

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

7. The Book of the Sevens

1. The Chapter on the Kukku

396. Commentary on the Kukku Jātaka

"One and a half cubits" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the exhortation of the king. The present story will become evident in the Tesakuṇa Jātaka.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was his minister who was an adviser on beneficial principles. The king, having established himself in the course of bias, exercised kingship unrighteously, having oppressed the country, accumulated only wealth. The Bodhisatta, wishing to advise the king, went about considering a simile; in the king's park a dwelling house was not finished, with its roofing incomplete, having set up the wooden pericap, the rafters had merely been inserted. The king, having gone to the park for the purpose of sport, having wandered about there, having entered that house, looking up, having seen the pericap circle, having gone out through fear of it falling upon him, standing outside, looking again, having thought "In dependence on what indeed is the pericap standing, in dependence on what the rafters?" asking the Bodhisatta, spoke the first verse -

1. "The pericap is one and a half cubits in rise, eight spans encircle it;
That siṃsapā tree, made of hardwood, without sapwood, standing where does it not fall from above?"

Therein, "one and a half cubits" means one and a half ratanas. "In rise" means in height. "Encircle it" means but those eight spans encircle it; it is said to be eight spans in measure by circumference. "Standing where" means having become established where. "Does not fall" means does not drop down.

Having heard that, the Bodhisatta, having thought "Now I have found a simile for the purpose of exhorting the king," spoke these verses -

2. "Those thirty rafters made of hardwood, not straight, having surrounded the
pinnacle, stand evenly;
Well held together by them, pressed by force, standing evenly, from above it
does not fall.
3. "Thus too, a wise one with firm friends, of undivided nature, pure counsellors;
Well supported, he does not fall from glory, like a pericap bearing the weight
of the rafters."

2-3. Therein, "those thirty made of hardwood" means those thirty rafters made of hardwood trees. "Having surrounded" means having encircled. "Standing evenly" means standing in equal proportion. "Pressed by force" means pressed by the force of those various rafters, well held together, having become bound as one. "Wise" means the king accomplished in knowledge. "By the pure" means by good friends of pure conduct. "By ministers" means by those skilled in counsel. "Like a pericap bearing the weight of the rafters" means just as a pericap bearing the weight of the rafters does not fall, does not drop down, so too the king, well supported by ministers of the aforesaid kind, with hearts free from covetousness, does not fall from glory, does not drop down, does not decline.

While the Bodhisatta was speaking, the king, having observed his own conduct, understood that when there is no pericap the rafters do not stand, when not held together by the rafters the pericap does not stand, when the rafters break apart the pericap falls; just so an unrighteous king, not supporting his own friends and colleagues, his army, and his brahmins and householders, when they break apart, unsupported by them, falls from sovereignty; a king should indeed be righteous. Then at that moment they brought a citron for him as a present. The king said to the Bodhisatta: "Friend, eat this citron." The Bodhisatta, having taken it, showing the king the method of gathering wealth by this simile, spoke two verses: "Great king, those not knowing how to eat this make it either bitter or sour, but the wise, having removed the bitterness, without extracting the sourness, without destroying the flavour of the citron, eat it" -

4. "Just as one with a knife makes a rough-skinned citron bitter, even without removing the skin;
By removing it, he makes it sweet, O king; but removing only a thin layer would make it unpleasant.
5. "Thus too, a wise one in villages and towns, not violent, gathering the king's wealth;
Acting in conformity with the Dhamma, proceeding thus, he would make prosperity, not harming another."

4-5. Therein, "rough-skinned" means hard-skinned. "Bella" means citron. "Bela" is also a reading; the meaning is the same. "One with a knife" means one with a knife in hand. "Even without removing the skin" means even without paring the outer skin thinly, he makes this fruit bitter. "By removing it" means removing it, paring the outer skin and not extracting the sourness inside, he makes it sweet. "O king" means he addresses the king. "Removing only a thin layer" means but removing only a thin layer of skin, because the bitterness is not entirely removed, he would make it unpleasant only. "Thus" means thus a wise king too, not violent, not coming under the control of impetuous craving, having abandoned going to bias, without oppressing the country, by the method of termites building up an ant-hill, and by the method of bees taking pollen and making honey, gathering wealth -

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

Thus, by conforming to these ten duties of a king, having become one acting in

conformity with the Dhamma, proceeding thus, he would make prosperity and growth for himself and others, without harming another at all.

The king, consulting together with the Bodhisatta, having gone to the bank of the pond, having seen a lotus fully in bloom, of the colour of the young sun, untainted by the water, said - "Friend, this lotus, born in the water itself, stands unsmeared by the water." Then the Bodhisatta, exhorting him saying "Great king, a king should indeed be of such a nature," spoke these verses -

6. "With white root, born from pure water, just as a lotus arisen in ponds;
Like a lotus opened by the fire-like sun, neither mud nor dust nor water clings to it.
7. "Thus too, one pure in dealings, not violent, of purified action, rid of evil;
Such a one is not stained by defilement of action, just as a lotus arisen in ponds."

6-7. Therein, "with white root" means with a white root. "Lotus" is merely a synonym for paduma (lotus). "Opened by the fire-like sun" means opened, expanded by the sun which is like fire: this is the meaning. "Neither mud nor dust nor water clings to it" means neither mud, nor dust, nor water clings, does not smear: this is the meaning. Or the reading is just "lippiati"; or these are nominative case forms used in the locative sense: in these, namely mud and so on, it is not defiled, does not cling: this is the meaning. "Pure in judicial conduct" means pure in the judicial conduct of judgments established by having had them inscribed by righteous kings of old, having abandoned going to bias, one who makes judgments by righteousness: this is the meaning. "Not violent" means devoid of violent action precisely because of being established in righteous judgment. "Of pure activity" means by that very sense of non-violence, one of pure activity, a speaker of truth, free from anger, impartial, like a balance for the world. "Rid of evil" means one from whom evil action has departed. "Such a one is not stained by defilement of action" means this defilement of action - killing living beings, taking what is not given, sexual misconduct, lying - does not cling to that king. Why? Such a one is like a lotus arisen in ponds. For such a king, just as a lotus arisen in ponds is untainted, so he is called untainted.

The king, having heard the Bodhisatta's exhortation, from then onwards, exercising kingship righteously, having performed meritorious deeds such as giving and so on, became one destined for heaven.

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

The Commentary on the Kukku Jātaka, the first.

397. Commentary on the Manoja Jātaka

"Just as the bow bends down" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to a monk who sided with the enemy. The story, however, has been explained in detail below in the Mahilāmukha Jātaka itself. Then the Teacher, having said "Not only now, monks; in the past too this one was one who sided with the hostile faction indeed," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having become a lion, living together with a lioness, obtained two young ones - a son and a daughter. The son's name was Manoja; he, having come of age, took a young lioness. Thus they were five persons. Manoja, having killed wild buffaloes and so on in the forest, having brought meat, nourishes his mother and father, his sister, and his wife. One day, in his feeding ground, having seen a jackal named Giriya, unable to flee, lying down on its chest, having asked "What is it, my dear?" when it was said "I wish to attend upon you, master," saying "Good, attend upon me," having taken it, he brought it to his own dwelling cave. The Bodhisatta, having seen it, was not able to prevent him, saying "Dear son Manoja, jackals are immoral, of bad character; they engage one in what should not be done; do not keep this one near you."

Then one day the jackal, wishing to eat horse-meat, said to Manoja -"Master, apart from horse-meat, there is nothing we have not eaten before; let us take a horse." "But where, my dear, are horses found?" "On the riverbank at Bārāṇasī." He, having accepted his word, having gone together with him at the bathing time of the horses at the river, having seized one horse, having hoisted it on his back, came with speed right to the entrance of his own cave. Then his father, having eaten the horse-meat, said "Dear son, horses are royal property, and kings have them shot by skilled archers using many stratagems; lions that eat horse-meat are not long-lived; from now on do not take horses." He, not heeding his father's word, took them just the same. Having heard "The lion takes horses," the king had a pond for the horses made right within the city. Even from there, having come, he took them just the same. The king, having had a stable built, had grass and water given right inside the stable. The lion, having gone over the top of the wall, took them even from inside the stable.

The king, having had a certain lightning-swift archer summoned, said "Will you be able, dear son, to shoot the lion?" He, having said "I am able," leaning against the wall, having had a scaffold built on the lion's path of approach, stood there. The lion, having come, having left the jackal outside at the cemetery, plunged into the city for the purpose of seizing a horse. The archer, at the time of coming, not having shot the lion thinking "The speed is too swift," at the time of going, having seized a horse, shot the lion, whose speed was sluggish due to the heavy burden, in the hind part with a sharp iron arrow. The iron arrow, having passed through the front of the body, plunged into the sky. The lion cried out "I have been pierced!" The archer, having shot him, twanged the bowstring like a thunderbolt. The jackal, having heard the sound of both the lion and the bowstring, conversing with himself, thinking "My friend must have been shot and killed by the archer; indeed there is no such thing as trust with a dead one; now I shall go to the very forest where I naturally dwell," spoke two verses -

8. "Just as the bow bends down, and the bowstring also twangs;
Surely Manoja is being killed, the king of beasts, my friend.
9. "Come now, I depart to the forest depths, as I please;
Such friends are not to be found, a friend can be obtained by me while living."

8-9. Therein, "just as" means in whatever manner the bow bends down. "Surely is being killed" means surely he is being killed. "Not such as these" means such dead friends are not to be found. "Can be obtained by me" means a friend can indeed be obtained by me while living.

The lion too, having gone with one effort, having felled the horse at the cave entrance, having himself also died, fell down. Then his relatives, having come out, saw him smeared with blood, with blood trickling from the wound openings, having reached the destruction of life through association with evil people; and having seen him, his mother, father, sister, and wife spoke four verses in succession -

10. "One who associates with evil people does not thrive in perpetual happiness;
See Manoja sleeping, this is the instruction of the mountain.
11. "A mother does not rejoice in a son who associates with evil;
See Manoja sleeping, submerged in his own blood.
12. "Thus a man commits offence, and undergoes what is worse;
Whoever indeed does not heed the word of those who wish his welfare, who are intent upon his good.
13. "And thus he becomes, and worse than that, the highest one who associates with low people;
See the highest one associated with low people, the lord of beasts, swept away by the force of the excellent arrow."

10-13. Therein, "thrives in perpetual happiness" means does not obtain happiness for a long time. "The instruction of the mountain" means he said it censuring thus: "this is such an instruction of the mountain." "With an evil companion" means with one who bends towards evil ones, with an evil friend. "Covered" means submerged. "And undergoes what is worse" means and gains evil. "Of those who wish one's welfare" means of those who desire one's benefit. "Intent upon the good" means of those who see future benefit. "Worse" means more evil. "One who associates with ignoble people" means one who associates with ignoble people. "Highest" means the foremost in bodily strength.

The last verses discovered by the Fully Enlightened One -

- 14.** "A person associating with the inferior declines, and one associating with an equal would never decline;
Approaching the excellent, one rises quickly, therefore one should associate with what is higher than oneself."

Therein, "declines" means, monks, one having bad association, named Manoja, like a lion, comes to ruin, declines, reaches destruction. "One associating with an equal" means one associating with someone similar to oneself in morality and so on does not diminish; rather there is only growth for him. "Approaching the excellent" means approaching one who is ever higher in morality and so on. "Rises quickly" means one quickly rises in virtues such as morality and so on, attains growth.

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

At that time the jackal was Devadatta, Manoja was the one siding with the enemy, the sister was Uppalavaṇṇā, the wife was the nun Khemā, the mother was Rāhulamātā, but the father, the king of lions, was myself.

The Commentary on the Manoja Jātaka, the second.

398. Commentary on the Sutanu Jātaka

"The king has sent you food" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a monk who supported his mother. The story will become manifest in the Sāma Jātaka.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a poor householder family; they gave him the name Sutanū Tissa. He, having come of age, having taken up employment, having supported his mother and father, when his father had died, supported his mother. But at that time the king of Bārāṇasī was fond of hunting. One day, having entered the forest to a distance of one or two yojanas with a great retinue, he had it announced to all: "On whichever side of whose standing place a deer flees, that one is defeated." The ministers, having covered a porch at the place of the king's regular path, gave it to him. When the deer had been roused by people surrounding the dwelling places of the deer and shouting, one eṇi deer proceeded towards the king's standing place. The king, thinking "I shall shoot it," cast an arrow. The deer, skilled in magic, having known the arrow coming towards the great rib, having turned around, having become as if struck by the arrow, fell. The king, thinking "My deer has been struck," ran for the purpose of seizing it. The deer, having risen, fled with the speed of the wind; the ministers and others laughed at the king. He, having pursued the deer, when he was exhausted, having cut it in two with a sword, having hung it on a stick, coming along as if carrying a pingo load, thinking "I shall rest a little," having approached a banyan tree standing near the road, having lain down, fell into sleep.

But in that banyan tree a demon named Maghadeva had been born; he obtained permission from Vessavaṇa to eat those who entered there. He seized the king by the hand as he was rising and going, saying "Stop! You are my food." "What is your name?" "I am a demon born here; I am permitted to eat those who enter this place." The king, having established mindfulness, asked: "Will you eat me today only, or will you eat regularly?" "If I obtain them, I shall eat regularly." The king said: "Having eaten this deer today, release me; from tomorrow onwards I shall send you one person together with one bowl of food." "If so, be heedful; on a day when none is sent, I shall eat you yourself." "I am the king of Bārāṇasī; there is nothing that does not exist for me." The demon, having taken the promise, released him. He, having entered the city, having told that matter to a certain minister who worked for his welfare, asked: "Now what should be done?" "Was a limit of days fixed, Sire?" "It was not fixed." "What you have done is inappropriate. Even this being so, do not worry; there are many people in the prison." "If so, you carry out this task; give me my life."

The minister, having accepted saying "Good!", daily took out a human being from the prison, and having taken a food bowl, without letting anyone know, sent him to the demon. The demon, having eaten the food, ate the human being. Afterwards the prisons became devoid of people. The king, not obtaining a food-bearer, trembled with the fear of death. Then the minister, having consoled him, having said "Sire, the desire for life is stronger than the desire for wealth; having placed a bag of a thousand on an elephant's back, let us have a drum circulated saying 'Who, having taken this wealth, will take food for the demon and go?'" had it done so. Then, having heard that, the Bodhisatta thought "I, having collected a māśaka and a half-māśaka from my wages, with difficulty support my mother; having taken this wealth, having given it to my mother, I shall go to the demon's presence. If I shall be able to tame the demon, that is wholesome; if I shall not be able, my mother will live happily." He, having reported that matter to his mother, she having refused twice saying "Enough, dear son, I have no need of wealth," on the third occasion, without asking her permission, having said "Bring the thousand, sirs, I shall carry the food," having taken the thousand, having given it to his mother, having said "Mother, do not worry, I shall tame the demon and bring about safety for the public; this very day I shall come back making your tear-stained face smile," having paid homage to his mother, together with the king's men, having gone to the king's presence, having paid homage, he stood there.

Thereupon, when the king said "Dear son, you will carry the food," he said "Yes, Sire." "What is it fitting for you to receive?" "Your golden slippers, Sire." "For what reason?" "Sire, that demon obtains to eat those standing on the ground at the foot of his own tree. I, not standing on his own ground, shall stand upon the slippers." "What else is it fitting for you to receive?" "Your umbrella, Sire." "For what purpose is this?" "Sire, the demon obtains to eat those standing in the shade of his own tree. I, not standing in the shade of his tree, shall stand in the shade of the umbrella." "What else is it fitting for you to receive?" "Your sword, Sire." "What is the use of this?" "Sire, even non-human spirits fear those with weapons in hand." "What else is it fitting for you to receive?" "Having filled a golden bowl, give your own eating-food, Sire." "For what reason, dear son?" "Sire, for a wise person such as me, it is unsuitable to carry coarse food in a clay bowl." "Good, dear son" - the king, having had everything given, supplied stewards for him.

