cat does a cock."

62. "Whoever does not quickly understand the matter that has arisen;
Falls under the control of enemies, and afterwards feels remorse.
63. "Whoever quickly understands the matter that has arisen;
Is freed from the confinement of enemies, like a cock from a cat." -These are
the verses discovered by the Fully Enlightened One;

61-63. Therein, "cunning" means endowed with shrewdness. "Woman" means women. "Leads" means they bring under their own control. "Like a cat" means just as that cat strives to lead that cock, so other women too lead indeed. "The matter that has arisen" means whatever matter that has arisen. "Does not understand" means does not know according to the inherent nature, and afterwards feels remorse. "Like a cock" means just as that cock accomplished in knowledge was freed from the cat, so he is freed from the confinement of enemies - this is the meaning.

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

The Commentary on the Kukkuṭa Jātaka, the eighth.

384. Commentary on the Dhammadhaja Jātaka

"Practise the Teaching, relatives" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain deceitful monk. For then the Teacher, having said "Not only now, monks, is this one deceitful; in the past too he was deceitful indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the realm of birds, having come of age, surrounded by a flock of birds, dwelt on a small island in the middle of the ocean. Then certain merchants, inhabitants of the Kāśi country, having taken a shore-sighting crow, plunged into the ocean by boat; in the middle of the ocean the boat broke up. That shore-sighting crow, having gone to that small island, thought "This is a great flock of birds; having performed deceitful action by me, it is fitting to eat their eggs and young ones, the choicest of the choicest." He, having descended, in the midst of the flock of birds, having opened his mouth, stood on one foot on the earth. Asked by the birds "Who are you by name, master?" he said "I am named Dhammika." "But why are you standing on one foot?" "When my second foot is placed down, the earth is not able to bear it." "Then why do you stand with your mouth opened?" "I do not eat other food; I eat only wind." And having said thus, having addressed those birds, "I shall give you an exhortation; listen to that" - by way of exhortation to them, he spoke the first verse -

- 64.** "Practise the Teaching, relatives, practise the Teaching, may you be blessed;
One who practises the Teaching sleeps happily, in this world and the next.'

Therein, "practise the Teaching" means practise the Teaching classified as bodily good conduct and so on. "Relatives" - he addresses them. "Practise the Teaching, may you be blessed" means having practised once, do not draw back; practise again

and again; thus it will be blessed for you. "Sleeps happily" - this is the heading of the teaching; but one who practises the Teaching stands happily, goes happily, sits happily, sleeps happily; it explains that one is happy in all postures.

The birds, not knowing "This crow speaks thus through hypocrisy in order to eat the eggs," praising that immoral one, spoke the second verse -

65. "Good indeed is this bird, a twice-born one, supremely righteous;
Standing on one foot, he instructs only on the Dhamma."

Therein, "only on the Dhamma" means only on intrinsic nature. "Instructs" means he spoke.

The birds, having believed that immoral one, having said "You, it seems, master, do not take other food, you eat only wind; then please look after our eggs and young ones," go for food. That evil one, at the time when they had gone, having eaten the eggs and young ones to fill the belly, at the time of their return, having become extremely at peace, having opened his mouth, stands on one foot. The birds, having come, not seeing their little ones, cry out with a loud voice "Who indeed is eating them?" thinking "This crow is righteous," they do not harbour even a mere suspicion towards him. Then one day the Great Being thought "Here formerly there was no danger whatsoever; it has arisen from the time of this one's arrival; it is fitting to investigate this one." He, pretending to go for food together with the birds, having turned back, stood in a concealed place. The crow too, being without suspicion thinking "The birds have gone," having risen and gone, having eaten the eggs and young ones, having come back again, having opened his mouth, stood on one foot.

The king of birds, when the birds had come, having assembled them all, having addressed the flock of birds saying "Today, while investigating the danger to the little ones, I saw this evil crow eating them; come, let us seize him," having surrounded him, having said "If he flees, seize him," spoke the remaining verses -

66. "You do not cognise his morality, you praise without knowing;
Having eaten egg and young, he speaks: "The Teaching is the Teaching."

67. "He speaks one thing by speech, he does another by body;
By speech but not by body, he is not determined upon that teaching.

68. "Kindly in speech, with a mind difficult to access, concealed like a black snake dwelling in a well;
Having the Teaching as his banner, good in villages and towns, difficult to know by a foolish person.

69. "Strike this one with beaks and wings, and with feet strike this one;
Destroy this wretched one, this one is not worthy of communion."

66-69. Therein, "you do not cognise his morality" means there is no morality of his. "Without knowing" means not having known. "Having eaten" means having chewed. "By speech but not by body" means for this one indeed practises the Teaching by utterance only, but does not do so by body. "He is not determined upon that teaching" means therefore it should be known that although he speaks the Teaching,

he is not determined upon that, he is not determined upon that Teaching. "Kindly in speech" means soft in utterance. "With a mind difficult to access" means difficult to access in mind, difficult to enter, uneven. "Concealed" means because he lies in whatever hole, by that he is concealed. "Dwelling in a well" means dwelling in a hole. "Having the Teaching as his banner" means one who has the Teaching as his banner by going about having made the teaching of good conduct his flag. "Good in villages and towns" means in villages and in towns he is good, excellent, esteemed. "Difficult to know" means this one of such a kind, immoral, of concealed actions, cannot be known by a foolish, ignorant person. "With feet trample this one" means with each one's own foot and this one. "Harass" means strike, kill. "Wretch" means inferior. "He should not" means this one does not deserve communal life together with us in one place.

And having said thus, the chief of the birds himself, having leaped, struck his head with his beak; the remaining birds struck with beaks, claws, feet, and wings. He met with the destruction of life right there.

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

The Commentary on the Dhammadhaja Jātaka, the ninth.

385. Commentary on the Nandiya Deer King Jātaka

"If you go, brahmin" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who supported his mother. For the Teacher, having asked "Is it true, monk, that you support lay people?" when it was said "True, venerable sir," when it was said "Who are they?" when it was said "My mother and father, venerable sir," having said "Good, good, monk, you preserve the lineage of the wise of old; for the wise of old, even having been born in the animal realm, gave their life for their mother and father," he brought up the past.

In the past, when the king of Kosala was exercising kingship at Sāketa in the Kosala country, the Bodhisatta, having been born in the womb of a deer, having come of age, having become a deer named Nandiya, accomplished in morality and good conduct, supported his mother and father. At that time the king of Kosala was intent only on deer-hunting. But he, not allowing the people to do agricultural work and so on, with a great retinue, went hunting daily. The people, having assembled, consulted: "Sirs, this king causes the interruption of our work, and even the household life is being ruined. What if we, having enclosed the Ajjuna forest park, having fitted a gate, having dug a trench, having placed grasses over it, with sticks, clubs and other weapons in hand, having entered the forest, beating the thickets, having driven out the deer, having surrounded them, like cattle into a cattle pen, having driven them into the park, having closed the gate, having informed the king, were to do our own work." "There is this means" - all, being of one desire, having prepared the park, having entered the forest, encircled a place of about a yojana in extent.

At that moment Nandiya, having taken his mother and father, was lying down in a certain small thicket. The people, with various shields and weapons in hand, pressing arm against arm, encircled that thicket. Then some, looking for deer, entered that thicket. Nandiya, having seen them, having thought "Today it is fitting for me, having given up my life, to give life to my mother and father," having risen, having paid homage to his mother and father, having asked forgiveness of his mother and father saying "Mother and father, these people, having entered this thicket, will see all three of us; may you live by some means; life is better for you. I, having given you the gift of life, when the people stand at the edge of the thicket and merely strike the thicket, shall come out. Then they, thinking 'In this small thicket there will be only one deer,' will not enter the thicket. Be diligent," stood ready for departure. He, when the people stood at the edge of the thicket, having made a loud cry, as soon as they merely struck the thicket, came out from there. They, thinking "There will be only one deer here," did not enter the thicket. Then Nandiya, having gone, entered among the deer. The people, having surrounded them, having driven all the deer into the park, having closed the gate, having informed the king, went to their respective places.

Thenceforth the king, having gone himself, having shot one deer, having sent one person saying "Take it and come," had it brought. The deer established turns; the deer whose turn had come stands to one side, and they shoot it and take it. Nandiya drinks drinking water at the pond and eats grass, but his turn does not yet come. Then, after the elapse of many days, his mother and father, wishing to see him, having thought "Our son, Nandiya the deer king, has the strength of an elephant, endowed with power; if he lives, he will certainly come for the purpose of seeing us, having jumped over the fence; we shall send him a message," having stood near the road, having seen a brahmin, having asked in a human voice "Sir, where are you going?" when it was said "To Sāketa," sending a message to their son, they spoke the first verse -

- 70.** "If you go, brahmin, to the Ajjuna forest at Sāketa;
 You should tell Nandiya by name, our own son the peacock;
 Your mother and father are old, they wish to see you."

Its meaning is - if you, brahmin, go to Sāketa, at Sāketa there is a pleasure grove named Ajjuna forest; there our son, a deer named Nandiya, is there; you should tell him "Your mother and father are old; before they die, they wish to see you."

He, having accepted saying "Very well," having gone to Sāketa, on the following day, having entered the pleasure grove, asked "Which one is the deer named Nandiya?" The deer, having come, having stood near him, said "It is I." The brahmin reported that matter. Nandiya, having heard that, making known that meaning - "I would go, brahmin; having jumped over the fence, it is not that I could not go. But the king's own fodder, drink and food has been eaten by me; that stands in the place of a debt for me. And I have dwelt long in the midst of these deer. Without ensuring the safety of both the king and these deer, without showing my own strength, going is indeed not fitting. But when my own turn has arrived, having ensured the safety of these, I shall come back happily" - he spoke two verses -

- 71.** "Fodder has been eaten by me, the king's drink and food;
 To wrongly eat that royal almsfood, I do not dare, brahmin."

72. "I shall expose my flank to the king's razor-tipped arrow;
Then I, happy and freed, might perhaps see my mother."