The Bodhisatta, having said "Great king, do not be afraid, today I shall tame the demon, bring about your safety, and return," having paid homage to the king, having had the requisites taken, having gone there, having stationed the men not far from the tree, having mounted the golden slippers, having armed himself with the sword, having placed the white parasol on his head, having taken the food in the golden bowl, he set out for the demon's presence. The demon, looking along the road, having seen him, thought "This person does not come in the manner of coming on other days; what indeed is the reason?" The Bodhisatta too, having gone near the tree, with the point of the sword having placed the food bowl within the shade, standing at the edge of the shade, spoke the first verse.

- 15.** "The king has sent you food, pure, with meat sauce;
O deity dwelling in the Maghadeva tree, come out and eat."

Therein, "sent" means dispatched. "Dwelling in the Maghadeva tree" - "Maghadeva" is the term for a banyan tree; "dwelling in that" - he addresses the deity.

Having heard that, the demon, having thought "Having deceived this man, I shall devour him when he has entered within the shade," spoke the second verse -

- 16.** "Come, young man, on this side, having taken almsfood with curry;
Both you, young man, and the almsfood will become food."

Therein, "almsfood" means my regular almsfood. "With curry" means accomplished with lentil curry.

Then the Bodhisatta spoke two verses -

17. "For a small thing, demon, you will give up a great benefit;
People, perceiving death, will not bring you almsfood.
18. "Having obtained, demon, your perpetual almsfood, pure, superior, endowed with flavour;
And a man to bring you almsfood here, will be very difficult to obtain when I am eaten."

17-18. Therein, "a great benefit" (thullamattham) shows that by a small reason you will give up a great benefit. "Will not bring" (nāharissantī) means henceforth, having perceived death, they will not bring; then you will become like a tree with withered branches, without food, weak. "Having obtained" (laddhāyaṃ) means obtained arrival, obtained coming. This is what is meant - My dear demon, that which I brought today, this your perpetual almsfood, pure, superior, excellent, endowed with flavour, obtained by coming, will come to you daily. "One who brings" (āhariyo) means one who carries. This is what is meant - "If you eat me who has come having taken this almsfood, then when I am eaten, another man to carry almsfood for you will be very difficult to obtain here. Why? For there is no other wise person like me in Bārāṇasī; and when I am eaten, even Sutanu has been eaten by a demon - before whom will he be ashamed?" You will not obtain one to carry food, and henceforth food will be difficult to obtain for you, and you will not be able to seize our king either. Why? Because of being outside the tree. If however, having eaten this food, you send me away, I shall speak to the king and send you regular food; and I shall not give myself to you to eat; I too shall not stand near you in your place, I shall stand upon slippers; I shall not stand even in the shade of your tree, I shall stand only in the shade of my own umbrella; and if you oppose me, I shall split you in two with a sword; for I have come today prepared for this very purpose. Thus indeed the Great Being threatened him.

The demon, having considered "The young man speaks what is fitting," with a confident mind spoke two verses -

19. "The meaning is mine indeed, dear son, as you speak, young man;
You are approved by me, may you see your mother in safety."
20. "Taking the sword, umbrella, and bowl, go, young man;
May your mother see you safe, and may you see your mother."

19-20. Therein, "dear son" - he addresses the Bodhisatta. "As you speak" means as you speak, so whatever meaning has been spoken by you, that meaning is mine indeed, the profit is mine alone.

Having heard the demon's talk, the Bodhisatta, with a gladdened mind thinking "My task is accomplished, the demon has been tamed by me, much wealth has been obtained, and the king's word has been fulfilled," giving thanksgiving to the demon, spoke the concluding verse -

21. "Thus, demon, may you be happy, together with all your relatives;
And wealth has been obtained by me, and the king's word has been fulfilled."

Having said this, and having addressed the demon: "My dear, you, having done unwholesome action in the past, being hard and harsh, a devourer of the blood and flesh of others, were reborn as a demon; from now on, do not commit killing of living beings and so on" - having spoken of the benefit in morality and the danger in immorality, having established the demon in the five precepts, saying "What use is dwelling in the forest to you? Come, having caused you to sit at the city gate, I shall make you a receiver of the finest food" - having departed together with the demon, having caused the demon to carry the sword and so on, he went to Bārāṇasī. They reported to the king: "The young man Sutanu is coming, having taken the demon." The king, surrounded by ministers, having gone out to meet the Bodhisatta, having caused the demon to sit at the city gate, having made him a receiver of the finest food, having entered the city, having had the drum circulated, having assembled the citizens, having spoken of the Bodhisatta's virtues, gave him the position of general. And this one, standing firm in the Bodhisatta's exhortation, having performed meritorious deeds such as giving and so on, became one destined for heaven.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, the monk who supported his mother became established in the fruition of stream-entry. At that time the demon was Aṅgulimāla, the king was Ānanda, but the young man was myself.

The commentary on the Sutanu Birth Story is third.

399. Commentary on the Mātuposaka Vulture Jātaka

"What then will they do" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who supported his mother. The story will become manifest in the Sāma Jātaka.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been reborn in the vulture realm, having come of age, having placed his old, blind mother and father in a vulture's cave, having brought beef and so on, nourished them. At that time in Bārāṇasī, at a cemetery, a certain hunter, without specifying, laid snares for vultures. Then one day the Bodhisatta, while seeking beef and so on, having entered the cemetery, having been caught in the snare by the foot, did not think of himself, but having recollected his old, blind mother and father, lamenting "How indeed will my mother and father sustain themselves? Not knowing even of my state of being bound, helpless, without support, they will surely wither away and die right there in the mountain cave, I think" - spoke the first verse -

- 22.** "What then will they do, the seniors who dwell in mountain caves?
I am bound by a snare, gone under the control of Nilīya."

Therein, "of Nilīya" means of the hunter's son so named.

Then the hunter's son, having heard the sound of lamentation of the vulture king,
spoke the second verse -

- 23.** "Why do you lament, vulture, what is your lamentation?
Never have I heard or seen a bird speaking human speech."

The vulture said -

- 24.** "I support my mother and father, the seniors who dwell in mountain caves;
What then will they do, if I have come under your control?"

The hunter said -

- 25.** "That which a vulture looks at carcasses from a hundred yojanas away;
Why do you not understand the net and the snare, even having encountered
them?"

The vulture king said -

26. "When ruin comes, a man at the end of life;
Then even having encountered the net and the snare, he does not
understand."
27. "Support your mother and father, the seniors who dwell in mountain caves;
You are approved by me, may you see your relatives in safety.
28. "Thus, O hunter, may you rejoice, together with all your relatives;
I shall support my mother and father, the seniors who dwell in mountain
caves."

The second by the hunter's son, the third by the vulture - these verses were spoken in
succession.

26-28. Therein, "what indeed" means what indeed this is said in the world. "A vulture
looks at carcasses from a hundred yojanas away" means it sees carcasses standing
even beyond a hundred yojanas; if that is true, then why do you not understand even
having encountered this net and snare, even having come near do you not know?

"Ruin" means destruction. "Support me" - this he said, having heard the Bodhisatta's
talk on the Teaching, being pleased that "The wise vulture king, while lamenting,
does not lament for himself but laments for his mother and father; this one is not fit
to be killed"; and having said this, with a mind of affection, with a tender mind, he
released the snare.

Then the Bodhisatta, released from the mouth of death, happy, giving thanksgiving,
having spoken the concluding verse, having taken a mouthful of meat, gave it to his
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 hunter's son was Channa, the mother and father were the great royal families, but the vulture king was myself.

The commentary on the Mother-supporting Vulture Birth Story is fourth.

400. Commentary on the Dabbhapuppha Jātaka

"Walking along the shore, venerable sir" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Upananda the Sakyan. For he, having gone forth in the Dispensation, having abandoned the virtue of fewness of wishes and so on, was very greedy. At the time of entering the rains retreat, having claimed two or three monasteries, in one having placed an umbrella or sandals, in one a walking stick or a water vessel, in one he himself dwelt. He, having entered the rains retreat at a certain countryside monastery, as if raising up the moon in the sky, spoke to the monks the practice of the noble lineage illustrating contentment with requisites, saying "Monks should be of few wishes." Having heard that, the monks, having abandoned their agreeable bowls and robes, took clay bowls and rag-robes. He, having placed those at his own dwelling place, having finished keeping the rains retreat, having performed the invitation to admonish, having filled a small carriage, while going to Jeta's Grove, on the way, at the rear of a certain forest monastery, his feet being obstructed by a creeper, thinking "Surely there must be something to be obtained here," he entered that monastery. Now there two elder monks had entered the rains retreat. They, having received two coarse cloths and one fine woollen blanket, being unable to divide them, having seen him, with gladdened minds thinking "The elder will divide and give them to us," said "We, venerable sir, are unable to divide this rains-residence gift; a dispute arises for us on account of this; divide this and give it to us." He, saying "Good, I shall divide them," having distributed the two coarse cloths to both of them, saying "This falls to us experts in monastic discipline," having taken the woollen blanket, departed.

Those elders too, with longing for the woollen blanket, having gone together with him to Jeta's Grove, having reported that matter to the monks who were experts in monastic discipline, said "Is it allowable indeed, venerable sir, for experts in monastic discipline to consume plunder thus?" The monks, having seen the heap of bowls and robes brought by the Elder Upananda, said "You are of great merit, friend; many bowls and robes have been obtained by you." He said "How could there be merit for me, friend? By this means of mine this was obtained," and related everything. The monks raised up a discussion in the Teaching hall: "Friends, Upananda the Sakyan is very greedy and very covetous." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "Monks, what was done by Upananda is not befitting the practice; a monk who speaks of the practice to another should first make it befitting for himself, and afterwards the other should be exhorted."

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

Having expounded the Teaching with this verse in the Dhammapada, having said "Not only now, monks, is Upananda very greedy and very covetous; not only now, in the past too this one was very greedy and very covetous indeed; not only now, in the past too he plundered the property of these very ones indeed," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was a tree-spirit on a riverbank. At that time a certain jackal, having taken a wife named Māyāvī, dwelt at a certain place on the riverbank. Then one day the she-jackal said to the jackal: "A longing has arisen in me, husband; I wish to eat a fresh salmon." The jackal, saying "Do not worry, I shall bring it for you," while walking along the riverbank, his feet being obstructed by a creeper, went along the shore itself. At that moment two otters - one who walked in the deep and one who walked along the shore - searching for fish, stood on the bank. Among them, the one who walked in the deep, having seen a large salmon, having entered the water with speed, seized it by the tail. The powerful fish went along dragging him. That otter who walked in the deep, conversing with the other, saying "The great fish will suffice for both of us; come, be my companion," spoke the first verse -

- 29.** "O venerable sir, walking along the shore, run after me, your friend;
A great fish has been caught by me, it carries me away with force."

Therein, "sahāyamanudhāva maṃ" means "friend, run after me"; the syllable "ma" is said by way of euphonic conjunction. This is what is meant - "Just as I am not carried away by this fish, so, having seized the end of the tail, you run after me."

Having heard that, the other spoke the second verse -

- 30.** "O venerable one who moves in the deep, hold firmly with strength;
I will pull you out, like a supaṇṇa does a snake."

Therein, "with strength" means by strength. "I will pull out" means I will take out. "Like a supaṇṇa does a snake" means like a garuḍa does a snake.

Then those two, having come together, having taken out the salmon, having placed it on dry ground, having killed it, having quarrelled saying "You divide it, you divide it," being unable to divide it, having left it, sat down. At that time a jackal arrived at that place. They, having seen him, both having gone out to meet him, spoke the third verse: "This, my dear, is a dabbha-flower fish caught by us together; a dispute has arisen because we are unable to divide it; divide it into equal shares and give it to us" -

- 31.** "A dispute has arisen among us, O Kusa-grass Flower, listen to me;
Settle the quarrel rightly, let the dispute be appeased."

Therein, "Kusa-grass Flower": they address him thus because of his similar colour to a kusa-grass flower. "Quarrel" means dispute.

Having heard their words, the jackal, displaying his own power -

- 32.** "I was formerly a righteous judge, many cases were decided by me;
I settle the quarrel rightly, let the dispute be appeased."

Having spoken this verse, distributing -

- 33.** "The tail for the one who walks along the shore, the head for the one who walks in the deep;
This middle portion will be for the one established in righteousness."

He spoke this verse -

Therein, the meaning of the first verse is this - I was formerly a minister of judgment for kings; by me, having sat at judgment, many cases were decided; many cases of those various brahmins, householders, and so on were decided and judged. So shall I not be able to decide a case for quadrupeds of the same species as you? I settle your quarrel; rightly, in dependence on me, let your dispute be appeased.

And having said thus, having made the fish into three portions: "You who walk along the shore, take the tail; let the head be for the one who walks in the deep. "This middle portion" means further, this is the middle portion. Or "accā" means having passed beyond; having surpassed these two portions, this middle piece that remains will be for the one established in righteousness, the owner of the judgment, for me.

Having thus divided that fish, having said "You, without making a dispute, eat the tail and the head," having gripped the middle portion with his mouth, he ran away while they themselves were watching. They, like those defeated a thousand times, having sat down with sad faces, spoke a verse -

- 34.** "Even for a long time there would have been food, if we had not quarrelled;
Headless and tailless, the jackal carries off the red fish."

Therein, "even for a long time" was said with reference to two or three days.

The jackal too, with a gladdened mind thinking "Today I shall have my wife eat the salmon," went to her presence. She, having seen him coming, delighting -

- 35.** "Just as a warrior king would rejoice, having obtained the kingdom;
So I rejoice today, having seen my husband with a full face."

Having spoken this verse, asking about the means of achievement -

- 36.** "How is it that you, being born on land, touched a fish in the water;
Being asked by me, my dear, tell me, how was it obtained by you?"

He spoke this verse -

Therein, "how then" - when the piece of fish had been placed before her saying "Eat, dear lady," she asked "How did you, being born on land, seize a fish in the water?"

The jackal, telling her the means of achievement, spoke the next verse -

- 37.** "Through contention they become emaciated, through contention there is exhaustion of wealth;
The otters lost through contention, enjoy the red fish, deceitful one."

Therein, "through contention they become emaciated" means: dear lady, these beings, making contention, in dependence on contention, become emaciated, with little flesh and blood. "Through contention there is exhaustion of wealth" means: the destruction of wealth such as silver, gold and so on comes about through contention itself. When both two are disputing, one who is defeated reaches the exhaustion of wealth through being defeated, the other through the giving of the victor's share. "The otters lost" means: the two otters also lost this fish through contention itself. Therefore do not ask about the origin of what was brought by me; only enjoy this red fish, deceitful one.

The other is a verse discovered by the Fully Enlightened One -

- 38.** "Just so among human beings, wherever a dispute arises;
They run to the righteous one, for he is their leader;
Wealth is also lost there, and the royal treasury increases."

Therein, "just so" means monks, just as these otters lost, just so among human beings too, in whatever place a dispute arises, there those human beings run to the righteous one, they approach the lord of judgment. Why? "For he is their leader" means he is the settler of the dispute for those engaging in contention. This is the meaning. "Wealth is also lost there" means there those engaging in contention lose even their wealth, their own property declines, and through fines and through the seizure of the victor's share the royal treasury increases.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the jackal was Upananda, the otters were the two elders, but the tree-spirit who was the eyewitness of that matter was myself."

The commentary on the Dabbha-flower Birth Story is fifth.

401. The Commentary on the Paṇṇaka Jātaka

"A leaf-sword with sharp edge" - this the Teacher, while dwelling at Jeta's Grove, spoke 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 "It is true, 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, dying of a mental illness, in dependence on a wise person you obtained life," brought up the past.

In the past, when the great king Maddava was exercising kingship in Bārāṇasī, the Bodhisatta was born in a brahmin family; they gave him the name Senaka-kumāratissa. He, having come of age, having learnt all the crafts at Takkaṣilā, having returned to Bārāṇasī, became a minister who was the adviser on beneficial principles to King Maddava; when it was said "Senaka the wise," he was known throughout the entire city like the moon and like the sun. At that time the son of the king's royal chaplain, having come to attend upon the king, having seen the king's queen-consort adorned with all ornaments and bearing the most excellent form, with his mind bound in love, having gone home, having lain down without food, when asked by his friends, reported that matter. The king too, having asked "The son of the royal chaplain is not seen; where indeed has he gone?" having heard that matter, having had him

summoned, said "I give her to you for seven days; having kept her at home for a week, on the eighth day you should bring her back." He, having accepted saying "Very well," having led her to his house, delighted together with her. They, having become enamoured of each other, having made someone known as the reason, having fled through the main entrance, went to the realm of another king; no one knew the place where they had gone; it was as if the path had gone by boat. The king, having had a drum beaten in the city, even though searching in various ways, did not know the place where he had gone. Then powerful sorrow arose in him on account of that; his heart became hot and blood flowed forth. Thenceforth blood came out from his belly; the illness was great. Even the great royal physicians were unable to treat him.

The Bodhisatta, thinking "This king has no illness, but not seeing his wife, he is afflicted by a mental illness; I shall treat him by a stratagem," having addressed Āyura and Pukkusa, the two wise ministers of the king, said "Apart from the mental illness due to not seeing the king's queen, there is no other illness; and our king is indeed very helpful to us; therefore let us treat him by a stratagem. Having arranged a festive gathering in the royal courtyard, having had a sword swallowed by one who knows how to swallow a sword, having placed the king at a lattice window, we shall have him watch the festive gathering. The king, having seen the one swallowing the sword, will ask the question 'Is there indeed anything more difficult to do than this?' That, my dear Āyura, you should answer 'The word "I give such and such" is more difficult to do than this.' Then, my dear Pukkusa, he will ask you; then you should answer him thus: 'Great king, for one who, having said "I give," does not give, that speech is fruitless; no one lives on such speech, no one eats, no one drinks; but those who act in accordance with that word, they simply give the very thing as promised - this is more difficult to do than that.' What is to be done beyond this, I shall know" - having said this, he arranged a festive gathering.

Then those three wise men too, having gone to the presence of the king, having led the king saying "Great king, a festive gathering is taking place in the royal courtyard; for those watching it, even suffering is not suffering; come, let us go," having opened the lattice window, had him watch the festive gathering. Many people displayed their own respective crafts of knowledge. But one man swallows a jewel-sword of thirty-three finger-breadths with a sharp edge. The king, having seen that, having thought "This man swallows this sword; 'Is there indeed anything more difficult to do than this?' - I shall ask these wise men," asking Āyura, spoke the first verse -

39. "A leaf-made sword with sharp edge, an effective blood-drinker;
A person swallows it in the assembly, what is more difficult than that;
Whatever other difficult state there is, tell me this when asked."

Therein, "paṇṇakan" means arisen in the Paṇṇaka country. "Sampannapāyinan" means an effective drinker of others' blood. "Parisāyan" means this person swallows in the midst of the assembly out of greed for wealth. "Yadaññan" means whatever other reason more difficult than this swallowing of a sword, tell that to me when asked.

Then he, explaining that, spoke the second verse -

- 40.** "A person out of greed might swallow a sword, an effective blood-drinker;
But whoever would say "I give", that is more difficult than that;
Every other state is easy to do, know this thus, O Gentle One."

Therein, "vajjā" means would say. "That is more difficult" means the utterance "I give" is more difficult than that swallowing of a sword. "Every other" means setting aside the utterance "I shall give you such and such a thing," every other reason whatsoever is easy to do. "Maddavā" - he addresses the king by his clan name.

The king, having heard the word of the wise man Āyura, while considering thus "It is said that the utterance 'I give this' is more difficult than swallowing a sword, and I said 'I give the queen to the chaplain's son' - something exceedingly difficult indeed has been done by me" - even as he was considering, the sorrow of his heart had gone to some diminution. He, thereupon, having thought "But is there indeed something more difficult than the utterance 'I give this to another'?", conversing with the wise man Pukkusa, spoke the third verse -

- 41.** "Āyura explained the question, skilled in the meaning of the Teaching;
Now I ask Pukkusa, what is more difficult than that;
Whatever other difficult state there is, tell me this when asked."

Therein, "the question, the meaning" means it is said that he explained the meaning of the question. "Skilled in the Teaching" means skilled in the texts that illuminate its meaning. "Than that" means from the statement "than that," "what is more difficult."

Then, answering him, the wise Pukkusa spoke the fourth verse -

- 42.** "They do not live on speech, a word uttered is fruitless;
But whoever, having given, would scatter it away, that is more difficult than that;
Every other state is easy to do, know this thus, O Gentle One."

Therein, "having given" means having given the acknowledgment "I give such and such." "Would scatter it away" means while giving that promised thing, one would scatter away, would cut off the greed towards it, would give that article - this is what is meant. "Than that" means than that swallowing of a sword and than the utterance "I give you such and such" - that itself is more difficult.

The king, having heard that word, while reflecting "I, having first said 'I give the queen to the chaplain's son,' having made it befitting to my speech, gave her - something difficult indeed has been done by me" - his sorrow became somewhat reduced. Then this occurred to him: "There is no one wiser than the wise man Senaka; I shall ask him this question." Thereupon, asking him, he spoke the fifth verse -

- 43.** "Pukkusa explained the question, skilled in the meaning of the Teaching;
Now I ask Senaka, what is more difficult than that;
Whatever other difficult state there is, tell me this when asked."

Then, answering him, Senaka spoke the sixth verse -

- 44.** "A person may give a gift, whether little or much;

But whoever, having given, would not feel remorse, that is more difficult than that;
Every other state is easy to do, know this thus, O Gentle One."

Therein, "would not feel remorse" means whoever, having given to another one's own surpassingly pleasant, extremely agreeable, dear possession, afterwards does not burn, does not grieve, referring to that dear possession thus "For what purpose was this given by me?" - that is more difficult than the swallowing of a sword, and than the utterance "I give you such and such," and than that giving.

Thus the Great Being spoke, convincing the king. For indeed, having given a gift, it is the subsequent volition itself that is difficult to sustain; the difficulty of sustaining it was illustrated by the Vessantara Jātaka. For this was said:

"Having taken up that bow, having tied the sword on the left;
I will bring back my own sons, for the murder of sons is painful.

"This is impossible, a painful thing, that the children should suffer hardship;
And having understood the principle of the good, who having given feels remorse?"

The king too, having heard the Bodhisatta's word, considered: "I, having given the queen to the chaplain's son by my own mind alone, am unable to sustain my own mind; I grieve, I am wearied; this is not befitting for me. If she had affection for me, she would not have abandoned this sovereignty and fled; but for one who, not having shown affection for me, has fled - what use is she to me?" As he was thinking thus, all sorrow, having turned back, departed like a drop of water on a lotus petal; at that very moment his belly was settled. He, having become healthy and happy, offering praise to the Bodhisatta, spoke the concluding verse -

45. "Āyura explained the question, and also the man Pukkusa;
He excels in all questions, as Senaka speaks."

Therein, "as he speaks" means as the wise one speaks, likewise this gift, having given it, should indeed not be regretted. And having offered this praise to him, pleased, he gave much wealth.

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 chief queen was the former wife, the king was the dissatisfied monk, the wise Āyura was Moggallāna, the wise Pukkusa was Sāriputta, the wise Senaka was myself.

The commentary on the Paṇṇaka Birth Story is sixth.

402. The Commentary on the Sattubhastā Jātaka

"With a wandering mind" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to his own perfection of wisdom. The present story will become evident in the Umaṅga Jātaka.

In the past, a king named Janaka exercised kingship in Bārāṇasī. At that time the Bodhisatta was born in a brahmin family; they gave him the name Senaka-kumāratissa. He, having come of age, having learnt all the crafts at Takkaṣilā, having returned to Bārāṇasī, saw the king; the king appointed him to the position of minister, and gave him great fame. He instructed the king in what is beneficial and what is right, and having become a sweet speaker, a speaker of the Teaching, having established the king in the five precepts, in giving, in the Observance practice, in the ten wholesome courses of action - he established him in this good practice, and it was as if the time of the arising of Buddhas had come in the entire country. On observance days the king and the viceroy and others all assembled together and prepared the Teaching hall. The Great Being, having gone to the excellent jewelled divan in the prepared Teaching hall, expounded the Teaching in the manner of a Buddha; his talk was like the talk on the Teaching of the Buddhas.

Then a certain elderly brahmin, having gone about begging for wealth, having obtained a thousand coins, having deposited them in a certain brahmin family, went thinking "I shall go about for alms again." At the time of his going, that family spent the coins. He, having come, had the coins brought back. The brahmin, being unable to give the coins, having made his own daughter a wife for him, gave her. The brahmin, having taken her, made his dwelling in a certain brahmin village not far from Bārāṇasī. Then his wife, being young, unsatisfied in sensual pleasures, engaged in misconduct with another young brahmin. For there are sixteen things that are insatiable by name. Which sixteen? The ocean is not satisfied by all rivers, fire is not satisfied by fuel, a king is not satisfied by his country, a fool is not satisfied by evil deeds, a woman is not satisfied by these three - sexual intercourse, adornment, and giving birth, a brahmin is not satisfied by sacred hymns, a meditator is not satisfied by dwelling attainments, a learner is not satisfied by diminishing, one of few wishes is not satisfied by the virtue of ascetic practices, one putting forth strenuous energy is not satisfied by the arousal of energy, a speaker of the Teaching is not satisfied by discussion, one who is confident is not satisfied by an assembly, one of faith is not satisfied by attendance upon the Community, a donor is not satisfied by giving up, a wise one is not satisfied by hearing the Teaching, the four assemblies are not satisfied by seeing the Truth-finder.

That brahmin woman too, unsatisfied with sexual intercourse, wishing to get rid of that brahmin and, being confident, to do evil deeds, one day lay down unhappy, and when asked "What is it, dear lady?" she said "Brahmin, I am not able to do the work in your house; bring a female and male slave." "Dear lady, I have no wealth; having given what, shall I bring them?" "Having gone about for alms, having sought wealth, bring them." "If so, dear lady, prepare provisions for me." "She, having filled a leather bag with bound flour and unbound flour, gave it to him." The brahmin, wandering in villages, market towns, and royal cities, having obtained seven hundred coins, thinking "This much wealth is enough for me for the price of a female and male slave," having turned back, while coming to his own village, at a certain place convenient for water, having put down the bag, having eaten the flour, without tying the mouth of the bag, he went down to drink water. Then in a certain hollow of a tree, a black snake, having smelled the scent of the flour, having entered the bag, having coiled its body, lay down eating the flour. The brahmin, having come, without looking inside the bag, having tied the bag, having placed it on his shoulder, set out. On the

road, a deity born in a certain tree, having stood on the trunk and branches, having said "Brahmin, if you stay on the road, you yourself will die; if you go home today, your wife will die," disappeared. He, looking about, not seeing the deity, frightened, threatened by the fear of death, weeping and lamenting, arrived at the gate of the city of Bārāṇasī.

At that time it was the fifteenth-day Observance, the day for the Bodhisatta's proclamation of the Teaching, having sat down on the decorated Teaching-seat. The great multitude, with various scents, flowers and so on in their hands, forming groups, went to hear the talk on the Teaching. The brahmin, having seen them, having asked "Where are you going?" when it was said "Brahmin, today Senaka the wise expounds the Teaching with a sweet voice in the manner of a Buddha; do you not know this?" he thought: "It is said he is a wise speaker of the Teaching, and I am frightened by the fear of death; wise men are indeed able to remove even great sorrow; it is fitting for me too to go there and hear the Teaching." He, having gone there together with them, at the edge of the assembly that was seated surrounding the Great Being, including the king, with the flour-bag on his shoulder, not far from the Teaching-seat, frightened by the fear of death, stood crying. The Great Being expounded the Teaching as if descending the celestial river, as if raining a shower of the Deathless. The great multitude, with pleasure arisen, having given applause, heard the Teaching.

Wise men are indeed like eyes for the directions. At that moment the Great Being, having opened his eyes endowed with the five pleasing qualities of confidence, looking at the assembly all around, having seen that brahmin, thought: "This entire assembly, filled with joy, having given applause, listens to the Teaching; but this one brahmin, overcome with displeasure, is crying. Within him there must be sorrow capable of producing tears. Having struck that with acid, having made it roll off like tarnish from copper, like a drop of water from a lotus leaf, right here, having made him free from sorrow and with a satisfied mind, I shall expound the Teaching." He, having addressed him, saying "Brahmin, I am named Senaka the wise; right now I shall make you free from sorrow; speak confidently" - conversing with him, he spoke the first verse -

- 46.** "Your mind is confused, your faculties are agitated, streams of water flow from your eyes;
What have you lost, or what are you desiring, that you came here, Brahmā?
Please tell me that."

Therein, "your faculties are agitated" - he said "your faculties are agitated" with reference to the eye-faculty itself. "Streams of water" means teardrops. "Ingha" is an indeclinable particle used in the sense of urging. For the Great Being, urging him, said thus: "Brahmin, beings grieve and lament for two reasons - either when something dear by nature among beings and activities has been lost, or when not obtaining something dear by nature that they have desired. Therein, what have you lost, or what are you desiring that you have come here? Tell me this quickly."

Then the brahmin, relating the cause of his sorrow, spoke the second verse -

- 47.** "My wife would die if I go home today, if I do not go, death," said the demon;

By this suffering I am trembling, tell me, Senaka, this matter."

Therein, "if I go" means of one going home. "If I do not go" means of one not going. "Demon" means a certain tree-spirit on the road thus said, he says. It is said that that deity, not telling "In your bag, brahmin, there is a black snake," did not tell for the purpose of making manifest the power of the Bodhisatta's knowledge. "By this suffering" means by the suffering of death of the wife if he goes, by the suffering of his own death if he does not go; by that I am trembling, struck, shaken. "This matter" means this reason. By whatever reason, if I go, there is death of the wife, if I do not go, there is my own death; tell me this reason - this is the meaning.

The Great Being, having heard the brahmin's words, like one casting a net on the surface of the ocean, having spread the net of knowledge, thought: "There are many causes of death for these beings. Even those submerged in the ocean die, even those seized there by fierce fish, even those fallen into the Ganges, even those seized there by crocodiles, even those fallen from trees, even those pierced by thorns, even those struck by weapons of various kinds, even those having eaten poison, even those having hanged themselves, even those fallen off precipices, even those afflicted by excessive cold and so on or by diseases of various kinds simply die. Thus among the many causes of death, by which reason indeed will this brahmin, staying on the road, himself die today, and if he goes home, will his wife die?" he thought. While thinking, having seen the bag on the brahmin's shoulder, he thought: "A snake must have entered this bag. And this one must have entered thus: this brahmin, at the time of the morning meal, having eaten the flour, without tying the mouth of the bag, when he had gone to drink water, the snake must have entered attracted by the smell of the flour. The brahmin too, having drunk the water and come back, not knowing the fact of the snake having entered, having tied the bag, having taken it, must have departed. If this one, staying on the road, in the evening at his resting place, thinking 'I shall eat the flour,' having opened the bag, puts his hand in, then the snake, having bitten him on the hand, will bring about the destruction of his life. This is the cause of death for him staying on the road. But if he should go home, the bag will come into the hands of his wife. She, thinking 'I shall look at the goods inside,' having opened the bag, will put her hand in. Then the snake, having bitten her, will bring about the destruction of her life. This is the cause of death of the wife for him having gone home today" - he understood by the knowledge of skilfulness in means alone.

Then this occurred to him: "This must be a valiant and fearless black snake. For this one, even when the brahmin strikes a great blow, does not show its own movement or agitation in the bag, even in the midst of such an assembly does not show its own existence; therefore this must be a valiant and fearless black snake." This too he understood by the knowledge of skilfulness in means alone, as if seeing with the divine eye. Thus, like a man standing having seen the snake entering the bag in the midst of an assembly including the king, the Great Being, having determined by the knowledge of skilfulness in means alone, explaining the brahmin's question, spoke the third verse -

- 48.** "Having considered many reasons, what I shall say here is the very truth; I think, brahmin, into your flour bag, a black snake has entered without your knowing."