71-72. Therein, "fodder" (nivāpāni) means fodder placed in those various places. "Drink and food" (pānabhojanaṃ) means drinking water and the remaining grass. "That royal almsfood" (taṃ rājapiṇḍaṃ) means that which belongs to the king, having collected it, an almsfood in the sense of combination. "To wrongly eat" (avabhottuṃ) means to eat what is wrongly consumed. For one who does not fulfil the king's function is said to wrongly consume that; he says "I do not dare to thus wrongly eat." "Brāhmaṇa mussahe" - here "brāhmaṇā" is a form of address; the syllable "ma" is stated by way of word-junction.

"I shall expose my flank to the king's razor-tipped arrow" means I, brahmin, when my own turn has arrived, having come forth from the herd of deer before the king who has come having fastened a hoof-tipped arrow, having stood to one side, having said "Shoot me, great king," I shall expose, I shall present my own great rib-flank. "Happy, released" means then I, released from the fear of death, happy, free from suffering, permitted by the king, might perhaps see my mother.

Having heard that, the brahmin departed. At a later time, on his turn-day, the king came to the park with a great retinue. The Great Being stood to one side. The king, thinking "I shall shoot the deer," fastened a hoof-tipped arrow. The Great Being, just as others frightened by the fear of death flee, thus without fleeing, having become fearless, having made friendliness the forerunner, having exposed his great rib-flank, stood quite motionless. The king, through the power of his friendliness, was unable to release the arrow. The Great Being said "Why, great king, do you not release the arrow? Release it!" "I am not able, king of beasts." "Then know the virtue of the virtuous, great king." Then the king, having gained confidence in the Bodhisatta, having thrown down the bow, said "Even this unconscious log-shaft knows your virtue; I, a conscious being, though a human, do not know your virtue. King of beasts, forgive me; I give you safety." "Great king, you have given safety to me for now, but what will this herd of deer in the park do?" "I give safety to that too." Thus the Great Being, in the very manner stated in the Nigrodha Jātaka, having had safety given to all the deer in the forest, to the birds gone to the sky, and to the fish living in the water, having established the king in the five precepts, said "Great king, it is fitting for a king, having abandoned going to bias, without disturbing the ten duties of a king, to exercise kingship righteously and impartially."

"Giving, morality, relinquishment, rectitude, gentleness, austere asceticism;
Non-wrath and non-violence, patience and non-opposition.

"Thus these wholesome mental states, I see established in myself;
From that, joy arises in me, and pleasure not small."

Thus, having taught the said duties of a king by way of verse composition itself, having dwelt for a few days near the king, having had a golden drum circulated in the city for the purpose of proclaiming the gift of fearlessness to all beings, having said "Be diligent, great king," he went for the purpose of seeing his mother and father.

73. "I was formerly a king of beasts, in the abode of Kosala;

Nandiya by name, a handsome quadruped.

74. "He came to kill me, in the deer park in the Arjuna forest;
Having strung the bow, the Kosalan armed himself with an arrow.
75. "I exposed my flank to the king's razor-tipped arrow;
Then I, happy and freed, have come to see my mother."

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

73-75. Therein, "in the abode of Kosala" means in the dwelling place, the abode of the king of Kosala; the meaning is: in the forest near him. "In the park" means in the park given for the purpose of dwelling for deer. "Having strung" means having brought together with the bowstring, having set in place - this is the meaning. "Armed himself" means having fastened and prepared. "I placed" means I laid as a snare. "Have come to see my mother" - this is the heading of the teaching; the meaning is: having expounded the Teaching to the king, having had the golden drum circulated for the purpose of safety for all beings, I have come to see my mother and father.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the monk who supported his mother became established in the fruition of stream-entry. At that time the mother and father were the great royal families, the brahmin was Sāriputta, the king was Ānanda, but Nandiya the deer king was myself.

The Commentary on the Nandiyamigarāja Jātaka, the tenth.

The Avāriya Chapter, the first.

2. The Chapter on Kharaputta

386. Commentary on the Kharaputta Jātaka

"Truly, it is said, they spoke thus" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the enticement by a former wife. For the Teacher, having asked that monk "Is it true, monk, that you are dissatisfied?" when it was said "Yes, venerable sir," having said "By whom were you made dissatisfied?" when it was said "By my former wife," having said "Monk, this woman is a causer of harm to you; in the past too, in dependence on her, entering the fire and dying, in dependence on a wise person you obtained life," brought up the past.

In the past, when a king named Senaka was exercising kingship in Bārāṇasī, the Bodhisatta exercised the position of Sakka. At that time King Senaka had a friendship with a certain king of serpents. It is said that king of serpents, having departed from the serpent realm, went about taking food on dry ground. Then village boys, having seen him, struck him with clods of earth, sticks and so on, saying "This is a snake." Then the king, going to the park to play, having seen and having asked "What are these boys doing?" having heard "They are striking a snake," had them put to flight, saying "Do not allow them to strike it, chase them away." The king of serpents, having obtained life, having gone to the serpent realm, having taken many jewels, at the time of midnight, having entered the king's bedchamber, having given those jewels, having made friendship with the king saying "Great king, life has been

obtained by me in dependence on you," going again and again, visited the king. He, having placed one nāga maiden unsatisfied in sensual pleasures from among his own nāga maidens near the king for the purpose of protection, gave him a spell, saying "When you do not see her, then you should recite this spell."

One day, having gone to the park, he played water-sport in the pond together with the nāga maiden. The nāga maiden, having seen a water snake, having abandoned her own form, indulged in misconduct together with him. The king, not seeing her, having recited the spell thinking "Where indeed has she gone?" having seen her engaging in misconduct, struck her with a bamboo stick. She, having become angry, having gone from there to the serpent realm, when asked "Why have you come?" showed the blow, saying "Your friend struck me on the back because I would not accept his word." The king of serpents, not knowing the truth of the matter, having addressed four young serpent men, sent them saying "Go, having entered Senaka's bedchamber, destroy him like chaff with the blast of breath from your nostrils." They, having gone, entered the inner chamber at the time when the king was lying down on the royal couch. At the very time of their entering, the king said to the queen - "Do you know, dear lady, the place where the nāga maiden has gone?" "I do not know, Sire." "Today she, at the time of playing in our pond, having abandoned her own form, engaged in misconduct together with a water snake; then I struck her with a bamboo stick for the purpose of training her, saying 'Do not do thus.' The fear arises in me that she, 'having gone to the serpent realm, having told my friend something else, might break the friendship.'" Having heard that, the young serpent men, having turned back from that very place, having gone to the serpent realm, reported that matter to the king of serpents. He, being struck with religious emotion, at that very moment, having come to the king's bedchamber, having related that matter, having asked forgiveness, having given a spell called "knowledge of all cries" saying "This is my punishment," said "This, great king, is a priceless spell; if you were to give this spell to another, having given it, you would have to enter the fire and die." The king received it saying "Good!" Thenceforth he knew even the sound of ants.

One day, while he was seated on the great terrace eating solid food with honey and molasses, one drop of honey and one drop of molasses and a piece of cake fell to the ground. One ant, having seen that, crying out "On the king's great terrace a honey jar has broken, a molasses cart and a cake cart have been overturned, eat the honey-molasses and the cake!" went about. Then the king, having heard her cry, laughed. The queen, standing near the king, thought "Having seen what indeed does the king laugh?" When he had eaten the solid food, bathed, and was seated on the divan, a male fly said to a female fly "Come, dear lady, let us delight in the delight of defilements." Then she said to him "Be patient for now, husband; now they will bring perfumes for the king; as he is being anointed, scented powder will fall at his feet; I shall roll about there and become fragrant; then, having lain down on the king's back, we shall delight." The king, having heard that sound too, laughed. The queen too thought again "Having seen what indeed does he laugh?" Again, while the king was eating his evening meal, one grain of boiled rice fell to the ground. The ant cried aloud "In the royal household a food cart has broken, eat the food!" Having heard that, the king laughed yet again. The queen, having taken a golden ladle, while serving food to the king, reflected "Is it having seen me indeed that the king laughs?"

She, having mounted the bed together with the king, at the time of lying down, asked "For what reason, Sire, do you laugh?" He, having said "What concern of yours is the reason for my laughter?" being pressed again and again, spoke. Then she, having said "Give me your charm of knowing," even though refused saying "It is not possible to give," importuned him again and again. The king said "If I give this charm to you, I shall die." "Even though dying, give it to me, Sire." The king, being subject to a woman, having accepted saying "Very well," thinking "Having given the charm to her, I shall enter the fire," set out by chariot to the pleasure grove.

At that moment Sakka, surveying the world, having seen this matter, thinking "This foolish king, in dependence on a woman, goes thinking 'I shall enter the fire'; I shall give him his life," having taken Sujā, the titan maiden, having come to Bārāṇasī, having made her into a she-goat and himself having become a he-goat, having determined "Let not the great multitude see," was in front of the king's chariot. That the king and the Sindh horses yoked to the chariot see, but no one else sees. The he-goat, for the purpose of bringing up a discussion, was as if engaging in sexual intercourse with the she-goat in front of the chariot. One of the Sindh horses yoked to the chariot, having seen that, having said "My dear goat-king, we formerly heard 'Goats, it seems, are foolish and shameless,' but we did not see that; you, however, do misconduct that should be done in a secret, concealed place while so many of us are watching indeed, and you are not ashamed; what we formerly heard agrees with what is now seen" - spoke the first verse -

76. "Truly indeed thus they said, the wise call the goat a fool;
See, the fool doing a secret deed openly, does not understand."

Therein, "the goat" means a goat. "The wise" means those accomplished in knowledge call him a fool; truly indeed they speak the truth. "See" is a form of address; the meaning is "do see." "Does not understand" means he does not know that it is inappropriate to do thus.

Having heard that, the goat spoke two verses -

77. "You too, my dear, are a fool, son of a donkey, understand;
For fenced in by a rope, with crooked lips and lowered face.