Therein, "many reasons" means many causes. "Having considered" means having penetrated, having become one whose profound understanding proceeded by way of thought. "What I shall say here" means what I shall say to you as this reason among these reasons. "That is the very truth" explains that very thing is true, having seen with the divine eye, it will be similar to what was spoken. "I think" means I observe. "Flour bag" means a flour sack. "Without your knowing" means I think that without your even knowing, one black snake has entered.

And having said thus, she asked "Brahmin, is there flour in this bag of yours?" "There is, wise one." "Did you eat flour today at the time of the morning meal?" "Yes, wise one." "Having sat down where?" "In the forest at the root of a tree, wise one." "Having eaten the flour, going to drink water, did you tie the mouth of the bag or not?" "I did not tie it, wise one." "Having drunk the water, having come back, did you look at the bag and tie it?" "Without even looking, I tied it, wise one." "Brahmin, I think that at the time when you had gone to drink water, without your even knowing, a snake entered the bag attracted by the smell of the flour; thus you have come here. Therefore, having put down the bag, having placed it in the midst of the assembly, having loosened the mouth of the bag, having stepped back and standing, having taken a stick, strike the bag; then, having seen the black snake coming out with its hood spread, making a hissing sound, you will become free from uncertainty" - she spoke the fourth verse -

49. "Having taken a stick, strike the bellows, see the drooling idiot, the forked-tongued snake;
Cut off today the uncertainty and doubts, see the serpent, release the bellows."

Therein, "strike" means hit. "See the drooling idiot" means see the forked-tongued snake, the idiot with saliva flowing from its mouth, coming out from the bag. "Cut off today the uncertainty and doubts" means cut off today the uncertainty arising again and again, "Is there indeed a snake in my bag, or is there not?" and the doubts; have faith in me, for my explanation is unerring; see the serpent coming out right now, release the bellows.

The brahmin, having heard the words of the Great Being, stirred with religious emotion and overcome with fear, did so. The snake too, when the flour-bag was struck with a stick, having come out from the mouth of the bag, stood looking at the great multitude. Making known that meaning, the Teacher spoke the fifth verse -

50. "In an agitated state in the midst of the assembly, that brahmin released the flour bag;
Then came out a snake of risen radiance, a venomous serpent, having spread its hood."

At the time when the snake came out having spread its hood, the great multitude, saying "The Great Being's pronouncement was just like that of the Omniscient Buddha," set going thousands of wavings of garments, thousands of finger-snappings resounded, like a dense cloud rain a rain of the seven jewels rained, thousands of acclamations arose, and it was like the sound of the great earth splitting. Now this speaking of such a question in the manner of a Buddha is not the power of birth, nor

the power of clan, family, or region; but whose power is this? It is the power of wisdom. For a wise person, having developed insight, having opened the door of the noble path, enters the Deathless, the great Nibbāna, and penetrates the perfections of a disciple, individual enlightenment, and full self-enlightenment. For among the qualities that lead to the Deathless, the great Nibbāna, wisdom alone is foremost; the rest are its retinue. Therefore this was said -

"For wisdom is foremost, the skilled say, like the king of stars among the stars; Morality and fortune and the principle of the good become followers of the wise."

And when the question had been thus spoken by the Great Being, one snake-charmer, having bound the snake's mouth, having taken the snake, released it in the forest. The brahmin, having approached the king, having made the king victorious, having raised joined palms, offering praise to the king, spoke a half-verse -

51. "Well-gained are the gains of King Janaka,
who sees Senaka of good wisdom."

Its meaning is - whoever, having opened his eyes, obtains to see with dear eyes the wise Senaka, of good wisdom, of highest wisdom, at whatever moment he wishes, for that King Janaka these gains of seeing at whatever moment he wishes are well-gained gains indeed; by this, among all gains obtained, these very gains are called well-gained gains.

The brahmin too, having offered praise to the king, again having taken seven hundred coins from the bag, having offered praise to the Great Being, wishing to give a gift of pleasure, spoke one and a half verses -

"Are you one with the covering removed, all-seeing? Is your knowledge, brahmin, of fearsome form?"

52. "These seven hundred of mine exist, take them all, I give them to you;
For by you my life was obtained today, and also you made safety for my wife."

Therein, "are you one with the covering removed, all-seeing" - are you indeed one whose covering is removed in all aspects of phenomena, one having the nature of the end of the round of rebirths, an omniscient Buddha - thus he asks by way of praise. "Is your knowledge, brahmin, of fearsome form" means or even though you are not omniscient, is your knowledge exceedingly of fearsome form, powerful like the knowledge of omniscience? "For by you my" means because it was given by you, today my life was obtained. "And also you made safety for my wife" means and also you yourself made safety for my wife.

Thus having said, "Even if there were a hundred thousand, I would give it indeed; this much only is my wealth, take these seven hundred of mine" - again and again he requested the Bodhisatta. Having heard that, the Bodhisatta spoke the eighth verse -

53. The wise do not accept wages, for variegated verses well-spoken;
Let them give you wealth from here too, Brahmin, having taken it, go to your own abode.

Therein, "vetana" means "vettana," or this itself is the reading. "From here too, Brahmā" means brahmin, from here, from my feet too, let them give wealth to you. "Having taken wealth, go" means having taken another three hundred from here, having taken the bag containing a thousand, go to your own dwelling.

And having said thus, the Great Being, completing the thousand for the brahmin, having had coins given, asked "Brahmin, by whom were you sent for the begging of wealth?" "By my wife, wise one." "But is your wife old or young?" "Young, wise one." "If so, she, engaging in misconduct with another, thinking 'Having become fearless, I shall do it,' sent you; if you take these coins home, she will give your coins obtained with difficulty to her own paramour; therefore you, without going straight home, having placed the coins at a tree-root outside the village or wherever, should enter" - having said this, he dismissed him. He, having gone near the village, having placed the coins at the root of a certain tree, went home in the evening. His wife too, at that moment, was seated together with her paramour. The brahmin, standing at the door, said "Dear lady." She, having observed his voice, having extinguished the lamp, having opened the door, when the brahmin had entered inside, having taken the other out, having placed him at the doorway, having entered the house, not seeing anything in the bag, asked "Brahmin, what have you obtained by going about for almsfood?" "A thousand has been obtained by me." "But where is it?" "It has been placed at such and such a place; I shall bring it right early; do not worry." She, having gone, told her paramour. He, having gone out, took it as if it had been placed by himself.

The brahmin, having gone on the following day and not seeing the coins, having gone to the presence of the Bodhisatta, when it was said "What is it, brahmin?" said "I do not see the coins, wise one." "Did you tell your wife?" "Yes, wise one." The Great Being, having known the fact of her having told the paramour, asked "But is there, brahmin, a brahmin who frequents your wife's family?" "There is, wise one." "Is there one for you too?" "Yes, wise one." Then the Great Being, having had expenses for seven days given to him, said "Go, on the first day, having invited fourteen brahmins - seven for you and seven for your wife - feed them; from the following day onwards, having reduced one by one, on the seventh day, having invited two brahmins - one for you and one for your wife - having known the fact of the constant coming of the brahmin invited by your wife for seven days, report it to me." The brahmin, having done so, reported to the Great Being "The brahmin who constantly eats has been observed by me, wise one."

The Bodhisatta, having sent men together with him, having had that brahmin brought, asked "Was a thousand coins belonging to this brahmin taken by you from such and such a tree-root?" "I did not take them, wise one." "You do not know my status as the wise Senaka; I shall have the coins brought for you." He, frightened, accepted saying "They were taken by me." "Where were they placed by you?" "Right there, wise one, they were placed." The Bodhisatta asked the brahmin "Brahmin, shall that same one be your wife, or will you take another?" "Let that same one be mine, wise one." The Bodhisatta, having sent men, having had the brahmin's coins and the brahmin woman brought, having had the coins given to the brahmin from the hand of the thief-brahmin, having imposed the king's punishment on the other and having

had him expelled from the city, having imposed the king's punishment on the brahmin woman too, having given great fame to the brahmin, made him dwell in his own presence.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, many realised the fruition of stream-entry and so on. At that time the brahmin was Ānanda, the tree-spirit was Sāriputta, the assembly was the Buddha's assembly, but Senaka the wise was myself.

The commentary on the Flour-bag Birth Story is seventh.

403. Commentary on the Aṭṭhisena Jātaka

"These whom I do not know" - this the Teacher spoke while dwelling at the Aggāḷava shrine in dependence on Āḷavī, referring to the training rule on hut-building. The present story has already been told below in the Maṇikaṇṭha Jātaka itself. The Teacher, however, having addressed those monks, having said "Monks, the wise ones of old, formerly when a Buddha had not arisen, having gone forth in the going forth of another faith, even though invited by kings, thinking 'begging is unpleasant and disagreeable to others,' did not make requests," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a certain market town in a brahmin family; they gave him the name Prince Aṭṭhisena. He, having come of age, having learnt all the crafts at Takkasilā, at a later time having seen the danger in sensual pleasures, having gone out from the household life, having gone forth in the going forth of sages, having produced the meditative absorptions, direct knowledges, and meditative attainments, having dwelt for a long time in the Himalayan region, having descended to the path of humans for the purpose of partaking of salt and sour things, gradually having reached Bārāṇasī, having dwelt in the royal garden, on the following day, while walking for almsfood, went to the royal courtyard. The king, having gained confidence in his conduct and abiding, having invited him, having caused him to sit down on a divan on the upper floor of the mansion, having fed him excellent food, at the conclusion of the meal, having heard the thanksgiving, being pleased, having obtained his promise, made the Great Being dwell in the royal garden, and two or three times a day went to attend upon him. One day, being pleased by the talk on the Teaching, beginning with the kingdom, he invited him saying "Whatever you have need of, that you should say." The Bodhisatta does not say "Give me this." Other beggars request whatever they have wished for, saying "Give this, give this," and the king, without clinging, just keeps giving. One day he thought: "Other begging paupers request me saying 'Give us this and that,' but the noble Aṭṭhisena, from the time of the invitation onwards, does not request anything; yet this one is wise, clever in resources; I shall ask him." One day, having eaten his morning meal, having gone, having paid homage, seated to one side, asking the reason for the requesting of others and the reason for his not requesting, he spoke the first verse -

- 54.** "These paupers whom I do not know, Aṭṭhisena;
They, having met me, request, why do you not request me?"

Therein, "paupers" means beggars. "Having come together" means having

assembled. This is what is meant - Noble one, Aṭṭhisena, these paupers whom I do not know even as "these are so-and-so" by name, clan, birth, family, or district, they, having assembled, request whatever they have wished for, but why do you not request me for anything?

Having heard that, the Bodhisatta spoke the second verse -

55. "A beggar is disagreeable, one not giving what is requested is disagreeable;
Therefore I do not request from you, may there be no aversion towards me."

Therein, "a beggar is disagreeable" means whoever indeed, great king, is a person who begs saying "Give me this," that beggar is disagreeable even to mother and father, even to friends and colleagues and so on, and is displeasing. His state of being disagreeable should be illustrated by the Maṇikaṇṭha Jātaka. "What is requested" means the article begged for. "Not giving" means one who does not give. This is what is meant - Whoever also does not give what is requested, that person, beginning with mother and father, not giving, is disagreeable to the beggar. "Therefore" means since a beggar also is disagreeable to the donor, and one not giving the requested article also is disagreeable to the beggar, therefore I do not request from you. "May there be no aversion towards me" means for if I were to request, I would become detestable to you, that would be aversion towards me arisen from your presence; if however you were not to give, you would become detestable to me, and that would be aversion towards you in me; thus in every way may there be no aversion towards me, may the friendliness between us both not be broken - seeing this meaning, I do not request anything from you.

Then, having heard his words, the king spoke three verses -

56. "He who indeed lives by begging, does not request at the proper time;
And deprives another of merit, and does not live himself.
57. "And he who lives by begging, indeed requests at the proper time;
And enables another to obtain merit, and lives himself too.
58. "Indeed, the wise do not despise, having seen beggars who have come;
Practitioner of the holy life, you are dear to me, speak what you wish to say."

56-58. Therein, "yācanajīvāno" means living by begging; or this itself is the reading. This is what is meant - Noble one, Aṭṭhisena, whoever, living by begging, a righteous ascetic or brahmin, at the time fit and proper for requesting, does not request anything that should be requested, he deprives another, the donor, of merit, causes it to dwindle, and does not himself live happily. "Merit is obtained" means but one who requests what should be requested at the proper time enables another to obtain merit, and lives happily himself too. "They will not despise" means that which you say "may there be no aversion towards me" - why do you say that? It explains that indeed the wise, possessing wisdom, knowing giving and the fruit of giving, having seen beggars who have come, do not despise them, do not become angry, but rather are simply delighted. "Yācakamāgate" - the syllable "ma" is said by way of euphonic conjunction; the meaning is "yācake āgate" (when beggars have come). "Practitioner of the holy life, you are dear to me" means noble one, Aṭṭhisena, one of pure conduct,

O greatly meritorious one, you are exceedingly dear to me; therefore, pray, speak to me, do request indeed. "Speak what you wish to say" means whatever you wish to say, say it all; I shall give you even the kingdom.

Thus the Bodhisatta, though invited by the king even with the kingdom, did not request anything at all. But when the king had thus spoken of his own disposition, the Great Being too, in order to show the practice of one gone forth, saying "Great king, this begging is indeed the custom of laypeople who enjoy sensual pleasures, not of those gone forth; but one gone forth, from the time of going forth, should maintain a livelihood of purity unequal to that of laypeople" - thus showing the practice of one gone forth, he spoke the sixth verse -

59. The wise indeed do not request, and the wise one deserves to know;
Noble ones stand with a purpose, this is the request of noble ones.

Therein, "the wise" means Buddhas and disciples of the Buddha and those practising for enlightenment who have gone forth in the going forth of sages, and Bodhisattas - all are wise and virtuous; those of such a nature who are wise do not request saying "Give us this and that." "And the wise one deserves to know" means the attendant, however, the wise one, the wise person, in times of sickness and in times of health, whatever is needed, all that he deserves to know, to find out by himself. "Noble ones stand with a purpose" means the noble ones, however, without breaking speech, with reference to whatever they have need of, they stand only by way of the duty of going for alms, they indeed do not move any bodily factor or verbal factor. For one who, having shown a bodily gesture, makes a sign, is said to move a bodily factor; one who makes a verbal expression is said to move a verbal factor; without doing both of those, the noble ones such as the Buddha and others stand. "This is the request of noble ones" means this standing for alms without moving any bodily factor or verbal factor is called the request of noble ones.

The king, having heard the Bodhisatta's word, saying "Venerable sir, if a wise attendant, having known by himself, gives what should be given to one dependent on families, I too will give this and that to you," spoke the seventh verse -

60. "I give you, brahmin, a thousand red cows together with a bull;
For how could a noble one not give to a noble one, having heard your verses connected with the teaching."

Therein, "red cows" means of red colour. "A thousand cows" means I give you a thousand cows of such kind for the purpose of enjoying the sweet flavours of milk, curds, and so on; accept that from me. "Noble" means noble by good conduct. "To a noble one" means to one noble by good conduct. "How could he not give" means for what reason would he not give.

When this was said, the Bodhisatta rejected it, saying "I, great king, am one who owns nothing, gone forth; I have no need of cows." The king, standing firm in his exhortation, having performed meritorious deeds such as giving and so on, became one destined for heaven. He too, 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, many became established in the fruition of stream-entry and so on. At that time the king was Ānanda, but Aṭṭhisena was myself.

The commentary on the Aṭṭhisena Birth Story is eighth.

404. Commentary on the Monkey Jātaka

"Where an enemy dwells" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Devadatta's entering into the earth. For when he had entered the earth, they raised up a discussion in the Teaching hall: "Friends, Devadatta together with his following has perished." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, has Devadatta together with his following perished; in the past too he perished indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the monkey realm of generation, with a retinue of five hundred monkeys, dwelt in the royal garden. Devadatta too, having been born in the monkey realm of generation, with a retinue of five hundred monkeys, dwelt right there. Then one day, when the chaplain, having gone to the park, having bathed and adorned himself, was departing, one greedy monkey, having gone ahead first, having sat down on top of the archway at the gate of the royal garden, dropped a lump of excrement on his head, and when he looked upward again, dropped it in his mouth. He, having turned back, having threatened the monkeys saying "So be it, I shall know what is to be done to you," having bathed again, departed. Having taken up enmity on account of that, they reported the state of the monkeys having been threatened to the Bodhisatta. He had it announced even to the thousand monkeys: "It is not fitting to dwell in the dwelling place of enemies; let the entire troop of monkeys flee and go elsewhere." But the monkey difficult to admonish, having taken his own retinue of monkeys, saying "I shall see to it later," sat down right there. The Bodhisatta, having taken his own retinue, entered the forest. Then one day, a certain wild goat, eating paddy spread out in the sun by a female slave who was a rice-husker, having received a blow from a firebrand, with his body ablaze, while fleeing, rubbed his body against the wall of a grass hut near a certain elephant stable. That fire seized the grass hut; from that, having risen, it seized the elephant stable; in the elephant stable the backs of the elephants burned; the elephant physicians tended the elephants.

The chaplain too went about reflecting on a means of catching the monkeys. Then the king said to him, who had come to attend upon the king and was seated: "Teacher, many of our elephants have become wounded; the elephant physicians do not know how to tend them; do you know any medicine?" "I know, great king." "What is it?" "Monkey fat, great king." "Where shall we obtain it?" "Are there not many monkeys in the park?" The king said: "Kill the monkeys in the park and bring the fat." The archers, having gone, having shot even the five hundred monkeys, killed them. But one chief monkey, while fleeing, even though having received a blow from an arrow, without falling right there, having reached the Bodhisatta's dwelling place, fell. The monkeys reported to the Bodhisatta the state of his having died, having received a blow and having reached their dwelling place, saying "He has died having reached

our dwelling place." He, having gone, seated in the midst of the troop of monkeys, by way of exhortation to the troop of monkeys, saying "Those dwelling in the place of an enemy without heeding the exhortation of the wise perish thus," spoke these verses -

61. "Where an enemy dwells, a wise one should not dwell there;
For one night or two nights, one who has enemies dwells in suffering.
62. "An enemy indeed is the fickle-minded one, of a man who follows along;
Because of one monkey, calamity was made for the troop.
63. "A fool who thinks himself wise, a guardian of the troop;
Having come under the control of his own mind, he would lie down like this monkey.
64. "A powerful fool is not good, a guardian of the troop;
He becomes harmful to relatives, like a decoy bird to birds.
65. "The wise one indeed, powerful, is good, a guardian of the troop;
He becomes beneficial to relatives, like Vāsava to the deities.
66. "And whoever sees morality and wisdom, and learning in oneself;
One practises for the welfare of both, of oneself and of the other.
67. "Therefore one should weigh oneself, as if morality, wisdom and learning;
The wise one may look after a group, or also wander alone."

61-67. Therein, "of the fickle-minded one" means he may be fickle-minded. This is what is meant - whatever man conforms to and follows along with a fickle-minded friend or relative, for that man who follows along, that fickle-minded one becomes an enemy, and performs the function of an enemy. "Because of one monkey" means see, because of one fickle-minded, blindly foolish monkey, this calamity, non-progress, and great destruction was made for the entire troop. "One who thinks himself wise" means whoever, being himself a fool, imagining himself thinking "I am wise," not heeding the exhortation of the wise, comes under the control of his own mind - he, having come under the control of his own mind, just as this monkey difficult to admonish lay in the sleep of death, so he would lie down - this is the meaning.

"Not good" means a fool, one endowed with strength, a guardian of the troop, is not good, not pleasant. Why? For he becomes harmful to relatives, and brings about nothing but destruction. "Like a decoy bird to birds" means just as a decoy partridge among partridge birds, even though calling all day long, does not kill other birds, but kills only relatives, and is harmful to those very ones - thus is the meaning. "He becomes beneficial" means one who is a doer of welfare by body, by speech, and by mind alone. "He practises for the welfare of both" means whatever person here sees these virtues beginning with morality in himself, he, having known as true "I have good conduct and morality, I have wisdom, and I have learning and scriptural study," while looking after the group, practises for the welfare of both himself and others, and of those who walk about having surrounded themselves - he practises for the welfare of both indeed.

"One should weigh oneself" means one should weigh oneself. "Should weigh" means having weighed. "As if morality, wisdom and learning" means as if these beginning with morality. This is what is meant - since one who sees morality and so on in oneself practises for the welfare of both, therefore the wise one, having weighed oneself against these morality and so on, as if they were a standard, having determined "Am I indeed established in morality, in wisdom, in learning?" having made the state of being established evident, the wise one should either look after a group, or having become alone in the four postures, should wander forth and carry on; whether as an attendant or as one who practises seclusion, one should be endowed with just these three qualities. Thus the Great Being, even though being a monkey king, spoke about the function of the scriptural study of the discipline.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the monkey difficult to admonish was Devadatta, and his assembly was Devadatta's assembly, but the wise monkey king was myself."

The commentary on the Monkey Birth Story is ninth.

405. Commentary on the Baka Jātaka

"Seventy-two" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to Baka the Brahmā. For in him the view arose thus: "This is permanent, stable, eternal, not subject to pass away; there is no other escape from the world called Nibbāna apart from this." This Brahmā, it is said, was one who had been reborn below. Formerly, having developed meditative absorption, he was reborn among the Great Fruit gods; there, having spent a life span measuring five hundred cosmic cycles, having been reborn among the gods of Streaming Radiance, having spent sixty-four cosmic cycles, having passed away from there, he was reborn among the Radiant gods whose life span is eight cosmic cycles; there this view arose in him. For he did not recollect either the passing away from a higher Brahma world or the rebirth there; not seeing either of those two, he took up this view. The Blessed One, having known with his mind the reflection in the mind of that one, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from Jeta's Grove, appeared in that Brahma world. Then the Brahmā, having seen the Blessed One, said "Come, sir, welcome, sir! It has been a long time, sir, since you made this occasion, that is to say, for coming here. For this, sir, is permanent, this is stable, this is eternal, this is whole, this is not subject to pass away, for here there is no being born, no ageing, no dying, no passing away, no being reborn, and there is no other escape beyond this."

When this was said, the Blessed One said this to Baka the Brahmā: "Gone to ignorance indeed, friend, is Baka the Brahmā; gone to ignorance indeed, friend, is Baka the Brahmā, inasmuch as he will say of what is actually impermanent that it is permanent, etc. and when there is another escape beyond, he will say 'there is no other escape beyond.'" Having heard that, the Brahmā, having thought "You speak thus, you speak thus; thus this one, questioning me, pursues me," just as a weak thief, having received a few blows, tells of all his companions too, saying "Why am I alone a thief? So-and-so is also a thief, so-and-so is also a thief," just so, frightened by the fear of the Blessed One's questioning, pointing out his own companions too, spoke the first verse -

- 68.** "Seventy-two, Gotama, of meritorious deeds, wielding power, having gone beyond birth and ageing;
This is the final attainment of the supreme for one who has attained the highest knowledge, many people aspire to us."

Therein, "seventy-two" means not only I alone, dear Gotama, but in this Brahma world we are seventy-two persons of meritorious deeds, wielding power by exercising our own authority over others, having gone beyond birth and ageing; this is for us one who has attained the highest knowledge because of having gone through the knowledges; this, dear Gotama, is the final attainment of the supreme, the attainment of the ultimate limit, the attainment of the foremost state. "Many people aspire to us" means other many people, having become with joined palms - saying such things as "This venerable one is Brahmā, the Great Brahmā" and so on, they pay homage, they desire, they long for, wishing "Oh, indeed, may we too be of such a kind" - this is the meaning.

Having heard his word, the Teacher spoke the second verse -

- 69.** "Short indeed is this, not a long life span, which you, Baka, think is a long life span;
A hundred thousand nirabbudas, I understand your life span, O Brahmā."

Therein, "a hundred thousand nirabbudas" means a hundred thousand of the calculations reckoned as nirabbudas. For of years, ten tens is a hundred, ten hundreds is a thousand, a hundred thousands is a hundred thousand, a hundred hundred-thousands is called a koṭi, a hundred of a hundred thousand koṭis is called a pakoṭi, a hundred of a hundred thousand pakoṭis is called a koṭipakoṭi, a hundred of a hundred thousand koṭipakoṭis is called one nahuta, a hundred of a hundred thousand nahutas is called one ninnahuta. A skilled accountant is able to count this much; beyond that, counting is the domain of Buddhas alone. Therein, a hundred of a hundred thousand ninnahutas is one abbuda, twenty abbudas is one nirabbuda, a hundred thousand of those nirabbudas is called one ahaha; this much was the life span remaining for Baka the Brahmā in that existence; with reference to that, the Blessed One said thus.

Having heard that, Baka spoke the third verse -

- 70.** "I am the Blessed One Anantadassī, having overcome birth, ageing and sorrow;
What is my former practice of asceticism and morality, tell me that, which I may understand."

Therein, "Blessed One" means: Blessed One, you, saying "I understand your life span, O Brahmā," say "I am Anantadassī, one who has overcome birth and ageing and sorrow." "Practice of asceticism and morality" means the taking up of a religious vow and virtue and good action. This is what is meant - if you are omniscient Buddhas, this being so, what is my former ascetic practice and virtue and good action, tell me that, which I, as told by you, may understand according to its actual nature.

Then the Blessed One, having brought past stories, relating them, spoke four verses -

71. "That you gave drink to many human beings, thirsty, overcome by the heat;
That is your former practice of asceticism and morality, I recollect as one
awakened from sleep.
72. "That you freed the people seized at the Eṇi river bank, the captives being led
away;
That is your former practice of asceticism and morality, I recollect as one
awakened from sleep.
73. "The boat seized in the stream of the Ganges, by a fierce serpent desiring
human beings;
You released it by force, overpowering; that is your former practice of
asceticism and morality;
I recollect as one awakened from sleep.
74. "And Kappa was your devoted pupil, I thought you one of full understanding,
an observer of vows;
That is your former practice of asceticism and morality, I recollect as one
awakened from sleep."

71-74. Therein, "apāyesī" means he gave drink. "Overcome by the heat" means tormented by the heat, exceedingly touched, wearied by the heat. "As one awakened from sleep" means towards the break of dawn, while sleeping, having seen a dream, I recollect as if it were that dream. It is said that Baka Brahmā, in a certain cosmic cycle, having become a hermit, dwelling in the desert wilderness, having brought drinking water for the many who had set out across the wilderness, gave it. Then one day a certain caravan leader set out across the desert wilderness with five hundred carts. The people, being unable to determine the directions, having wandered about for seven days, with firewood and water exhausted, without food, overcome by heat, thinking "Now there is no life for us," having overturned the carts, having released the oxen, lay down beneath the carts. Then the hermit, reflecting, having seen them, having thought "While I am watching, let them not perish," by his own supernormal power caused a stream of the Ganges to rise up and directed it towards the caravan leader, and not far away he created a jungle thicket. The people, having drunk water, having bathed, having satisfied the oxen, having mowed grass from the jungle thicket, having taken firewood, having observed the direction, healthy, crossed over the wilderness; with reference to that, this was said.

"At the Eṇi river bank" means on the bank of the river named Eṇī. "The captives being led away" means those seized by plunder and being led away. It is said that at another time that hermit dwelt in a jungle thicket on a riverbank in dependence on a borderland village. Then on one day thieves, having descended from the mountain, having raided that village, having seized the public, having taken them up the mountain, having stationed scout-men on the road, having entered a mountain cave, sat down having food cooked. The hermit, having heard the great cry of distress of cows, buffaloes and so on, and of boys, girls and so on, thinking "While I am watching, let them not perish," by supernormal power having abandoned his own body, having become a king surrounded by a fourfold army, having the war drum beaten, went to that place. The scout-men, having seen him, reported to the thieves. The thieves,

thinking "Strife with a king is not proper," having thrown away all the goods they had seized, without even eating their meal, fled. The hermit, having brought them all back, established them in their own village itself; with reference to that, this was said.

"Seized boat" means a restrained boat. "Fierce" means hard. "Intent on destroying humans" means through the wish to destroy humans. "By force" means by power. "Pasayhā" means having overcome. At another time that hermit dwelt on the bank of the Ganges. At that time people, having tied together two or three rafts of boats, having built a flower pavilion on top of the raft, having sat on the raft, eating and drinking, would go to the families of their relatives. They threw the leftover liquor that had been drunk, and the leftover food, fish, meat, betel and so on that had been eaten and chewed, right into the Ganges. The serpent king belonging to the Ganges, having become angry thinking "These are throwing leftovers upon me," thinking "Having seized all those people, I shall cause them to sink in the Ganges," having created a great body the size of a single-hulled boat, having split the water, bearing his hood, set out towards them. They, having seen the king of serpents, frightened by the fear of death, all at once made a great noise. The hermit, having heard the sound of their lamentation, and having known the angry state of the king of serpents, thinking "While I am watching, let them not perish," with quick resolve, by his own power, quickly having created himself in the appearance of a supaṇṇa, went forth. The king of serpents, having seen him, frightened by the fear of death, plunged into the water. The people, having attained safety, went on their way; with reference to that, this was said.

"Devoted pupil" means a pupil. "Thought you one of full understanding, an observer of vows" means imagining him to be a hermit who was both endowed with higher intelligence and accomplished in ascetic practices. What does he show by this? Great Brahmā, in the past, during your time as the hermit Kesava, I, having been a pupil named Kappa, a steward, relieved the illness of you who had been brought from Bārāṇasī to the Himalayas by a minister named Nārada. Then Nārada, having come a second time, having seen him healthy, spoke this verse -

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

To him you said this -

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

Thus the Blessed One said this, explaining the state of the illness having been relieved by himself having been a pupil. And moreover, he spoke of all the deeds done by Brahmā in the human world, making the Great Brahmā recognise them.

He, having remembered the deeds done by himself through the Teacher's words, offering praise to the Truth-finder, spoke the concluding verse -

75. "Surely you understand this lifespan of mine, you know others too, for thus you are a Buddha;
For thus your radiant power stands illuminating the Brahma world."

Therein, "for thus you are a Buddha" means for thus you are a Buddha. For there is nothing unknown to the Buddhas; it shows that it is precisely because of the state of being a Buddha regarding all phenomena that they are called Buddhas. "For thus your" means and precisely because of the state of being a Buddha, this radiant power of your bodily lustre. "Stands illuminating" means stands illuminating even this entire Brahma world.

Thus the Teacher, making known his own virtues of a Buddha, having expounded the Teaching, made known the truths; at the conclusion of the truths, the minds of about ten thousand Brahmās who had arrived were liberated from the mental corruptions by non-clinging. Thus the Blessed One, having become a support for many Brahmās, having come from the Brahma world to Jeta's Grove, having related that proclamation of the Teaching to the monks in the very same manner as was spoken there, connected the Jātaka - "At that time the hermit Kesava was Baka Brahmā, but the young man Kappa was myself."

The commentary on the Crane Birth Story is tenth.

The Cock Chapter is first.

2. The Chapter on Gandhara

406. The Explanation of the Gandhāra Jātaka

"Having left thousands of villages" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to the training rule on the storage of medicine. The story, however, originated at Rājagaha. For the Venerable Pilindavaccha, having gone to the king's dwelling to free the monastery attendant's family, when the king's mansion had been made golden by the power of supernormal power, the people, having gained confidence, sent the five medicines to the elder. He distributed those to his assembly. But his assembly was given to luxury; whatever was received, having filled large jars, pots, and bowl bags, they stored away. People, having seen this, grumbled: "These ascetics are greedy, like storekeepers inside." The Teacher, having heard that news, having laid down the training rule "Whatever medicines are for sick monks," having said "Monks, the wise ones of old, having gone forth into the ascetic life of another faith when a Buddha had not arisen, even while observing merely the five precepts, reproached those who stored away even a mere crystal of salt for the following day's purpose; but you, having gone forth in such a Dispensation leading to liberation, making storage for the second and third day's purpose, do what is inappropriate" - brought up the past.