78. "Furthermore, my dear, this is your folly, that being released you do not run away;
And he is more foolish, my dear, the hawk whom you carry."

77-78. Therein, "you too, my dear" means: my dear Sindh horse, you too are more foolish than me. "Son of a donkey" - he was, it is said, born of a donkey; therefore he said this to him. "Understand" means: know thus that "I myself am a fool." "Fenced in" means fenced in at the neck together with the yoke. "With crooked lips" means with crooked lips. "With lowered face" means with face shut by a mouth-binding. "You who, being released, do not run away" means: you who, being released from the chariot, having fled at the time of release, do not enter the forest - that not running away of yours is yet another folly. "And he is more foolish" means: the hawk Senaka whom you carry, that Senaka is more foolish even than you.

The king knows the talk of both of them; therefore, listening to it, he drove the

chariot slowly. The Sindh horse too, having heard his talk, again spoke the fourth verse -

- 79.** "That by which I am a fool, O goat-king, understand;
Then by what is Senaka a fool? Tell me this when asked."

Therein, "yaṃ" is the nominative case used in the instrumental sense. "Nu" is an indeclinable particle in the sense of oral tradition. This is what is meant - My dear goat-king, the reason by which, namely by the state of being an animal, I am a fool, that reason you should know; it is possible for you to know this; for I am a fool simply by the state of being an animal, therefore you speak well when saying "son of a donkey" and so on about me; but this King Senaka, for what reason is he a fool? Tell me that reason when asked.

Having heard that, the goat, explaining, spoke the fifth verse -

- 80.** "Having obtained the highest good, whoever reveals it to his wife;
By that he will abandon himself, and she will not be his."

Therein, "the highest good" means the charm for knowing the cries of all creatures. "By that" means by the reason reckoned as the giving of the charm to her; having given that, entering the fire, he will abandon himself, and she will not be his wife. Therefore this one is more foolish even than you, whoever is not able to protect the fame he has obtained.

The king, having heard his word, said: "Goat-king, even in bringing about our safety, it is you yourself who will do it; tell us then what is fit to be done." Then the goat-king, having said to him "Great king, for these beings there is no one more dear than oneself; in dependence on one dear possession, it is not proper to destroy oneself or to abandon the fame one has obtained," spoke the sixth verse -

- 81.** "Indeed, such a one as you, lord of men, does not abandon self to pursue dear things, saying 'this is dear to me';
Self is better, and the supreme is better, dear things can be obtained later by one whose purpose has been gathered."

Therein, "piyamme" means "dear to me," or this itself is the reading. This is what is meant - Lord of men, such a one as you, a person established in the greatness of fame, in dependence on one dear possession, having abandoned self, thinking "this is dear to me," having cast off oneself, does not pursue those dear things at all. Why? "Self is better, and the supreme is better" means because a hundredfold, a thousandfold, self alone is better, excellent, the highest; and the supreme is better - the meaning is that the supreme, even the highest, is better than any other dear possession. Here indeed the particle "ca" should be seen as an indeclinable particle in the meaning of "pi" (even). "Dear things can be obtained later by one whose purpose has been gathered" means by one whose purpose has been gathered, whose purpose has been cultivated, by a man endowed with fame, dear things can indeed be obtained afterwards; one's self should not be destroyed on account of her.

Thus the Great Being gave exhortation to the king. The king, being pleased, asked "Goat-king, where have you come from?" "I am Sakka, great king; out of compassion for you, I have come to release you from death." "King of gods, I said to her 'I will give the charm'; now what shall I do?" "Great king, there is no need for the destruction of either of you; having said 'it is the practice of the craft,' have her struck a few blows; by this means she will not take it." The king received it saying "Good!" The Great Being, having given exhortation to the king, went to his own place. The king, having gone to the park, having had the queen summoned, said "Will you take the charm, dear lady?" "Yes, Sire." "If so, I shall perform the practice." "What is the practice?" "While a hundred blows are being delivered on the back, no sound is to be made." She, through greed for the charm, accepted saying "Good!" The king, having had the executioners summoned, having had whips taken, had her struck on both sides. She, having endured two or three blows, beyond that cried out "I have no need of the charm." Then the king, saying "You wished to kill me and take the charm," having had her back flayed of skin, had her sent away. She, from that time onwards, was not able to speak 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 the dissatisfied monk, the queen was the former wife, the horse was Sāriputta, but Sakka was myself.

The Commentary on the Kharaputta Jātaka, the first.

387. The Commentary on the Sūci Jātaka

"Not harsh, not rough" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the perfection of wisdom. The story will become evident in the Mahā-Ummagga Jātaka. At that time, however, the Teacher, having addressed the monks, 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 Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in a smith's family in the Kāśī country, having come of age, was one of purified craft. But his mother and father were poor; not far from their village was another smiths' village with a thousand workshops. There the chief smith among the thousand smiths was a king's favourite, wealthy, of great riches; he had one daughter bearing the highest beauty, comparable to a celestial nymph, endowed with the marks of a beauty of the land. People in the surrounding villages, having gone to that village for the purpose of having adzes, hatchets, ploughshares, cooking pots and so on made, for the most part saw that girl; they, having gone to their own respective villages, praised her beauty in their places of sitting and so on. The Bodhisatta, having heard that, being captivated through the association of hearing, thinking "I shall make her my wife," having taken iron of the finest quality, having made one fine, compact needle, having pierced an eye-hole in it, having made it float on water, having made a sheath of just such a kind for it, he pierced an eye-hole. In this manner he made seven sheaths for it; "how did he make them" should not be said. For Bodhisattas, because of the greatness of their knowledge, the making succeeds indeed. He, having put that needle into a tube, having made it into a waist-

band pouch, having gone to that village, having asked for the residential street of the chief smith, having gone there, having stood at the door, praising the needle saying "Who wishes to buy from my hand such a needle for a price?" having stood near the house door of the chief smith, spoke the first verse -

- 82.** "Not rough, not harsh, washed with stone, with a fine eye;
Subtle and with a sharp point, who wishes to buy a needle?"

Its meaning is - not rough through the absence of any film or blemish or flaw of mine, not harsh through smoothness, washed with stone through having been washed with a rough stone, with a fine eye through being endowed with a beautiful, well-pierced eye-hole, subtle through smoothness, with a sharp point through the sharpness of the tip - who wishes to buy such a needle from my hand by giving a price?

And having said thus, again too, praising it, he spoke the second verse -

- 83.** "Well-polished and with a good eye-hole, gradual and well-turned;
With a compact striking-head, firmly set, who wishes to buy a needle?"

Therein, "well-polished" means well polished with ruby powder. "With a good eye-hole" means having a beautiful eye-hole through having been pierced with a smooth eye-hole piercer. "With a compact striking-head" means that which, when being struck, enters into the anvil - this is called "with a compact striking-head"; of such a kind is the meaning. "Firmly set" means stiff, not soft.

At that moment, that girl, fanning with a palm-leaf fan her father who had eaten his morning meal and was lying on a small bed for the purpose of calming his disturbance, having heard the sweet sound of the Bodhisatta, as if struck on the heart with a lump of fresh meat, as if her disturbance had been extinguished with a thousand pots, thinking "Who indeed is this one selling needles in the village where smiths dwell, with such an exceedingly sweet voice? By what deed has he come? I shall find out," having put down the palm-leaf fan, having gone out from the house, having stood on the outer veranda, she spoke together with him. For what is wished for by Bodhisattas indeed succeeds; for he had come to that village for that very purpose. And she, speaking together with him, having said "Young man, the inhabitants of the entire country come to this village for the purpose of needles and so on; you, through foolishness, wish to sell a needle in a smiths' village; even if you praise the needle for a whole day, no one will take a needle from your hand; if you wish to obtain a price, go to another village," spoke two verses -

- 84.** "From here now pour forth, needles and fish-hooks too;
Who in this smiths' village, wishes to sell a needle?"

- 85.** "From here knives go forth, activities various and many;
Who in this smiths' village, wishes to sell a needle?"

84-85. Therein, "from here now" means in this country now needles and fish-hooks and other implements pour forth, come out from this smiths' village, spreading out in this and that direction, they go forth. "Who" means this being so, who in this smiths' village wishes to sell a needle? "Caravans" means caravans of many kinds going to

Bārāṇasī go from here only. "Various and many" means of many kinds; many activities too of the inhabitants of the entire country proceed by means of implements obtained from here only.

The Bodhisatta, having heard her words, having said "Dear lady, you, not knowing, speak thus through ignorance," spoke two verses -

86. "A needle in a smiths' village, should be sold by one who understands;
Only teachers know, work well done or badly done.
87. "If your father, dear lady, should know this needle made by me;
He would invite me through you, and whatever other wealth is in the house."

86-87. Therein, "a needle" - an illusion of grammatical case has been made. This is what is meant - A needle should be sold by one who understands, by a wise man, in a smiths' village only. Why? "Only teachers know, work well done or badly done" means only the teachers of each and every craft know the work well done or badly done in each and every craft; so how shall I, having gone to a village of householders who do not know a smith's work, make known the well-done or badly-done nature of my needle? But in this village I shall make known my power. Thus the Bodhisatta praised his own power with this verse.

"He would invite me through you" means dear lady, if your father were to know this needle made by me, "It is of such a kind, or it is made thus," he would invite me through you, saying "I give this daughter of mine as your wife; take her." "And whatever other wealth is in the house" means whatever other wealth, whether animate or inanimate, there is in the house, he would invite me with that. "Yañcassañña" is also a reading; the meaning is whatever other wealth there is in his house.