In the past, in the Gandhāra country, the Bodhisatta, having been the son of the king of Gandhāra, by the elapse of his father, having been established in the kingdom, exercised kingship righteously. In the Middle Country too, in the Videha country, a king named Videha exercised kingship. Both those two kings, being unseen friends, were firmly trusting of one another. At that time people were long-lived; they lived for thirty thousand years. Then on one occasion the king of Gandhāra, on the full-moon Observance day, having undertaken the precepts, seated in the middle of an excellent divan prepared on the great terrace, looking towards the eastern world system through an open latticed window, speaking a talk connected with the meaning of the Teaching to the ministers, sat. At that moment Rāhu covered over the full disc

of the moon, as if leaping across the expanse of the sky; the radiance of the moon disappeared. The ministers, not seeing the moonlight, reported to the king the state of the moon being seized by Rāhu. The king, having looked at the moon, having thought "This moon, impaired by an adventitious impurity, has become without lustre; for me too this royal retinue is an impurity. It is not proper for me that I should become without lustre like the moon seized by Rāhu. Like the disc of the moon shining in the clear sky, having abandoned the kingdom, I shall go forth. What use is being exhorted by another? Having become unattached to family and group, exhorting only myself, I shall wander about. This is befitting for me" - having said "Whomever you wish, make him king," he handed over the kingdom to the ministers. He, having abandoned the kingdom, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, absorbed in the delight of meditative absorption, made his dwelling in the Himalayan region.

The king of Videha too, having asked merchants "Is my friend well?" having heard of his state of having gone forth, thinking "When my friend has gone forth, what shall I do with the kingdom?" having abandoned the filled storehouses in the sixteen thousand villages in the Videha country of three hundred yojanas, in the city of Mithilā of seven yojanas, and the sixteen thousand dancing women, not attending to his sons and daughters, having entered the Himalayan region, having gone forth, having become one who feeds on fallen fruits, dwelling an even and regular dwelling, he wandered about. Both of them, practising an even and regular conduct, at a later time met together, but did not recognise one another; being joyful, they dwelt together in an even and regular dwelling. At that time the Videha hermit attended upon the Gandhāra hermit. On a certain full-moon day, while they were seated at the foot of a certain tree speaking a talk connected with the meaning of the Teaching, Rāhu covered over the disc of the moon shining in the sky. The Videha hermit, having looked, thinking "Why indeed has the radiance of the moon been lost?" having seen the moon seized by Rāhu, asked "Who indeed is this, teacher, who, having covered over the moon, has made it without lustre?" "Pupil, this one named Rāhu is one impurity of the moon; it does not allow it to shine. I too, having seen the disc of the moon seized by Rāhu, having thought 'This pure disc of the moon has become without lustre through an adventitious impurity; for me too this kingdom is an impurity. Before this makes it without lustre like Rāhu does the disc of the moon, I shall go forth' - having made that very disc of the moon seized by Rāhu as the object, having abandoned the great kingdom, I went forth." "Teacher, are you the king of Gandhāra?" "Yes, I am." "Teacher, I too am the king named Videha in the city of Mithilā in the Videha country. Are we not unseen friends of one another?" "But what was your object?" I, having heard "You have gone forth," thinking "Surely he saw a great virtue in the going forth," having made you yourself the object, having abandoned the kingdom, went forth. They, from then on, very much united, being joyful, having become eaters of fallen fruits, dwelt. Having dwelt there for a long time, but then, for the purpose of partaking of salt and sour things, having descended from the Himalayas, they reached a certain borderland village.

The people, having gained confidence in their deportment, having given almsfood, having obtained their promise, having constructed night-quarters, day-quarters, and so on in the forest, made them dwell there. On the road too, they had a hermitage built in a place convenient for water for the purpose of carrying out their meal duty.

They, having gone about for almsfood in the borderland village, having sat down in that hermitage, having eaten, go to their own dwelling place. Those people too, while giving them food, sometimes having put salt in the bowl give it, sometimes having wrapped it in a leaf-container give it, sometimes give food without salt only. They one day gave a larger amount of salt in a leaf-container. The Videha ascetic, having taken the salt and gone, having given a sufficient amount to the Bodhisatta at mealtime, having taken a proper measure for himself too, having wrapped the surplus in a leaf-container, thinking "It will be there on a day without salt," placed it among the grass rolls. Then one day, when food without salt was obtained, the Videha, having given the Gandhāra's alms vessel, having brought salt from among the grass rolls, said "Teacher, take the salt." "Today salt was not given by the people; from where do you get it?" "Teacher, on the previous day the people gave much salt, and then I, thinking 'It will be there on a day without salt,' set aside the surplus salt." Then the Bodhisatta, having threatened him saying "Foolish man, having abandoned the Videha country of three hundred yojanas, having gone forth, having attained the state of owning nothing, now you generate craving for a crystal of salt," exhorting him, spoke the first verse -

76. "Having abandoned sixteen thousand villages, complete in every respect;
Prosperous storehouses, now you make storage."

Therein, "storehouses" means storehouses for precious things such as gold, silver, gems, pearls and so on, as well as storehouses for cloth and storehouses for grain. "Prosperous" means full. "Now you make storage" means now you make storage of even a mere amount of salt, thinking "It will be for tomorrow, it will be for the third day."

Videha, being thus reproached, unable to bear the reproach, having become an opponent, accusing him - "Teacher, you, not seeing your own fault, see only my fault. Did you not, thinking 'What use is being exhorted by another? I shall exhort only myself,' abandon the kingdom and go forth? Why do you now exhort me?" - spoke the second verse -

77. "Having left the Gandhāra domain, bearing abundant wealth;
Having gone forth from instruction, now here you instruct."

Therein, "from instruction" means from the giving of exhortation and instruction. "Now here" means why do you now exhort me here in the forest?

Having heard that, the Bodhisatta spoke the third verse -

78. "I speak the Teaching, O Vedeha, what is not the Teaching does not please me;
Evil does not defile me who speaks the Teaching."

Therein, "the Teaching" means intrinsic nature, the reason that is praised and commended by the Buddha and others. "What is not the Teaching does not please me" means what is not the Teaching, namely what is contrary to intrinsic nature, never pleases me. "Evil does not defile" means for one speaking only of intrinsic nature, only of reason, evil does not stain the heart, does not cling to it. This giving of exhortation is the tradition of Buddhas, Individually Enlightened Ones, disciples, and

Bodhisattas. Fools do not accept the exhortation given by them, but for the giver of exhortation there is no evil.

"Like one who reveals treasures, should one see a fault-finder;
One who speaks reprovably, intelligent - such a wise person one should
associate with;
For one associating with such a person, it is better, not worse.

One should exhort and instruct, and restrain from what is vile;
For he is dear to the good, but disagreeable to the bad."

The Videha ascetic, having heard the Bodhisatta's talk, having said "Teacher, even when speaking based upon welfare, it is not proper to speak having offended and angered another; you spoke to me excessively harshly, as if shaving me with a blunt razor," spoke the fourth verse -

79. "By whatever reason, another obtains distress;
Even if speech is of great benefit, a wise one should not speak it."

Therein, "by whatever" means even by a reason connected with the Dhamma. "Obtains distress" means one indeed obtains striking, anger, and agitation. "Should not speak it" means therefore, that speech by which that other person becomes angry, even that speech of great benefit, great and based upon purpose, one should not speak - this is the meaning.

Then the Bodhisatta spoke the fifth verse to him -

80. "Let him be vexed or not, let him be scattered like chaff;
Evil does not defile me who speaks the Teaching."

Therein, "surely" means definitively. This is what is meant - A person who acts inappropriately, when being exhorted "what was done by you is inappropriate," let him definitively be angry or not be angry, or let him be scattered like a handful of chaff, but for me who speaks the Teaching there is no evil whatsoever.

And having said thus, "I will not, Ānanda, exert myself towards you as a potter does with raw, unfired vessels. Restraining again and again, Ānanda, I will speak; what is the core will stand" - standing in practice befitting this exhortation of the Fortunate One, in order to show that "just as a potter, having beaten the vessels again and again, not taking the raw one, takes only the well-fired vessel, so having exhorted and restrained again and again, a person similar to a fired vessel should be taken," again exhorting him -

81. "If there were not one's own higher intelligence, or discipline well-trained;
Like a blind buffalo in the forest, many people would wander.

82. "And because here some are well-trained under a teacher;
Therefore, disciplined in discipline, they conduct themselves well-
concentrated." He spoke this pair of verses.

81-82. Its meaning is - My dear Videha, for if these beings should not have their own higher intelligence, or the discipline of the regulation of good conduct well-trained in dependence on wise ones who are givers of exhortation, this being so, just as a blind buffalo in a forest thick with grasses, creepers, and so on wanders about not knowing what is a food resort and what is not a food resort, and what is a dangerous and what is a safe place, so many people of your kind would wander. But since here some beings, devoid of their own higher intelligence, are well-trained in the regulation of good conduct in the presence of a teacher, therefore, because they are disciplined by teachers with discipline suitable to each one's own nature, being disciplined in discipline, well-concentrated, and with one-pointed minds, they conduct themselves thus.

By this he shows this - For by this, a being, having been a householder, should train in the training suitable to one's own family, and having gone forth, in the training suitable to one who has gone forth. For even householders, having trained in farming, cattle-keeping, and so on suitable to their own family, having become accomplished in livelihood, conduct themselves well-concentrated; and those who have gone forth too, having trained in the trainings in higher morality, higher consciousness, and higher wisdom, which are suitable to those who have gone forth, such as the pleasing deportment of going forward and returning and so on, being free from distraction, conduct themselves well-concentrated. For in the world -

"Great learning and craft, and monastic discipline well-trained;
And whatever speech is well-spoken - this is the highest blessing."

Having heard that, the Videha ascetic, having paid homage, asked forgiveness of the Great Being, saying "Teacher, from now on exhort me, instruct me; I spoke with you because of my nature of not being able to endure, forgive me that." They, having lived together in harmonious living, went back to the Himalayas. There the Bodhisatta taught the Videha ascetic the preliminary work on a circular meditation object. He, having done that, produced the direct knowledges and the meditative attainments. Thus both of them, not having fallen away from their meditative absorption, were heading for the Brahma world.

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

The commentary on the Gandhāra Birth Story is first.

407. Commentary on the Mahākapi Jātaka

"Having made himself a bridge" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the conduct for the welfare of relatives. The story will become manifest in the Bhaddasāla Jātaka. At that time, however, they raised up a discussion in the Teaching hall: "Friends, the Perfectly Enlightened One works for the welfare of relatives." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too the Truth-finder worked for the welfare of relatives indeed," brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the monkey realm of generation, having come of age, endowed with height and girth, possessed of strength and power, of the measure of the strength of five elephants, surrounded by a troop of eighty thousand monkeys, dwelt in the Himalayan region. There, near the bank of the Ganges, there was a mango tree endowed with branches and boughs, giving thick shade, with dense foliage, risen up like a mountain peak - they also call it a banyan tree. Its fruits were sweet, of divine fragrance and flavour, large, of the measure of large water-pots. The fruits of one of its branches fell on dry ground, the fruits of one branch into the Ganges water, and the fruits of two branches fell in the middle at the tree-root. The Bodhisatta, having taken the troop of monkeys, while eating fruits there, thinking "At some time, in dependence on a fruit of this tree fallen into the water, danger will arise for us," not leaving even a single fruit remaining on the branch over the water, from the flowering time, from the time when they were the size of peas, had them eaten and had them knocked down. Even this being so, one ripe fruit, unseen by the eighty thousand monkeys, concealed by an ant's leaf-container, having fallen into the river, got caught in the upper net of the king of Bārāṇasī, who, having had nets tied upstream and downstream, was playing water-sports. When the king had played for the day, at the time of departure in the evening, the fishermen, lifting up the net, having seen it, not knowing "It is such and such a fruit," showed it to the king.

The king asked "What fruit is this called?" "We do not know, Sire." "Who will know?" "The foresters, Sire." He, having had the foresters summoned, having heard from their presence "A ripe mango," having cut it with a dagger, first having had the foresters eat, afterwards he himself also ate, and had it given to the women's quarters and to the ministers as well. The flavour of the ripe mango pervaded the king's entire body and remained. He, being bound by craving for flavour, having asked the foresters the place where that tree stood, when it was said by them "On a riverbank in the Himalayan region," having had many rafts of boats tied together, by the road indicated by the foresters, went upstream. The determination "So many days" was not stated, but gradually having reached that place, the foresters told the king "This, Sire, is the tree." The king, having left the boat, surrounded by a great multitude, having gone there on foot, having had a bed prepared at the tree-root, having eaten ripe mangoes, having eaten food of various excellent flavours, lay down; having set up protection in all directions, they made fires.

The Great Being, when the humans had fallen into sleep at the time of midnight, went together with his following. Eighty thousand monkeys, going from branch to branch, were eating mangoes. The king, having awoken, having seen the troop of monkeys, having roused the people, having had the archers summoned, said "In such a way that these fruit-eating monkeys do not escape, having surrounded them, shoot them; tomorrow I shall eat mangoes and monkey meat." The archers, having accepted saying "Good!", having surrounded the tree, having armed themselves with arrows, stood there. Having seen them, the monkeys, frightened by the fear of death, unable to flee, having approached the Great Being, having asked "Sire, the archers have surrounded the tree, standing ready, saying 'We shall shoot the fleeing monkeys' - what shall we do?" stood there trembling. The Bodhisatta, having consoled the troop of monkeys saying "Do not fear, I shall give you your lives," having climbed a straight, lofty branch, having gone to a branch extending towards the Ganges, having

leaped from its end, having passed beyond a distance of a hundred bow-lengths, having landed on the top of a bush on the bank of the Ganges, having descended from there, having measured the space thinking "The distance I have come will be this much," having cut a cane creeper at the root and cleaned it, having determined these two portions thinking "This much will be tied to the tree, this much will be suspended in space," he did not consider the tying place at his own waist.

He, having taken that creeper, having tied one end to a tree established on the bank of the Ganges, having tied one end to his own waist, like a cloud severed by the wind, having leaped with speed across a distance of a hundred bow-lengths, because of not having considered the tying place at the waist, being unable to reach the tree, having firmly grasped a mango branch with both hands, he gave the signal to the troop of monkeys: "Quickly, treading upon my back, go to safety by the cane creeper." Eighty thousand monkeys, having paid homage to the Great Being, having asked his forgiveness, went thus. At that time Devadatta too, having become a monkey, was among them. He, thinking "This is the time to see the back of my adversary," having climbed a high branch, having generated force, fell upon his back. The Great Being's heart broke; intense pain arose. He too, having brought him to a state of pain, departed. The Great Being was all alone. The king, lying awake, having seen all the deed done by the monkeys and the Great Being, thinking "This one, though an animal, not counting his own life, brought about only the safety of his following," lay down pondering.

He, when the night became light, being pleased with the Great Being, thinking "It is not proper to destroy this monkey king; having brought him down by a means, I shall look after him," having placed a raft of boats in the Ganges, having had a scaffold bound there, having gently brought the Great Being down, having spread an ochre robe on his back, having bathed him with Ganges water, having given him molasses water to drink, having had his purified body anointed with oil cooked a thousand times, having had a sheep-skin spread on the back of the bed, having gently laid him down there, having himself sat down on a low seat, spoke the first verse -

83. "Having made himself a bridge, he who brought them safely across;
What are you to them, what are they to you, these great monkeys?"

Its meaning is - Hey, great monkey, you who, having made yourself a bridge, having placed upon the scales, having given up your life, brought these monkeys safely across, helped them cross over in security; what were you to them, or what indeed are they to you?

Having heard that, the Bodhisatta, exhorting the king, spoke the remaining verses -

84. "I am the king, the lord of them, the guardian of the troop;
Of those overcome with sorrow, of the frightened, O tamer of enemies.
85. "Having leaped myself across a hundred bow-lengths released,
Then on my hind feet, a firm bond of creeper strands.
86. "Like a cloud severed by the wind, driven I approached the tree;
There I, unable to reach it, grasped the branch with my hands.

87. "Me being stretched out, by the branch and by the creeper;
Treading over me with their feet, the monkeys went to safety.
88. "That bond does not torment me, nor will death torment me;
Happiness was brought to those for whom I exercised kingship.
89. "This is the simile for you, O king, hear it, O tamer of enemies;
By a king, for the country, for the vehicle, for the army, and for the town;
The happiness of all should be sought, by a warrior who understands."

84-89. Therein, "of them" means of those eighty thousand monkeys. "Of the frightened, of you" means of those frightened of you who stood having commanded them to be shot. "O tamer of enemies" means he addresses the king. For a king is called "tamer of enemies" because of taming enemies such as thieves and so on. "A hundred bow-lengths released" means from the place where, having leaped himself up into the sky and released himself across a distance equal to a hundred bow-lengths of an unstrung bow, and then from the place reached by leaping from this tree. "On the hind feet" means on the back feet. This was said with reference to the waist region. For the Bodhisatta, having firmly tied that strand of creeper at the waist region, having stepped on the ground with his hind feet and released himself, plunged into the sky by the force of the wind. "Driven I approached the tree" means driven by the wind generated by his own speed, like a cloud severed by the wind. Just as a cloud severed by the wind is driven by the wind, so having been driven by his own speed, I approached this mango tree. "Unable to reach" means I, being unable to reach the tree at that point in the sky, grasped the branch of that tree with my hands - this is the meaning.

"Stretched out" means a body stretched and pulled out like the string of a lute between the tree branch and the cane creeper. "Treading over" means permitted by me, having paid homage to me, treading over with their feet, stepping continuously without interruption, they went to safety. "That bond does not torment me" means that bond of the creeper does not torment me, nor will death now torment me. Why? "Happiness was brought to them" means because for those for whom I exercised kingship, happiness was brought by me to them. For these made me king, thinking "Great king, this one, having removed our arisen suffering, will bring happiness." I too became king of these thinking "I shall remove your arisen suffering." That today by me, having removed the suffering of death for them, the happiness of life has been brought; therefore neither the bond torments me, nor will death by slaughter torment me.

"This is the simile for you" means this, great king, is the simile of the deed done by me for you. "Hear it" means therefore, having compared with this simile, hear the exhortation being given to you. "By a king, for the country" means great king, a king, without oppressing the country like sugar-cane in a sugar-cane mill, having abandoned the fourfold going to bias, treating kindly by the four ways of supporting others, having become established in the ten duties of a king, having given up his own life like me, thinking "How might these inhabitants of the country, free from fear, in the hot season, with open doors, surrounded by relatives and attendants, dancing their children on their breasts, being fanned by a cool breeze, enjoying their own

possessions according to their preference, be endowed with bodily and mental happiness" - the happiness of the entire country, and of the vehicle consisting of chariots, carts, and so on, and of the army reckoned as infantry, and of the town reckoned as market towns and rural districts, of all should be sought and searched for - this is the meaning. "By a warrior who understands" means by one who obtained the name "warrior" by virtue of being the lord of the fields, but by this one, surpassing the remaining beings, understanding, endowed with knowledge, one should be.

Thus the Great Being, while exhorting and instructing the king, died. The king, having had the ministers summoned, having said "Perform the funeral rites for this monkey king as for kings," also commanded the women's quarters: "You, clothed in red garments, with dishevelled hair, with torches in hand, having surrounded the monkey king, go to the cremation ground." The ministers, having made a funeral pyre with about a hundred cartloads of timber, having performed the funeral rites for the Great Being in the very same manner as for kings, having taken the skull, went to the presence of the king. The king, having had a shrine built at the Great Being's cremation ground, having had lamps lit, having venerated with scents, garlands, and so on, having had the skull inlaid with gold, having placed it on the tip of a lance, having put it in front, venerating with scents, garlands, and so on, having gone to Bārāṇasī, having placed it at the inner royal gate, having had the whole city prepared, had a relic veneration performed for seven days. Then, having taken that relic, having had a shrine built, having venerated with scents, garlands, and so on for as long as life lasted, having become established in the Bodhisatta's exhortation, performing meritorious deeds such as giving and so on, having exercised kingship righteously, he was destined for heaven.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time the king was Ānanda, the wicked monkey was Devadatta, the assembly was the Buddha's assembly, but the monkey king was myself."

The commentary on the Great Monkey Birth Story is second.

408. Commentary on the Kumbhakāra Jātaka

"A mango tree I saw in the midst of the forest" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the restraining of mental defilements. The story will become evident in the Pāṇīya Jātaka. At that time, however, five hundred friends in Sāvattihī, having gone forth, dwelling within the inner boundary of the bed-sheet area, at the time of midnight thought sensual thoughts. The Teacher, surveying his own disciples three times during the night and three times during the day - thus six times during the night and day - like a blue jay its egg, like a yak its tail, like a mother her dear son, like a one-eyed man his eye, guards them, and at each and every moment restrains the mental defilement that has arisen. He, on that day, at the time of midnight, surveying Jeta's Grove, having known the occurrence of applied thought in those monks, thinking "This mental defilement growing within these monks will break the cause of arahantship; right now, having restrained their mental defilement, I shall give them arahantship," having come out from the Perfumed Chamber, having had the Elder Ānanda summoned, having had them assembled saying "Ānanda, assemble all the monks dwelling within the inner boundary of the bed-sheet area," having sat

down on the excellent Buddha-seat that had been prepared, having said "It is not fitting, monks, to proceed under the control of mental defilements occurring within; for a mental defilement, when growing, like an adversary, brings about great destruction; it is fitting for a monk to restrain even a trifling mental defilement; the wise ones of old, having seen a trifling object, having restrained the mental defilement occurring within, produced the knowledge of individual enlightenment," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a potter's family in a village outside the city-gates of the city of Bārāṇasī, having come of age, having established a household, having obtained one son and one daughter, in dependence on the potter's craft, nourished his children and wife. At that time, in the Kāliṅga country, in the city of Dantapura, a king named Karaṇḍaka, going to the pleasure grove with a great retinue, having seen at the park gate a mango tree laden with the burden of fruit, with sweet fruit, while still seated on the excellent back of the elephant, having stretched out his hand, having taken one lump of mangoes, having entered the pleasure grove, seated on the auspicious stone slab, having given to those to whom it was fitting to give, consumed the mangoes. "From the time the king has taken, the rest should certainly be taken too" - the ministers as well as the brahmins, householders and others too, having knocked down mangoes, ate them. Those who came afterwards, having climbed the tree, having beaten it with clubs, having made the branches broken and shattered, ate even the unripe fruit without leaving any.

The king, having played in the pleasure grove for the day, in the evening time, having sat down on the adorned excellent back of the elephant, going along, having seen that tree, having descended from the elephant, having gone to the tree-root, having looked at the tree, having thought "This one, right early, stood shining, laden with the burden of fruit, never causing satiety for those who saw it; now, with its fruit taken, broken and shattered, it stands without beauty," again looking elsewhere, having seen another fruitless mango tree, "This tree, by its fruitless state, stands shining like the bare Jewel Mountain; but this one, by its fruitful state, has come to this disaster; this household life too is like a fruit-bearing tree, the going forth is like a fruitless tree; for one with wealth alone there is fear, for one without wealth there is no fear; by me too it should be like a fruitless tree" - having made the fruit-bearing tree his object, while standing right there at the tree-root, having observed the three characteristics, having developed insight, having produced the knowledge of individual enlightenment, reflecting "Now the hut of my mother's womb has been demolished, conception in the three existences has been cut off, the dung-heap ground of the wandering in the round of rebirths has been cleansed, the ocean of tears has been dried up by me, the wall of bones has been broken, there is no more conception for me," he stood adorned with all ornaments just as he was.

Then the ministers said to him "You have stood too long, great king." "We are not great kings; we are called Individually Enlightened Ones." "Those called Individually Enlightened Ones are not like you, Sire." "Then what are they like?" "With shaven hair and beard, covered with ochre robes, unattached to family or group, comparable to the disc of the moon freed from Rāhu when the clouds are cut by the wind, they dwell at the Nandamūlaka cave in the Himalayas; of such form, Sire, are Individually

Enlightened Ones." At that moment the king, having raised his hand, touched his head; at that very instant his layman's outward sign disappeared, and the ascetic's outward sign appeared.

"The three robes and a bowl, an adze, a needle, and a waistband;
With a water strainer these are eight, for a monk devoted to exertion."

The ascetic's requisites thus described were fastened upon his body. He, having stood in the sky, having given exhortation to the public, by the path of the wind went to the Nandamūlaka cave in the northern Himalayas itself.

In the Gandhāra country too, in the city of Takkaśilā, a king named Naggaji, having gone to the middle of a divan on the upper storey of the mansion, having seen a woman who, having put on one gem bracelet on each hand, had sat down not far away and was grinding perfume, sat looking, thinking "These bracelets, being one each, do not strike against each other and do not cry out." Then she, having put the bracelet from the right hand onto the left hand itself, having gathered the perfume with the right hand, began to grind it; on the left hand the bracelet, a second one having come, being struck against, made a sound. The king, having seen those two bracelets striking against each other and crying out, thought "This bracelet, when one at a time, did not strike; a second one having come, it strikes, it makes a sound; just so these beings too, one by one, do not strike against each other and do not quarrel; having become two or three, they strike against each other and make disputes. But I administer the inhabitants of the country in two kingdoms, Kasmīra and Gandhāra; it is fitting for me too, having become like a single bracelet, without administering others, to dwell administering only myself" - having made the clashing bracelet his object, just as he was seated, having observed the three characteristics, having developed insight, he produced the knowledge of individual enlightenment. The remainder is just as before.

In the Videha country, in the city of Mithilā, a king named Nimi, having eaten his morning meal, surrounded by a company of ministers, stood looking at the middle of the street through an open latticed window. Then a hawk, having seized a slice of flesh from a butcher's shop, plunged into the sky. Vultures and other birds, having surrounded it from here and there, for the sake of food, piercing with their beaks, striking with their wings, trampling with their feet, went along. He, not enduring his own destruction, dropped that meat. Another seized it; the birds, having released this one, pursued that one. What was released by that one too, another seized; they vexed that one too in just the same way. The king, having seen those birds, thought "Whoever seized the slice of flesh, for that one alone there was suffering; whoever released it, for that one alone there was happiness; whoever seizes the five types of sensual pleasure too, for that one alone there is suffering, for the other there is happiness; for these are common to many; but I have sixteen thousand women; it is fitting for me, like the hawk that released the lump of flesh, having abandoned the five types of sensual pleasure, to become happy." He, attending wisely, just as he stood, having observed the three characteristics, having developed insight, produced the knowledge of individual enlightenment. The remainder is just as before.

In the Uttarapañcāla country, in the city of Kapila, a king named Dummukha, having eaten his morning meal, adorned with all ornaments, surrounded by a company of ministers, stood at the opened lattice window looking at the royal courtyard. At that moment the cowherds opened the gate of the cow-shed, and the bulls, having come out from the cattle pen, under the power of mental defilements pursued a single cow. Therein one great bull with sharp horns, having seen another bull approaching, overcome by the mental defilements of stinginess, struck him between the thighs with his sharp horn. Through the opening of the wound his intestines came out, and he met with the destruction of life right there. The king, having seen that, thought "These beings, beginning with animals, reach suffering under the power of mental defilements; this bull, in dependence on mental defilements, has reached the destruction of life; other beings too tremble because of mental defilements alone; it is fitting for me to abandon the mental defilements that cause these beings to tremble." He, while still standing, having observed the three characteristics, having cultivated insight, produced the knowledge of individual enlightenment. The remainder is just as before.

Then one day four Individually Enlightened Ones, having observed the time for the alms round, having gone forth from the Nandamūlaka cave, having chewed betel-creeper wooden toothbrushes at Lake Anotatta, having attended to their toilet, having stood on the red arsenic plateau, having dressed, having taken their bowls and robes, having flown up into the sky by supernormal power, having gone treading upon the five-coloured clouds, having descended not far from the gate-village of the city of Bārāṇasī, having put on their robes in a comfortable place, having taken their bowls, having entered the gate-village, going for almsfood, they reached the door of the Bodhisatta's house. The Bodhisatta, having seen them, having become gladdened in mind, having ushered them into the house, having had them seated on prepared seats, having given the water of offering, having served them with superior solid and soft food, having sat down to one side, having paid homage to the senior monk of the Community, asked "Venerable sir, your going forth shines exceedingly, your faculties are very clear, your complexion is pure; having seen what object did you undertake this going forth of going for alms?" And just as he asked the senior monk of the Community, so too he approached and asked the rest. Then all four of those persons, by the method beginning with "I, having been a king named such and such in such and such a city in such and such a country," having related their own respective stories of renunciation, spoke one verse each in succession -

90. "I saw a mango tree in the midst of the forest, with dark-blue lustre, bearing fruit, well-grown;
I saw it broken apart because of its fruit, having seen that I practise the going for alms.
91. "A woman wore a pair of stone bangles, well-polished, made by heroic men, silently;
And when the second came, there was a sound, having seen that I practise the going for alms.
92. "Birds, a bird carrying a carcass, though being one, many having come together;

For the sake of food they attacked it, having seen that I practise the going for alms.

93. "I saw a bull in the midst of the herd, with a trembling hump, endowed with beauty and strength;
I saw it pierced because of sensual pleasure, having seen that I practise the going for alms."

90-93. Therein, "a mango I saw" means I saw a mango tree. "In the midst of the forest" means in the interior of the forest; the meaning is in the middle of the mango grove. "Well-grown" means well developed. "I saw that" means having gone out from the park, I saw it again, broken apart because of its fruit. "Having seen that" means having seen that broken apart because of its fruit, having attained a sense of urgency, having produced the knowledge of individual enlightenment, I have undertaken this going forth of going for alms; therefore I practise the going for alms. This he related as the entire course of his mind, beginning from the seeing of the mango tree broken apart because of its fruit. In the answers of the rest too, the same method applies. This, however, is here the explanation of obscure terms - "Sela" means a gem bracelet. "Completed by heroes among men" means completed by heroic men; the meaning is made by wise men. "A pair" means having placed one on each, one pair of bracelets. "Birds, a bird" means the remaining birds upon the bird that had seized the lump of meat. "Carrying a carcass" means taking and carrying a lump of meat. "Having come together" means having met together, having assembled. "They attacked" means they pursued, striking. "A bull I saw" means I saw a bull. "With a trembling hump" means with a trembling hump.

The Bodhisatta, having heard each verse, offered praise to each Individually Enlightened One, saying "Good, venerable sir, that object is suitable for you indeed." And then, having heard the talk on the Teaching taught by the four persons, having become without attachment to the household life, when the Individually Enlightened Ones had departed, having eaten his morning meal, comfortably seated, having addressed his wife, having said "Dear lady, these four Individually Enlightened Ones, having abandoned kingship, having gone forth, owning nothing, without impediments, spend their time in the happiness of the going forth; but I earn my livelihood by wages. What use is the household life to me? You, looking after the little children, dwell in the house," he spoke two verses -

94. "Karaṇḍaka of the Kālīṅgas, and Naggaji of the Gandhāras;
King Nimi of the Videhas, and Dummukha of the Pañcālas;
These, having abandoned their countries, went forth owning nothing.
95. "All these, equal to gods, have assembled, just as a fire blazing, so too are these;
I too shall wander alone, Bhaggavī, having abandoned sensual pleasures, each according to its limit."