The chief smith, having heard all their conversation, having called his daughter saying "Dear daughter," asked "With whom are you conversing?" "Father, one man is selling needles; I am conversing together with him." "Then summon him." She, having gone, summoned him. The Bodhisatta, having entered the house, having paid homage to the chief smith, stood to one side. Then he asked him "Of which village are you a resident?" "I am a resident of such and such a village, the son of such and such a smith." "Why have you come here?" "For the purpose of selling needles." "Bring it; let us see your needle." The Bodhisatta, wishing to make known his own virtue in the midst of all, said "Is it not more excellent to examine in the midst of all rather than examined by individuals?" He, saying "Good, dear son," having assembled all the smiths, surrounded by them, said "Bring it, dear son; let us see your needle." "Teacher, have one anvil and a bronze plate full of water brought." He had them brought. The Bodhisatta, having taken out the needle-tube from his waist-band pouch, gave it. The chief smith, having taken out the needle from it, asked "Dear son, is this the needle?" "This is not the needle; that is a sheath." He, examining it, saw neither end nor point. The Bodhisatta, having had it brought, having removed the sheath with his fingernail, having shown the public "This is the needle, this is the sheath," placed the needle in the teacher's hand and the sheath at his feet. Again, when told by him "This, methinks, is the needle," having said "This too is just a

needle-sheath," striking with his fingernail, having placed six needle-sheaths in succession at the feet of the chief smith, he placed "This is the needle" in his hand. Thousands of smiths snapped their fingers; wavings of garments took place.

Then the chief smith asked him: "Dear son, what is the power of this needle?"

"Teacher, having had a strong man lift up the anvil, having had a water bowl placed beneath the anvil, strike this needle in the middle of the anvil." He, having had it done thus, struck the needle with its point in the middle of the anvil. It, having pierced through the anvil, without being even a hair-tip above or below on the surface of the water, came to rest horizontally. All the smiths, having snapped their fingers, set going a thousand wavings of garments, saying "In so long a time we have never before heard even by way of hearsay that 'smiths are of such a kind.'" The chief smith, having summoned his daughter, in that very midst of the assembly, having poured water, gave her, saying "This girl is suitable for you alone." He, afterwards, upon the passing of the chief smith, became the chief smith in that village.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the chief smith's daughter was Rāhula's mother, but the wise smith's son was myself."

The Commentary on the Sūci Jātaka, the second.

388. Commentary on the Tuṇḍila Jātaka

"With nine coverings" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk who was fearful of death. It is said that he was a son of good family dwelling in Sāvattthī who, having gone forth in the Buddha's Dispensation, was fearful of death; having heard even a trifling shaking of a branch, falling of a twig, the sound of a bird or a four-footed animal, or any other such thing, having become frightened by the fear of death, he went about trembling like a hare pierced in the belly. The monks raised up a discussion in the Teaching hall: "Friends, such and such a monk, it is said, is fearful of death; having heard even a trifling sound, trembling, he runs away. And for these beings, death alone is certain, life is uncertain; should not that very thing be wisely attended to?" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having had that monk summoned, having said "Is it true that you, monk, are fearful of death?" when it was acknowledged by him saying "Yes, venerable sir," having said "Not only now, monks; in the past too this one was fearful of death indeed," he brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta took conception in the womb of a sow. The sow, with a mature pregnancy, gave birth to two sons. She, one day, having taken them, lay down in a certain pit. Then a certain old woman dwelling in the village at the gate of Bārāṇasī, having taken a basket full of cotton from a cotton field, came along striking the ground with a stick. The sow, having heard that sound, out of fear of death, having abandoned her little ones, ran away. The old woman, having seen the piglets, having conceived an affection for them as sons, having put them in the basket, having taken them home, having given the name Mahātuṇḍila to the elder and Cūḷātuṇḍila to the younger, nourished them like her own children. They, afterwards, having grown, became fat-

bodied. The old woman, even though being told "Sell these to us for a price," having said "They are my sons," did not give them to anyone. Then at a certain festival time, cheats, while drinking liquor, when the meat was exhausted, wondering "From where indeed shall we obtain meat?" having known of the existence of pigs in the old woman's house, having taken money, having gone there, said "Mother, take the money and give us one pig." She rejected them, saying "Enough, dear sons, these are my sons; there is no such thing as one who gives a son to those buying him for the purpose of eating meat." The cheats, even though requesting again and again saying "Mother, pigs are not the sons of human beings; give them to us," not obtaining them, having made the old woman drink liquor, at the time of intoxication, saying "Mother, what will you do with pigs? Take the money and use it for expenses," placed coins in her hand.

She, having taken the coins, said "Dear sons, I am not able to give Mahātuṇḍila. But take Cūlatuṇḍila." "Where is he?" "This one is in this bush; give him a call." "We do not see any food." The cheats had one bowl of food brought with the money. The old woman, having taken that, having filled the pig trough placed at the door, stood near the trough. About thirty cheats too, with snares in hand, stood right there. The old woman called out to him, saying "Dear son, Cūlatuṇḍila, come!" Having heard that, Mahātuṇḍila understood: "In so long a time a call has never before been given by my mother to Cūlatuṇḍila; she calls me first; inevitably today a danger must have arisen for us." He addressed the younger one: "Dear son, my mother is calling you; go for now and find out." He, having come out from the bush, having seen their state of standing near the food trough, frightened by the fear of death, thinking "Today my death has arisen," having turned back, trembling, having come to his brother's presence, was not able to stand still, and wandered about trembling. Mahātuṇḍila, having seen him, asked: "Dear son, today you tremble and wander about, you look for a place to enter; what indeed is this you are doing?" He, relating the incident seen by himself, spoke the first verse -

- 88.** "Now a ninefold offering is given, this trough is full, the good mistress stands by;
Many people with snares in hand, yet it does not occur to me to eat."

Therein, "now a ninefold offering is given" means: brother, formerly rice-powder gruel or burnt food is given to us, but today a ninefold offering, a gift of nine kinds, is given. "This trough is full" means this food trough of ours is full of pure food. "The good mistress stands by" means our mistress too stands near it. "Many people" means not only the mistress alone, but many other people too with snares in hand are standing. "Yet it does not occur to me" means even though they are standing thus, it does not occur to me even to eat this food; the meaning is, it does not please me.

Having heard that, the Great Being, having said "Dear son, Cūlatuṇḍila, it is said that my mother, nourishing pigs right here, for whatever purpose she nourishes them, that purpose of hers has today reached its summit; do not worry," expounding the Teaching with a sweet voice in the manner of a Buddha, spoke two verses -

- 89.** "You tremble, you wander about, you seek a shelter, you are without protection, where will you go?
Living at ease, eat, Tuṇḍila, for we have been nourished for the sake of meat."

90. "Plunge into the lake free of mud, wash away all sweat and stain;
Take the new cosmetic, whose odour is never cut off."

89-90. Therein, "you tremble, you wander about" means you are frightened by the fear of death, and becoming weary because of that very thing, you wander about. "You seek a shelter" means he looked for a support. "You are without protection" means dear son, formerly our mother was a refuge for us, but today she, being indifferent, has abandoned us; now where will you go? "Ogahā" means "ogāha" (plunge); or this itself is the reading. "Pavāhayā" means "pavāhehi" (wash away); the meaning is "remove." "Is not cut off" means does not perish. This is what is meant - dear son, if you tremble at death, having descended into a pond free of mud, having washed away all sweat and stain from your body, anoint yourself with fragrant-scented ointment.

Having reflected upon his ten perfections, having made the perfection of friendliness the forerunner, even as he was uttering the first term, the sound, having spread over the entire twelve-yojana Bārāṇasī, went forth. At the very moment of hearing, the residents of Bārāṇasī, beginning with the king, the viceroy and so on, came. Even those who had not come heard while standing right in their houses. The king's men, having cut down the shrubs, having made the ground level, scattered sand. The tipsiness of the cheats was broken. Having thrown down their snares, they stood hearing the Teaching. The tipsiness of the old woman too was broken. The Great Being began the proclamation of the Teaching to Cūḷatuṇḍila in the midst of the great multitude. Having heard that, Cūḷatuṇḍila, asking "My brother speaks thus, but in our lineage there has never at any time been descending into a pond to bathe, washing away sweat and stain from the body, removing old ointment and taking new ointment; with reference to what indeed does my brother speak thus to me?" spoke the fourth verse -

- 91.** "Which lake is without mud, what is called the stain of sweat;
And what is the new cosmetic, whose odour is never cut off?"

Having heard that, the Great Being, saying "If so, younger one, listen with ears inclined," expounding the Teaching in the manner of a Buddha, spoke these verses -

92. "The Teaching is a lake without mud, evil is called the stain of sweat;
And morality is a new cosmetic, whose odour is never cut off.
93. "Those who destroy bodies rejoice, but those who bear bodies do not rejoice;
On the full moon day of the full moon, even while delighting, they give up life."

92-93. Therein, "the Teaching" means the five precepts, the eight precepts, the ten precepts, the three kinds of good conduct, the thirty-seven states pertaining to enlightenment, and the Deathless, great Nibbāna - all of this is called the Teaching. "Without mud" means without mud due to the absence of the mud of lust, hate, delusion, conceit, wrong view, and mental defilements. By this, having set aside the remaining teachings, he shows Nibbāna itself. "As far as there are phenomena, monks, whether conditioned or unconditioned, dispassion is declared the foremost among them, that is to say, the crushing of vanity, the removal of thirst, the uprooting of attachment, the cutting off of the round of existence, the elimination of

craving, dispassion, cessation, Nibbāna" - for thus it was said; showing that very thing, "Dear son, Cūḷatuṇḍila, I speak of the lake of Nibbāna as 'a lake.'" For birth, ageing, disease, death and so on do not exist there; if one wishes to be freed from death, one takes the practice leading to Nibbāna. It is said that the Bodhisatta spoke thus by the power of the decisive support condition.

"Evil is the stain of sweat" means "Dear son, Cūḷatuṇḍila, evil, because of being similar to the stain of sweat, was called 'the stain of sweat' by the wise men of old." But this evil is of one kind, that is to say, ill-will of mind; of two kinds, evil morality and evil view; of three kinds, the three kinds of misconduct; of four kinds, the four ways of going to bias; of five kinds, the five mental rigidities; of six kinds, the six disrespects; of seven kinds, the seven bad qualities; of eight kinds, the eight wrong courses; of nine kinds, the nine grounds of resentment; of ten kinds, the ten unwholesome courses of action; of many kinds, lust, hate, delusion - unwholesome mental states classified by means of ones, twos, threes and so on. Thus all this evil was called by the wise "similar to the stain of sweat dependent on the body."

"Morality" means the five precepts, the ten precepts, and the fourfold purification morality. He says "This, dear son, morality is similar to the cosmetic of the four kinds of perfume." "Its" means the odour of that morality is never cut off in the three stages of life; it goes spreading throughout the entire world.

"The odour of flowers does not go against the wind, nor sandalwood, tagara, or jasmine;

But the odour of the good goes against the wind, a good person pervades all directions.

Sandalwood or tagara, water lily and also jasmine;

Of these kinds of odours, the odour of morality is unsurpassed.

"This odour is insignificant, which is of tagara and sandal-wood;

But the odour of the moral ones blows as the highest among the gods."

"They rejoice, the destroyers of bodies" means "Dear son, Cūḷatuṇḍila, these ignorant people, committing the killing of living beings thinking 'We shall eat sweet meat, we shall make even our sons and wives eat,' rejoice and are satisfied. Killing of living beings, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, etc. conducive to the sphere of ghosts. Whatever is the very lightest result of killing living beings, for one who has become a human being, it is conducive to a short life span" - they do not know this danger in killing living beings. Not knowing -

"The fool imagines it is sweet, as long as evil does not ripen;

But when evil ripens, the fool undergoes suffering."

Having the perception of sweetness -

"Fools, imprudent, wander about, with oneself as one's own enemy;

Doing evil action, which has bitter fruit."

They do not know even this much.

"That action done is not good, which having done one regrets;
The result of which one experiences with tearful face, weeping."

"But those who bear bodies do not rejoice" means "Dear son, Cūḷatuṇḍila, but those beings who bear bodies, when their own death approaches, except for the lion, the king of beasts, the thoroughbred elephant, the thoroughbred horse, and those who have eliminated the mental corruptions, among the rest, making the Bodhisatta the starting point, there are none who are not afraid."

"All tremble at the stick, all fear Death;
Having made oneself the comparison, one should neither strike nor cause to strike."

"Full" means full of virtues. "On the full-moon day" means endowed with the full moon, or having completed and stood at a month. At that time, it is said, the full-moon day was an Observance day. "Even while delighting, they give up life" means dear son, Cūḷatuṇḍila, do not grieve, do not lament; those fear death in whose interior there are no virtues such as morality and so on. But we are accomplished in morality and good conduct, possessing merit; therefore beings such as us, even while delighting, give up life.

Thus the Great Being expounded the Teaching with a sweet voice in the manner of a Buddha. The great multitude of people snapped their fingers, and wavings of garments took place; the sky was filled with the sound of applause. The king of Bārāṇasī, having honoured the Bodhisatta with the kingdom, having given fame to the old woman, having bathed them both with scented water, having had them anointed with perfumes and so on, having had jewel gems adorned on their necks, having led them to the house, having placed them in the position of sons, looked after them with a great retinue. The Bodhisatta gave the five precepts to the king. All the residents of Bārāṇasī and the inhabitants of the Kāśi country observed the five precepts. The Great Being expounded the Teaching to them on observance days, and having sat at the judgment, decided cases. While he was living, there were no makers of fraudulent suits at all. Afterwards the king died. The Great Being, having had the care of his body performed, having had the judgments written in books, having said "Having looked at this book, you should decide cases," having expounded the Teaching to the public, having given exhortation with diligence, together with Cūḷatuṇḍila, while all were weeping and lamenting, entered the forest. At that time the Bodhisatta's exhortation lasted for sixty thousand years.

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

At that time the king was Ānanda, Cūḷatuṇḍila was the monk fearful of death, the assembly was the Buddha's assembly, but Mahātuṇḍila was myself.

The Commentary on the Tuṇḍila Jātaka, the third.

389. Commentary on the Golden Crab Jātaka

"The golden deer": this the Teacher, while dwelling at the Bamboo Grove, spoke referring to the relinquishment of life by the Elder Ānanda for his own sake. The story up to the employment of the archer is told in the Khaṇḍahāla Jātaka; the dispatching of Dhanapāla is told in the Cūḷahaṃsa-Mahāhaṃsa Jātaka. For at that time the monks raised up a discussion in the Teaching hall: "Friends, the Elder Ānanda, the treasurer of the Teaching, having attained the analytical knowledges of a learner, when Dhanapālaka was approaching, gave up his life for the Perfectly Enlightened One." 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 Ānanda gave up his life for me indeed," brought up the past.

In the past, on the eastern side of Rājagaha, there was a brahmin village named Sālindiya. At that time the Bodhisatta, having been born in a farmer-brahmin family in that village, having come of age, having established a household, had farming done to the extent of about a thousand karīsas in a certain village field in the north-eastern direction of that village. One day he, having gone to the field together with people, having commanded the labourers "Plough!" approached a large pool at the edge of the field for the purpose of washing his face. Now in that pool there dwelt a certain gold-coloured crab, handsome and pleasing. The Bodhisatta, having chewed a wooden toothbrush, descended into that pool. While he was washing his face, the crab came near. Then he, having lifted it up, having laid it down in the fold of his upper garment, having taken it, having done the work to be done in the field, while going, having put it back into that very pool, went home. Thenceforth, coming to the field, having first gone to that pool, having lifted up the crab, having laid it down in the fold of his upper garment, afterwards he attended to the work. Thus their mutual trust was firm.

The Bodhisatta always came to the field, and in his eyes the five sensitive matters and three circles appeared pure. Then at the edge of his field, in a certain palmyra tree, in a crow's nest, a she-crow, having seen his eyes, wishing to eat them, said to the crow - "Master, a craving has arisen in me." "What craving?" "I wish to eat the eyes of this brahmin." "A difficult craving has arisen in you; who will be able to bring them?" "That you are unable" - I too know this; but whatever ant-hill is not far from the palmyra tree, a black snake dwells there. "Attend upon him; he will bite and kill him, and then, having plucked out his eyes, you will bring them." He, having accepted saying "Very well," from then on attended upon the black snake. By the time of the grain formation of the crops sown by the Bodhisatta too, the crab had become great. Then one day the snake said to the crow "My dear, you always attend upon me; what shall I do for you?" "Master, a craving for the eyes of this owner of the field has arisen in your slave; so I attend upon you thinking 'By your power I shall obtain his eyes.'" The snake, having reassured him saying "So be it, this is not difficult; you shall obtain them," on the following day, in dependence on the boundary of the paddy field on the path of the brahmin's approach, having become concealed by grasses, lay down looking out for his coming.

The Bodhisatta, coming, first having descended into the pool, having washed his face, having set up affection, having embraced the golden crab, having caused it to lie in the fold of his upper garment, entered the field. The snake, having seen him coming,

having sprung forward with speed, having bitten him on the calf muscle, having felled him right there, fled heading for the ant-hill. The falling of the Bodhisatta, the jumping of the crab from the fold of the garment, and the coming of the crow and crouching on the Bodhisatta's chest were simultaneous. The crow, having crouched down, struck the eyes with its beak. The crab, thinking "On account of this crow, danger has arisen for my friend; when this one is seized, the snake will come," as if seizing with pincers, having firmly gripped the crow on the neck with its claw, having wearied it, loosened its grip a little. The crow, calling out to the snake, saying "Why, my dear, having abandoned me, do you flee? This crab torments me even more; before I die, come!" spoke the first verse -

- 94.** "The golden deer with long eyes, with skin and bone, dwelling in water,
hairless;
Overpowered by it, I cry miserably, friend, why indeed do you abandon me?"

Therein, "golden deer" means the crab is so called either because of its golden colour or because of the existence of claws termed as horns. "With long eyes" means possessed of long eyes termed as vision. "With skin and bone" means its bone itself is its skin. "Friend" - this is a form of address; the meaning is "hey, companion."

The snake, having heard that, having made a great hood, went comforting the crow. The Teacher, explaining this meaning, having fully awakened, spoke the second verse -

- 95.** "He, breathing out with a great hood, the snake, having reached the middle of
the crab;
A friend protecting a friend, the crab seized the snake."

Therein, "having reached the middle of the crab" means having reached the crab. "A friend a friend" means a companion a companion. "Sakaṃ sakhāra" is also a reading; the meaning is one's own companion. "Protecting" means guarding. "Seized" means he firmly seized it on the neck with the second claw.

Then, having wearied it, he loosened his grip a little. Then the snake, having thought "Crabs indeed do not eat crow's meat, nor snake's meat; then for what reason indeed has this one seized us?" asking him, spoke the third verse -

- 96.** "A crab seeking food would not take a crow, nor indeed a black snake;
I ask you, O one with long eyes, then for what reason were both seized?"

Therein, "seeking food" means having been one desirous of food. "Adeyya" means "would take"; combining with the negative particle, the meaning is "does not take."

Having heard that, the crab, explaining the reason for seizing, spoke two verses -

- 97.** "This person wishes for my welfare, who having seized me leads me to the
water;
If he dies, my suffering would be not small, both I and he would not exist.
- 98.** "And having seen me with a grown body, all people would desire only to harm
me;
Sweet and fat and soft flesh, even crows having seen me would harass me."

97-98. Therein, "this" points out the Bodhisatta. "Well-wishing" means wishing for his welfare. "Leads me to the water" means who, treating me with affection, having seized me with his upper garment, leads me to the water, causes me to reach the pool where he dwells. "If he dies" explains: if he will die in this place, when he has died, there will be great bodily and mental suffering for me. "Both would not exist" means even two people would not exist. "And having seen me" - the meaning of this verse is as follows: And this is another reason: if he dies, having seen me with a grown body, helpless and without support, all the people would wish to kill me, thinking "This crab has sweet and fat and soft flesh"; and not only human people, but even crows, being animals, having seen me, would harass me, vex me, and kill me.

Having heard that, the snake thought: "By some means, having deceived this one, I shall free both the crow and myself." Then, wishing to deceive him, he spoke the sixth verse -

99. "If both were seized for this reason, let the man rise up, I will draw out the poison;
Release me and the crow quickly, before the poison strongly overcomes the mortal."

Therein, "if for this reason" means if for this cause. "Let him rise up" means let him be free from poison. "I will draw out the poison" means I will pull out his poison, I will make him free from poison. "Before the poison strongly overcomes the mortal" means for if the poison, not being drawn out by me from this mortal, were to become strong and powerful and overcome him, therefore before it overcomes him, release us both, even the two persons, quickly.

Having heard that, the crab thought: "This one, by a single means, wishes to have me release both persons and then flee; he does not know my skilfulness in means. I shall now loosen the claw just enough so that the snake is able to move about, but I shall indeed not release the crow" - having thought thus, he spoke the seventh verse -

100. "I will release the snake, not yet the crow, the crow will be a hostage for so long;
And having seen the man happy and healthy, I will release the crow just as the snake."

Therein, "hostage" means a surety. "Just as the snake" means just as I release you, the snake, so I will release the crow; only you must quickly draw out the poison from this brahmin's body.

And having said thus, for the purpose of its comfortable movement, he loosened the claw. The snake, having drawn out the poison, made the Great Being's body free from poison. He, free from suffering, having risen, stood with his natural complexion. The crab, having thought "If these two persons also become healthy, there will be no growth for my friend; I shall destroy them," as if cutting a waterlily bud with scissors, having cut off the heads of both with its claws, brought them to the destruction of life. The she-crow too fled from that place. The Bodhisatta, having wrapped the

snake's body around a stick, threw it behind a bush. Having released the golden crab in the pool, having bathed, he went to the village of Sālindiya itself. Thenceforth there was even greater intimacy with the crab.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connecting the Jātaka, spoke the concluding verse -

101. The crow then was Devadatta, and Māra was the black snake;
Ānandabhadda was the crab, and I then was the brahmin, the Teacher.

At the conclusion of the truths, many became stream-enterers and so on. But the she-crow was not mentioned in the verse; she was Ciñcamāṇavikā.

The Commentary on the Suvaṇṇakakkaṭṭaka Jātaka, the fourth.

390. Commentary on the Mayhaka Jātaka

"A bird named Mayhaka" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to a visiting millionaire. For in Sāvattihī there was a visiting millionaire who was wealthy, of great riches. He neither consumed wealth himself nor gave to others; when food of various excellent flavours, superior, was brought, he did not eat it, but ate only porridge of broken rice with vinegar as a second; when fumigated and perfumed Kāsi cloths were brought, having had them removed, he wore only coarse garments; when a chariot yoked with thoroughbreds, decorated with gems and gold, was brought, having had that too taken away, he went in a small rickety cart; when a golden parasol was being held, having had that removed, with a leaf parasol being held. He, for as long as life lasted, without having done even one meritorious deed such as giving and so on, having died, was reborn in the Rorūva hell. His heirless property was conveyed by the royal forces into the royal household in seven days and nights. When that had been conveyed in, the king, having eaten his morning meal, having gone to Jeta's Grove, having paid homage to the Teacher, while seated, when it was said "Why, great king, do you not attend upon the Buddha?" asked the Teacher: "Venerable sir, seven days and nights have passed while the ownerless wealth of the one named the visiting millionaire of Sāvattihī who has died was being brought into our house; but he, even though having obtained this wealth, neither consumed it himself nor gave to others; his wealth was like a pond occupied by a demon; he, without having experienced even for one day the flavour of superior food and so on, entered the mouth of death. How did such a miser, a being without merit, by doing what obtain so much wealth, and by what reason did his mind not delight in wealth?" The Teacher, having said "Great king, both the obtaining of wealth and the reason for not consuming the wealth after obtaining it were done by him himself," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the millionaire of Bārāṇasī was faithless and stingy; he did not give anything to anyone, nor did he treat anyone kindly. One day, while going to attend upon the king, having seen an Individually Enlightened One named Tagarasikhi walking for almsfood, having paid homage, having asked "Have you obtained almsfood, venerable sir?" when it was said "Are we not still walking, great millionaire?" he commanded a man: "Go, having brought this one to our house, having caused him to sit on my divan, having filled the bowl with our prepared food, have it given." He, having led the Individually

Enlightened One to the house, having caused him to sit down, informed the merchant's wife. She, having filled the bowl with food of various excellent flavours, gave it to him. He, having taken the food, having departed from the millionaire's dwelling, set out along a side street. The millionaire, returning from the royal household, having seen him, having paid homage, asked "Have you obtained food, venerable sir?" "It has been obtained, great millionaire." He, having looked at the bowl, was not able to gladden his mind, thinking "If my slaves or labourers were to eat this food of mine, they could do even difficult work; alas, what a loss for me!" He was not able to make the subsequent volition complete. For giving is indeed of great fruit only for one who is able to make the three volitions complete.

"Even before giving we are glad, and while giving indeed we are delighted;
And even having given we do not feel remorse afterwards, therefore our
young ones do not die.

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

Thus, great king, the visiting millionaire obtained much wealth by the requisite given to the Individually Enlightened One Tagarasikhi, but through the inability to make the subsequent volition superior after giving, he was not able to enjoy the wealth. "But why did he not obtain a son, venerable sir?" The Teacher, having said "The reason for not obtaining a son was also done by him himself, great king," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a millionaire's family with wealth of eighty ten millions, having come of age, by the elapse of his mother and father, having treated his younger brother kindly, managing the household, having had an alms-hall built at the house door, carrying on the great giving, dwelt in the house. Then one son was born to him. He, at the time of that one's walking on foot, having seen the danger in sensual pleasures and the benefit in renunciation, having handed over all the household wealth to the younger brother together with his son and wife, having given the exhortation "Be diligent and carry on the giving," having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, dwelt in the Himalayan region. His younger brother too obtained one son. He, having seen him growing up, thought: "While my brother's son is living, the household will be divided and become twofold; I shall kill my brother's son." Then one day, having set him adrift in the river, he killed him. When he came back having bathed, his brother's wife asked "Where is my son?" "He played in the water in the river, and then searching for him in the water I did not see him." She, having wept and lamented, became silent.

The Bodhisatta, having known that incident, thinking "I shall make this deed manifest," having come through the sky, having descended to Bārāṇasī, well dressed and well robed, having stood at his house door, not seeing the alms-hall, thought "Even the alms-hall has been destroyed by this bad person." The younger brother, having known of his coming, having come, having paid homage to the Great Being,

having led him up to the mansion, fed him excellent food. He, at the conclusion of the meal, seated in pleasant conversation, asked "The boy cannot be seen; where indeed is he?" "He is dead, venerable sir." "For what reason?" "At the place of water-sport, by such and such a cause - I do not know." "How will you not know, bad person? Your deed is manifest to me. Did you not kill him for this very reason? Could you indeed protect wealth that is perishing through the power of kings and so on? What is the difference between you and the Mayhaka bird?" Then the Great Being, expounding the Teaching to him in the manner of a Buddha, spoke these verses -

102. "A bird named Mayhaka, wandering in mountain slopes and caverns;
Having climbed a ripe long pepper tree, it wails 'Mine, mine.'
103. "While he was thus lamenting, flocks of birds assembled;
Having eaten the pepper they go, while that bird just laments.
104. "Just so here a certain person, having collected much wealth;
Proceeds not according to due share for himself nor for relatives.
105. "He does not experience clothing or food, nor garlands nor cosmetics;
Not even once anything, he does not treat kindly his relatives.
106. "While he was thus lamenting, guarding 'Mine, mine';
Kings or thieves, or heirs who are disagreeable;
Having taken the wealth they go, while that man just laments.
107. "The wise one, having acquired wealth, treats kindly his relatives;
By that he attains fame, after death he rejoices in heaven."

102-107. Therein, "Mayhaka" means one who received this name on account of the cry "mayhaṃ mayha" (mine, mine). "Wandering in mountain slopes and caverns" means one who wanders in mountain slopes and caverns. "A ripe long pepper" means one long pepper tree laden with fruit in the Himalayan region. "Wails" means when flocks of birds surround that tree and eat the ripe fruits, he goes about lamenting "Mine, mine" in order to prevent them. "While he was thus lamenting" means while he was lamenting indeed. "Having eaten the pepper they go" means having consumed that long pepper tree, they go to another tree accomplished with fruit. "Just laments" means but that bird just laments indeed. "According to the share" means according to the portion; whatever portion should be given to mother, father, brother, sister, son, daughter and so on by way of consumable and usable goods, that he does not give - this is the meaning.

"Once" means he does not experience even once. "Saka" is also a reading; the meaning is even one's own property. "Does not treat kindly" means he does not treat kindly by way of giving food, clothing, seed, plough and so on. "That man just laments" means when those kings and so on, having taken the wealth, go away, that man merely laments indeed. "The wise one" means the wise person. "Treats kindly" means he treats kindly the weak relatives who have come to his presence by giving food, clothing, seed, plough and so on. "By that" means that man, by that kind treatment of relatives, attains fame and the speaking of his own praise in the midst of the fourfold assembly, and after death he rejoices in the city of the gods in heaven.

Thus the Great Being, having expounded the Teaching to him, having made giving habitual, having gone to the Himalayas itself, with his meditative absorption not fallen away, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having said "Thus indeed, great king, the visiting millionaire, because of the killing of his brother's son, for so long a time obtained neither a son nor a daughter," connected the Jātaka - "At that time the youngest was the visiting millionaire, but the eldest was myself."

The Commentary on the Mayhaka Jātaka, the fifth.

391. Commentary on the Vijjādhara Jātaka

"Of ugly appearance" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the conduct for the welfare of the world. The story will become manifest in the Mahākāṇha Jātaka. Then the Teacher, having said "Not only now, monks; in the past too the Truth-finder practised the conduct for the welfare of the world indeed," brought up the past.

In the past, when Brahmādatta was exercising kingship in Bārāṇasī, the Bodhisatta was Sakka. At that time a certain sorcerer, having activated a charm, having come at the time of midnight, committed adultery with the queen-consort of the king of Bārāṇasī; her attendants recognised this. She herself, having approached the king, said "Sire, a certain man, having entered the royal bedchamber at the time of midnight, violates me." "But will you be able to make some identifying mark?" "I am able, Sire" - she, having had a bowl of natural vermilion brought, having given the five-finger mark on the back of that man who had come at night, enjoyed himself, and was departing, reported to the king right early. The king commanded the men "Go, having looked in all directions, seize the man with the five-finger mark of natural vermilion made on his back." The sorcerer too, having committed misconduct at night, during the day stands on one foot in a cemetery venerating the sun. The king's men, having seen him, surrounded him. He, thinking "My deed has become known," having activated a charm, having flown up through the sky, was gone.

The king, having seen him, asked the men who had come "Did you see him?" "Yes, we saw him." "What is his name?" "One gone forth, Sire." "He indeed, having engaged in misconduct at night, dwells during the day in the guise of one gone forth." The king, having become angry with those gone forth, saying "These, having wandered about during the day in the guise of ascetics, engage in misconduct at night," having taken up a wrong view, had the drum circulated: "Let all those gone forth flee from my realm; wherever they are seen, the king's punishment shall be imposed on them." Having fled from the Kāsi country measuring three hundred yojanas, all those gone forth went to other royal cities. In the entire Kāsi country there was not even a single righteous ascetic or brahmin who was a giver of exhortation to the people. Without exhorters, the people became harsh, averse to giving and morality; those dying again and again were for the most part reborn in the realms of misery; there were none at all who were reborn in heaven.

Sakka, not seeing new young gods, having reflected "What indeed is the reason?" having known that, in dependence on the sorcerer, the angered king of Bārāṇasī, having taken up a wrong view, had banished those gone forth from the country,

having thought "Apart from me, there is no other able to break this king's wrong view; I shall be a support for the king and the inhabitants of the country," having gone to the presence of the Individually Enlightened Ones at the Nandamūla cave, having paid homage, said "Venerable sir, give me one elderly Individually Enlightened One; I shall inspire confidence in the Kāsi country." He obtained the elder of the Community itself; then, having taken his bowl and robes, having placed him in front, himself being behind, having placed joined palms on his head, venerating the Individually Enlightened One, having become a young man bearing the most excellent appearance, having wandered thrice over the top of the entire city, having come to the king's gate, he stood in the sky. The ministers reported to the king: "Sire, a handsome young man, having brought a certain ascetic, is standing in the sky at the king's gate." The king, having risen from his seat, having stood at the latticed window, conversing with him, spoke the first verse: "Young man, why do you, being handsome, stand having taken the bowl and robes of this ugly ascetic, paying homage to him?" -

108. "You of noble beauty, having put in front one of ugly form, with joined palms you pay homage;
Is he better than you, or equal, tell me the name of the other and also of yourself."

Therein, "of noble beauty" means of beautiful form. "Is he better than you" means is this ugly one gone forth more superior than you, or equal. "The name of the other and also of yourself" - he asks: tell me the name of this other and of yourself.

Then Sakka, having said to him "Great king, ascetics are indeed worthy of respect, therefore it is not possible for me to speak his name, but I shall tell you my name," spoke the second verse -

109. "The gods do not take name and clan, O king, of those who have gone rightly and gone straight;
But I tell you my name, I am Sakka, the lord of the thirty-three."

Therein, "of those who have gone rightly and gone straight, the gods" means great king, the rebirth gods do not take the name and clan of the purification gods - the great ones who have eliminated the mental corruptions - who are called "gone rightly" because of having attained the highest fruition, arahantship, having contemplated all activities according to their intrinsic nature, function, and power, and who are called "gone straight" because of having gone to Nibbāna by the straight eightfold path, who are more superior than the rebirth gods. "But I tell you my name" means but further, I tell you my own name.

Having heard that, the king asked about the benefit of paying homage to monks by means of the third verse -

110. "Whoever, having seen a monk possessed of good conduct, having put him in front, with joined palms pays homage;
I ask you, O king of gods, about this matter, passed away from here, what happiness does he obtain?"

Sakka spoke with the fourth verse -

- 111.** "Whoever, having seen a monk possessed of good conduct, having put him in front, with joined palms pays homage;
He obtains praise in this very life, and he goes to heaven at the breaking up of the body."

Therein, "monk" means a person who has broken the mental defilements, a pure individual. "Possessed of good conduct" means endowed with morality and good conduct. "In this very life" means not only after passing away from here, but in this very individual existence he obtains praise, he gains the happiness of praise.

The king, having heard Sakka's discourse, having broken his own wrong view, with a satisfied mind, spoke the fifth verse -

- 112.** "Good fortune indeed has arisen for me today, in that we have seen Vāsava, the lord of beings;
And having seen the monk and you, Sakka, I will make merit not trifling."

Therein, "lakkhī" means glory; they also say it means wisdom. This is what is meant - today, even as I was hearing your word, the wisdom of knowing the result of wholesome and unwholesome actions arose in me. "Ya" is merely an indeclinable particle. "Bhūtapatiddasāma" means we saw the lord of beings.

Having heard that, Sakka, offering praise to the wise one, spoke the sixth verse -

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

Therein, "thinkers on many grounds" means able to think about many reasons.

Having heard that, the king spoke the concluding verse -

- 114.** "Without wrath, with a mind constantly serene, having become ready to comply with all guests' requests;
Having abandoned conceit, I shall pay respect, having heard your well-spoken words, lord of gods."

Therein, "having become ready to comply with all guests' requests" means having become proper and befitting for whatever all guests, those who have come, visitors, request, giving everything requested and unrequested by them - this is the meaning. "Having heard your well-spoken words, lord of gods" - he says: having heard your well-spoken words, I shall become of such a form.

And having said thus, having descended from the mansion, having paid homage to the Individually Enlightened One, he stood to one side. The Individually Enlightened One, having sat down cross-legged in the sky, exhorted the king: "Great king, a sorcerer is not an ascetic; you, henceforth, having known 'the world is not hollow, there are righteous ascetics and brahmins,' give gifts, keep morality, perform the Observance practice." Sakka too, by Sakka's power, standing in the sky, having given exhortation to the townspeople "Henceforth be diligent," had the drum circulated "Let

the ascetics and brahmins who have fled come back." Then they both went to their own abode. The king, standing firm in his exhortation, performed meritorious deeds such as giving and so on.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the Individually Enlightened One had attained final Nibbāna, the king was Ānanda, but Sakka was myself."

The Commentary on the Vijjādhara Jātaka, the sixth.

392. Commentary on the Siṅhapuppha Jātaka

"That which" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk. It is said that he, having departed from Jeta's Grove, dwelling in dependence on a certain forest in the Kosala country, one day, having descended into a lotus lake, having seen a lotus in full bloom, having stood downwind, sniffed at it. Then a deity dwelling in that forest stirred him to a sense of urgency: "Sir, you are called a scent-thief; this is one factor of theft for you." He, stirred by her, having come again to Jeta's Grove, having paid homage to the Teacher, seated, when asked "Where, monk, have you been dwelling?" said "In such-and-such a jungle thicket; and there a deity stirred me to a sense of urgency in such a way." Then the Teacher, having said to him "Indeed, monk, it is not only you who, while sniffing a flower, was stirred to a sense of urgency by a deity; the wise of old too were stirred in the past," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a brahmin family in a certain village of Kāśi, having come of age, having learnt a craft at Takkasilā, at a later time having gone forth in the going forth of sages, dwelling in dependence on a certain lotus lake, one day, having descended into the lake, stood sniffing at a lotus in full bloom. Then a certain goddess, standing in a hollow of a tree trunk, stirring him to a sense of urgency, spoke the first verse -

115. "This water-born flower that you sniff at, not given;
This is one factor of theft, you are a scent-thief, sir."

Therein, "one factor of this" means this is one portion.

Then the Bodhisatta spoke the second verse -

116. "I do not take, I do not break, from afar I sniff the water-born;
Then for what reason is one called a scent-thief?"

Therein, "from afar I sniff" means standing far away, I smell. "By reason" means by cause.

At that moment, one man was digging up lotus roots and breaking white lotuses in that lake. The Bodhisatta, having seen him, conversing with her, spoke the third verse - "You call me, standing far away and sniffing at it, 'a thief'; why do you not speak of this man?"

117. "He who digs up lotus roots, who breaks white lotuses;
One of such impure conduct, why is he not so called?"

Therein, "of impure conduct" means of hard conduct, of cruel conduct.

Then, explaining the reason for not addressing him, the deity spoke the fourth and fifth verses -

118. "A man of impure cruelty, smeared like a nurse's cloth;
I have no word for him, but him I am fit to address.

119. "For a person without blemish, always seeking what is pure;
Even a hair-tip of evil appears like a cloud."

118-119. Therein, "like a nurse's cloth" means just as a cloth worn by a nurse-slave smeared with spittle, mucus, urine, and faeces, so this one is smeared with evil only; for that reason, I have no word for him. "But him I am fit" means ascetics, however, are amenable to exhortation and of amiable nature; therefore, even one doing a trifling inappropriate thing, I am fit to address as an ascetic. "Of the one without blemish" means of one who is faultless, such as you. "Appears like a cloud" means having become the measure of a great rain cloud, it appears; now why do you make such a fault negligible?

But the Bodhisatta, stirred by her, being struck with religious emotion, spoke the sixth verse -

120. "Surely you know me, demon, and also you have compassion for me;
Speak again, demon, whenever you see such a thing."

Therein, "demon" - he addresses the deity. "You should speak" means you should say. "Whenever you see such a thing" means whenever you see such a fault of mine, then you should say thus to me - he says.

Then that goddess spoke the seventh verse -

121. "I do not depend on you, nor are we your hired servants;
You yourself, monk, should know by what one goes to a good destination."

Therein, "are we your hired servants" means we are not even labourers employed for your wages. It explains: for what reason shall we go about protecting you at all times? "By what one goes" means monk, by whatever action you would go to a good destination, you yourself should know that.

Thus she, having given him exhortation, entered her own mansion. The Bodhisatta too, having produced meditative absorption, was one heading for the Brahma world.

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

At that time the goddess was Uppalavaṇṇā, but the hermit was myself.

The Commentary on the Sīṅhapuppha Jātaka, the seventh.

393. Commentary on the Vighāsāda Jātaka

"Very happily indeed they live" - this the Teacher, while dwelling at the Eastern Park, spoke referring to monks of playful habit. For when those had been stirred with spiritual urgency by the Elder Mahāmoggallāna having shaken the mansion, monks sat in the Teaching hall speaking of their faults. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too these were of playful habit indeed," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was Sakka. Then seven brothers in a certain village of Kāśi, having seen danger in sensual pleasures, having gone forth, having gone forth in the going forth of sages, dwelling in the middle of the forest, not applying exertion to exertion, having become much given to bodily strengthening, went about playing various kinds of sport. Sakka, the king of gods, thinking "I shall arouse spiritual urgency in these," having become a parrot, having come to their dwelling place, having hidden in a certain tree, arousing spiritual urgency in them, spoke the first verse -

122. "Very happily indeed they live, those people who are leftovers eaters;
Praiseworthy in this very life, and a fortunate realm in the future state."

Therein, "leftovers eaters" - he said with reference to those who eat what remains after others have eaten. "In this very life" - whatever persons are of such a nature, they are praiseworthy in this very life, and in the future state there is a fortunate destination for them; he speaks with the intention that they are reborn in heaven.

Then one among them, having heard his word, having addressed the rest, spoke the second verse -

123. "Do not listen to the parrot speaking, wise ones;
Hear this, brothers born of the same mother, he praises only us."

Therein, "speaking" means speaking in a human voice. "Do not listen" means do not hear. "Hear this" means hear this utterance of his. "Brothers born of the same mother" - he said this addressing them by virtue of having dwelt in the same womb.

Then the parrot, rejecting them, spoke the third verse -

124. "I do not praise you, corpse-eaters, listen to me;
You are eaters of leftovers, you are not leftovers eaters."

Therein, "corpse-eaters" - he addresses them as corpse-devourers.

They, having heard his word, all too spoke the fourth verse -

125. "Gone forth for seven years, peacocks in the middle of the forest;
Sustaining ourselves only on scraps, if we are blameworthy to you;
Who then would be praiseworthy to you?"

Therein, "peacocks" means endowed with crests. "Only on scraps" means sustaining ourselves for so long a time, seven years, only on the scraps of lions and tigers, if we are blameworthy to you, then who would be praiseworthy to you?

Putting them to shame, the Great Being spoke the fifth verse -

126. "You, sustaining yourselves on the leftovers of lions, tigers, and other fierce beasts,
Sustaining yourselves only on scraps, I consider you to be leftovers eaters."

Therein, "and the leftovers of fierce beasts" means the remaining food left over by the remaining beasts of prey.

Having heard that, the hermits said: "If we are not leftovers eaters, then who now are those leftovers eaters?" Then he, explaining that matter to them, spoke the sixth verse -

127. "Those who, having given to a brahmin, an ascetic, or any other beggar,
Eat the remainder, those people are eaters of leftovers."

Therein, "beggar" means one who begs for this and that article. Thus, having shamed them, the Great Being went to his own place.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the seven brothers were these monks of sportive habit, but Sakka was myself."

The Commentary on the Vighāsāda Jātaka, the eighth.

394. Commentary on the Quail Jātaka

"Superior" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain greedy monk. For 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, are you greedy; in the past too you were greedy indeed, and through greediness, unsatisfied with carcasses of elephants, cattle, horses, and humans in Bārāṇasī, thinking 'I shall obtain something more superior than this,' you entered the forest," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the quail realm of existence, dwelt in the forest feeding on coarse grass seeds. At that time in Bārāṇasī, a certain greedy crow, unsatisfied with carcasses of elephants and so on, having entered the forest thinking "I shall obtain something more superior than this," while eating various fruits, having seen the Bodhisatta, having thought "This quail is very stout-bodied; he eats sweet food, methinks. Having asked about his food and having eaten that, I too shall become fat," having hidden on a branch above the Bodhisatta, asked the Bodhisatta "Friend quail, what superior food do you eat that you have become stout-bodied?" The Bodhisatta, being asked by him, exchanging friendly welcome with him, spoke the first verse -

128. "You eat superior food, with ghee and oil, maternal uncle;
Then for what reason are you lean, O crow?"

Therein, "food" means food prepared according to the food allowance of human beings. "Maternal uncle" - he addresses him with an affectionate form of address. "Lean" means having little flesh and blood.

Having heard his word, the crow spoke three verses -

129. "For one dwelling amidst enemies, seeking food among them;
For one whose heart is always agitated, whence comes strength to the crow?"
130. "Crows are always anxious, crows by evil action;
The almsfood obtained does not satisfy, therefore I am lean, O quail.
131. "You eat coarse grass seeds, with little fat;
Then for what reason are you fat, O quail?"

129-131. Therein, "strength" means whence comes firmness, whence comes fatness for such a crow as myself - this is the meaning. "Anxious" means those possessed of fright. "Dhaṅka" is just a name for crows. "Obtained by evil action" means the almsfood obtained by the evil action reckoned as a crow's plundering of what belongs to humans. "Does not satisfy" means does not satiate. "Therefore I am" means for this reason I am lean. "Of little fat" means of weak nutritive essence. This the crow said while asking the Bodhisatta about the food he had taken, even though having the perception "He eats sumptuous food," asking the quails about their food resort.

Having heard that, the Bodhisatta, explaining the reason for his own fatness, spoke these verses -

132. "Of few wishes, without worry, and by not going far;
Sustaining myself with whatever is obtained, therefore I am fat, O crow.
133. "For one of few wishes, and one whose happiness is free from worry;
For one whose mind is well-restrained, livelihood is easily obtained."

132-133. Therein, "of few wishes" means by fewness of wishes regarding food, by freedom from craving, only by way of sustaining the body through the taking of food; this is the meaning. "Without worry" means by the absence of worry about food thus: "Where shall I obtain food today, where tomorrow?" "And by not going far" means and by not going far, having thought "In such and such a place I shall obtain something sweet." "With whatever is obtained" means whether it be coarse or superior, whatever is obtained, with just that. "Therefore I am fat" means I am fat by that fourfold reason. "O crow" - he addresses the crow. "Of one whose happiness is without worry" means one for whom there is happiness belonging to noble ones who are without worry, free from worry about food - thus one whose happiness is without worry; of one endowed with such happiness. "Of one whose measure is well-restrained" means of one whose measure of food is well-restrained thus: "Having eaten this much, I shall be able to digest it." "Livelihood is easily obtained" means for such a person, livelihood is able to be easily obtained, easily obtained, easily produced.

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 stream-entry.

At that time the crow was the greedy monk, but the quail was myself.

The Commentary on the Vaṭṭaka Jātaka, the ninth.

395. Commentary on the Pigeon Jātaka

"At long last indeed I see" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the greedy monk. The present story is by the very method stated above.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having become a pigeon, dwelt in a nest-basket in the kitchen of the Bārāṇasī millionaire. A crow too, having become intimate with him, dwelt right there - all this should be expanded. The cook, having plucked out the crow's feathers, having smeared him with flour, having pierced one potsherd, having hung it around his neck, put him into the basket. The Bodhisatta, having come from the forest, having seen him, making mockery, spoke the first verse -

134. "At long last indeed I see my companion, the jewel-wearer;
With his beard well-trimmed, my friend indeed looks splendid."

Therein, "with beard well-trimmed" means by this beard-grooming.

Having heard that, the crow spoke the second verse -

135. "With overgrown hair in my armpits and on my nails, I was occupied in duties;
At long last having obtained a barber, I had that hair removed today."

Therein, "I was occupied in duties" - he says: "I, my dear pigeon, being occupied in royal duties, not obtaining the opportunity, had overgrown hair in my armpits and on my nails." "I had removed today" means I had it removed today.

Thereupon the Bodhisatta spoke the third verse -

136. "That which hair you had removed, having obtained a rare barber;
Then why indeed, my dear, does it jingle at your neck?"

Its meaning is - whatever hair he had removed, having obtained a rare barber, let that be removed, then why indeed, friend, does this jingle at your neck?

Thereupon the crow spoke two verses -

137. "For delicate human beings, a gem hangs on their necks;
I am learning from them, do not think it was done in jest.

138. "If you desire this well-made beard-trimmer;
I will have one made for you, my dear, and I also give you a gem."

137-138. Therein, "a gem" means a single jewel gem hangs on the necks of such human beings. "Of them I" means of them, I. "Do not think" means but do not think "this was done by me in jest." "If you desire this" means if you wish for this beard-trimmer made by me.

Having heard that, the Bodhisatta spoke the sixth verse -

139. "You yourself are covered with a jewel, and with a well-made beard;
Having informed you, I go, your sight is dear to me."

Therein, "maṇinā" means "maṇino," or this itself is the reading. This is what is meant - My dear crow, you yourself are befitting of this jewel and of this well-made beard, but for me, your very disappearance is dear; therefore, having informed you, I go.

And having said thus, the Bodhisatta, having flown up, went elsewhere. The crow 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 Pārāvata Jātaka, the tenth.

The Kharaputta Chapter is concluded as second.

The Jātaka summary -

Avāriya, Setaketu, Darīmukha and Neru;
Āsaṅka, Miga, Ālopa and five, Kāḷakaṇṇī and Kukkuṭa.

Dhammadhaja and Nandiya, Kharaputta and Sūci;
Tuṇḍila, Soṇṇakakkaṭa, Mayhaka and Vijjādhara.

Siṅhapuppha, Vighāsāda, Vaṭṭaka and Pārāvata;
The great elders recited together twenty Jātakas in the Book of Sixes.

The commentary on the Book of Sixes is concluded.



ABOUT THIS TRANSLATION

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

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