94-95. Their meaning is - Dear lady, this senior monk of the Community is an Individually Enlightened One; in a city named Dantapura, Karaṇḍaka by name was the king of the Kālīṅga country; the second, in the city of Takkaṣilā, Naggaji by name

was the king of the Gandhāra country; the third, in the city of Mithilā, Nimi by name was the king of the Videha country; the fourth, in the city of Kapila, Dummukha by name was the king of the Uttarapañcāla country; these, having abandoned such countries, having become those owning nothing, went forth. "All these too" means but all these too, being equal to the former Individually Enlightened Ones who are holy persons, have assembled together. "Just as a fire" means just as indeed a fire blazing shines. "So too are these" means these too shine in just the same way with the five virtues beginning with morality. Just as these, so I too, having gone forth, shall wander alone - this is the meaning. "Bhaggavī" means he addresses his wife. "Having abandoned sensual pleasures" means having abandoned the objective sensual pleasures such as forms and so on. "Each according to its limit" means established by way of one's own limit. This is what is meant - having abandoned sensual pleasures established as they are by way of the limit of forms and so on, I too, having gone forth, shall wander alone. "Yatodhikāni" is also a reading; its meaning is - "From which the limit of these has ceased" thus "yatodhikāni," meaning portions that have ceased. For from the time of thinking "I shall go forth," one portion of the defilement sensual pleasures has indeed ceased, has been stopped; the sensual pleasure portion that is the basis of that too has just ceased.

She, having heard his talk, having said "For me too indeed, husband, from the time of hearing the talk on the Teaching of the Individually Enlightened Ones, the mind does not remain settled in the household," spoke this verse -

- 96.** "This is the time, for there is no other, an adviser for me would not be afterwards;
I too shall wander alone, Bhaggava, like a bird released from a man's hand."

Therein, "an adviser for me would not be afterwards" means an adviser, an exhorter, would not be, because of the rarity of exhorters; therefore it shows that this itself is the time to go forth, for there is no other. "Like a bird released" means just as among she-birds seized by a bird-catcher and thrown into a bird-basket, one she-bird released from his hand, having leaped into the sky, having gone to a place according to her liking, would wander alone, so I too, released from your hand, shall wander alone - she herself too, wishing to go forth, said thus.

The Bodhisatta, having heard her talk, remained silent. But she, having deceived the Bodhisatta, wishing to go forth before him, saying "Husband, I shall go to the drinking-water landing place, look after the children," as if going having taken a water-pot, having fled, having gone to the vicinity of the hermits in the neighbourhood of the city, went forth. The Bodhisatta, having known of her non-arrival, himself nourished the children. Afterwards, when they had grown a little and had reached the ability to know their own welfare and harm, for the purpose of testing them, one day while cooking the meal he cooked it a little with uncooked grains, one day a little moist, one day well-cooked, one day overcooked, one day unsalted, one day over-salted. The children said: "Father, today the food has uncooked grains, today it is moist, today it is well-cooked, today it is overcooked, today it is unsalted, today it is over-salted." Having heard that, the Bodhisatta, having said "Yes, dear sons," thought: "These children now know what is raw and cooked and what is salted and over-salted; they will be able to live by their own nature; it is fitting for me to go

forth." Then, having given those children to relatives and entrusted them, having said "Mother and father, nourish these children well," he, while the relatives were lamenting, having departed from the city, having gone forth in the going forth of sages, dwelt in the very neighbourhood of the city.

Then one day, the female wandering ascetic, having seen him walking for alms in Bārāṇasī, having paid homage, said: "Noble sir, the children have been destroyed by you, I think." The Great Being, having said "I do not destroy the children; I have gone forth at the time when they know their own welfare and harm; you, without thinking of them, delight in the going forth," spoke the concluding verse -

97. They know what is raw and what is cooked, and also what is salted and unsalted;
Having seen that, I went forth, you just wander, I shall wander.

Therein, "him I" means that I, having seen the action of the children, went forth."You just wander, I shall wander" means you too just go about for alms, I too shall go about for alms.

Thus he, having exhorted the female wandering ascetic, dismissed her. She too, having taken the exhortation, having paid homage to the Great Being, went to a place according to her liking. Except for that day, it is said, they never saw each other again. And the Bodhisatta, having produced the meditative absorptions and direct knowledges, 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, those five hundred monks became established in arahantship. At that time the daughter was Uppalavaṇṇā, the son was Prince Rāhula, the female wandering ascetic was Rāhula's mother, but the wandering ascetic was myself.

The commentary on the Potter Birth Story is third.

409. Commentary on the Daḷhadhamma Jātaka

"If I, for the one of firm principles" - this the Teacher, while dwelling in dependence on Kosambī at Ghosita's park, spoke referring to the she-elephant Bhaddavatikā of King Udena. But the manner in which that she-elephant was obtained and the royal lineage of Udena will become evident in the Mātanga Jātaka. One day, however, that she-elephant, going out from the city, having seen the Blessed One, right early, surrounded by a company of noble ones, entering the city for almsfood with the incomparable Buddha's glory, having lain down at the feet of the Truth-finder, said: "Blessed One, Omniscient One, deliverer of all the world, Udena, the hereditary king, in my youth, at the time when I was able to carry out work, having cherished me thinking 'In dependence on her, life, kingship, and a queen have been obtained by me,' gave me great care and attention, having adorned me with all ornaments, having had the place where I stood plastered with perfume, having had a canopy inlaid with golden stars tied above my head, having had decorated curtains enclosed all around, having had lamps lit with scented oil, having had an incense tray placed, having had a golden cauldron set up at the place for dropping dung, he placed me upon the surface of a decorated carpet, and had food of various excellent flavours

worthy of a king given to me. But now, in my old age, at the time when I am unable to carry out work, he took away all that care and attention; having become helpless and without support, I live in the forest eating screw-pine fruits; there is no other shelter for me; having made Udena recognise my virtues, restore my former care and attention, Blessed One" - thus lamenting, she entreated the Truth-finder.

The Teacher, having said "Go you, I, having spoken to the king about you, shall have your fame restored," went to the door of the king's dwelling. The king, having ushered the Truth-finder inside the dwelling, set going a great offering to the Community headed by the Buddha. The Teacher, at the end of the meal, while giving thanksgiving, asked "Great king, where is Bhaddavatikā?" "I do not know, venerable sir." "Great king, it is not proper to give fame to those who have been helpful and then to take it away in old age; it is proper to be grateful and appreciative of what has been done. Bhaddavatikā is now an old woman, feeble and decrepit with age, having become helpless, she lives in the forest eating screw-pine fruits; to make her destitute in her old age is inappropriate for you" - having spoken of the virtues of Bhaddavatikā, having said "Restore all the former care and attention," he departed. The king did so. "The Truth-finder, it is said, having spoken of the virtues of Bhaddavatikā, had the former fame restored" - this spread throughout the entire city; in the Community of monks too that incident became well-known. Then the monks raised up a discussion in the Teaching hall: "Friends, the Teacher, it is said, having spoken of the virtues of Bhaddavatikā, had the former fame restored." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too the Truth-finder, having spoken of her virtues, had the lost fame restored indeed," brought up the past.

In the past, a king named Daḷhadhamma exercised kingship in Bārāṇasī. At that time the Bodhisatta, having been reborn in a minister's family, having come of age, attended upon that king. He, having obtained great fame from his presence, stood in the position of the jewel among ministers. At that time that king had one she-elephant named Oṭṭhibyādhī, accomplished in strength and power, of great might. She could travel a hundred yojanas in one day, performed the duty of carrying the king's messages, and having fought in battle, crushed the enemies. The king, thinking "This one is very helpful to me," having given her all ornaments, had all care and attention given similar to that given by Udena to Bhaddavatikā. Then, in the time of her old age and weakness, the king took away all her fame. She, from that time onwards, having become helpless, lives in the forest eating grass and leaves. Then one day, when the vessels in the royal household were not sufficient, the king, having had the potter summoned, said "The vessels, it is said, are not sufficient." "I cannot obtain oxen to yoke to the cow-dung carrying cart, Sire." The king, having heard his talk, asked "Where is our Oṭṭhibyādhī?" "She goes about by her own nature, Sire." The king, having said "Henceforth, having yoked her, bring cow-dung," gave her to the potter. The potter, saying "Very well, Sire," did so.

Then one day she, while departing from the city, having seen the Bodhisatta entering the city, having paid homage, having lain down at his feet, lamenting, having said "Master, the king, having considered me as 'very helpful in my youth,' having given great fame, now in my old age, having taken away everything by force, does not even

give me a thought; but I, helpless, live in the forest eating grass and leaves; now he gave me, thus stricken with suffering, to the potter to be yoked to a small carriage; except for you there is no other shelter for me; you know the service done by me for the king; well then, now restore my lost fame" - spoke three verses -

98. "If I, carrying out duties for the one of firm principles, did not please him;
Bearing a dart on my chest, moving heroically in battle.

99. Surely the king does not know my heroic manliness;
The well-done deeds in battle, and the messenger missions sent.

100. Surely I shall die, without kin, without refuge;
For thus to the potter, I was given as a dung carrier."

98-100. Therein, "carrying out duties" means carrying out, getting over this and that function such as carrying messenger duties and breaking through fortresses in battle. "Bearing a dart on the chest" means bringing against the enemies an arrow or a sword or a spear bound on the chest at the time of battle. "Moving heroically" means one who moves heroically in battle, having made strength and effort, by conquering the enemy's forces. This is what is meant - If, husband, I, performing these duties, did not please, did not satisfy the mind of the king of firm principles, who else now will please his mind?

"My heroic manliness" means manly effort done by me. "Sukatantāni" means well done deeds. For just as actions themselves are called activities, forests themselves are called forest depths, so here well done deeds themselves are called "sukatantāni." "And the messenger missions sent" means and the messenger missions accomplished by me, having been sent with a letter tied to the neck saying "Give to such and such a king," having gone a hundred yojanas in a single day. "Surely the king does not know" means surely this king of yours does not know these duties done by me. "Without refuge" means without support, without shelter. "Tadā hi" means "tathā hi" (for thus), or this itself is the reading. "Given" means I was given by the king to the potter, having been made a dung carrier.

The Bodhisatta, having heard her talk, having consoled her saying "Do not grieve, I, having spoken to the king, shall restore your fame," having entered the city, having eaten his morning meal, having gone to the presence of the king, having raised a discussion, asked "Great king, did not your she-elephant named Oṭṭhibyādhī, having bound a dart on her chest, get through the battle at such and such a place and such and such a place, and on such and such a day, having been sent with a letter tied to her neck, go a hundred yojanas? You too gave her great fame. Where is she now?" "I gave her to the potter for the purpose of carrying cow-dung." Then the Bodhisatta, having said to him "It is inappropriate indeed, great king, for you to give her to the potter for the purpose of yoking to a small carriage," spoke four verses by way of exhortation to the king -

101. "As long as a man is hoped for, just so long he is favoured;
When benefit fails, they abandon him, like a warrior his camel with disease.

102. He who does not understand the good done for him before, the benefit done;

His benefits fall apart, those that were longed for.

103. "He who understands the good done for him before, the benefit done;
His benefits increase, those that are longed for.

104. "This I say to you, venerable ones, as many as are assembled here;
Be all grateful, you shall dwell long in heaven."

101-104. Therein, the meaning of the first verse to begin with -Here a certain man of ignorant nature, as long as he hopes for him, as long as he expects "This one will be able to do this for me," just so long he favours, associates with, and serves that man; but when benefit fails, when prosperity departs, at the time of decline, certain fools abandon that man desired for various tasks, like a warrior this camel with disease.

"One who has had good done for him" means one for whom good deeds have been done by another. "One whose benefit has been done" means one whose function has been accomplished. "Does not understand" means even afterwards he does not remember that help done by another, at the time of old age and decrepitude, at the time of inability; he even takes back the fame he himself had given. "Fall apart" means they are broken, they perish. "Those that were longed for" means whatever benefits are wished for, it explains that all perish. For whatever is wished for again and again by a person who betrays friends perishes like a seed thrown into fire. "Katattho manubujjhati" means "katattho anubujjhati" (one whose benefit has been done understands); the syllable "ma" is taken by way of euphonic conjunction. "This I say to you" means for that reason I say to you. "You shall stand firm" means having become grateful, for a long time experiencing divine success in heaven, you shall be established.

Thus the Great Being, beginning with the king, gave exhortation to all who had assembled. Having heard that, the king restored the fame of Oṭṭhibyādhī to its original state. And standing firm in the Bodhisatta's exhortation, having performed meritorious deeds such as giving and so on, he became one destined for heaven.

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

The commentary on the Firm-in-the-Teaching Birth Story is fourth.

410. Commentary on the Somadatta Birth Story

"He who formerly came to meet me" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain old man. He, it is said, gave the going forth to a certain novice; the novice, having been helpful to him, died of such a disease. The old man, when he had died, goes about weeping and lamenting. Having seen that, the monks raised up a discussion in the Teaching hall: "Friends, the old monk named so-and-so goes about weeping and lamenting on account of the death of the novice; he must be devoid of the meditation subject of recollection of death, I think." The Teacher, having

come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too this one, when this one died, wept indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta exercised the position of Sakka in the realm of the Thirty-three. Then a certain wealthy brahmin dwelling in a village of Kāśi, having abandoned sensual pleasures, having entered the Himalayas, having gone forth in the going forth of sages, sustaining himself by wandering for gleanings on forest roots, fruits and various kinds of fruit, made his dwelling. One day, having gone for the purpose of gathering fruits, having seen a young elephant, having brought it to his own hermitage, having placed it in the position of a son, having given it the name Somadatta Tissa, feeding it grass and leaves, he looked after it. It, having come of age, having become of large body, one day, having taken much food, became weak from indigestion. The hermit, having left it at the hermitage, went for the purpose of gathering fruits; while he had not yet returned, the young elephant died. The hermit, having taken the various kinds of fruit, coming back, lamenting "On other days my son comes out to meet me; today he is not seen; where indeed has he gone?" spoke the first verse -

105. "He who formerly came to meet me, far in the forest, of great length;
That elephant is not seen, where has Somadatta gone?"

Therein, "formerly" means before now. "Came to meet" means goes out to meet. "Far in the forest" means comes to meet me far in this uninhabited forest. "Of great length" means endowed with length.

Thus lamenting, having come and having seen him fallen at the end of the walking path, having seized him by the neck, lamenting, he spoke the second verse -

106. "This indeed is he lying dead, like a fresh shoot cut down;
He lies fallen on the ground, alas the elephant is dead."

Therein, "this indeed" - the word "vā" is in the sense of making clear. "This is that very one, not another" - making that clear, he said thus. "Fresh shoot" means the tip sprout of a māluva creeper. "Cut down" means cut off; what is meant is like a sprout of a māluva creeper cut off with a fingernail and felled on a sand bank heated by the sun at the noon period of the day in the hot season. "Bhūmyā" means on the ground. "Amarā vata" means dead indeed; "amarī" is also a reading.

At that moment Sakka, surveying the world, having seen him, thinking "This hermit, having abandoned children and wife, went forth; now, having conceived the perception of a son towards a young elephant, he laments; having stirred him, I shall cause him to regain mindfulness," having come to his hermitage, standing right there in the sky, spoke the third verse -

107. "For you who have entered homelessness, who are free, who are mindful;
It is not good for an ascetic that you grieve for the departed."

Then the hermit, having heard his words, spoke the fourth verse -

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

Therein, "or a deer" means in this place all animals are spoken of as "deer." "That" means the beloved being.

Then Sakka, exhorting him, spoke two verses -

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

109-110. Therein, "those who weep and lament" means, O Brahmā, whatever beings weep and lament, all of them weep for the dead and for whoever will die; for those thus weeping there is no time for the drying of tears, therefore, sage, do not weep. Why? The good have said that weeping is useless, for the wise say "weeping is fruitless." "A dead ghost" means if this dead one who has gone to the designation of a ghost were to rise up by weeping, that being so, let us all come together and weep for each other's relatives; why should we sit idle?

The hermit, having heard Sakka's words, having regained mindfulness, free from sorrow, having wiped away his tears, by way of praise of Sakka spoke the remaining verses -

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

111-113. Those have the meaning already stated above. Thus Sakka, having given exhortation to the hermit, went to his own place.

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

The commentary on the Somadatta Birth Story is fifth.

411. Commentary on the Susīma Jātaka

"Black hairs there were before" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the great renunciation. For at that time monks, having sat down in the Teaching hall, praised the departure of the Possessor of the Ten Powers. 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 "It is not wonderful, monks, that I, having fulfilled perfections for many hundreds of thousands

of ten millions of cosmic cycles, should make the great renunciation; formerly too I, having abandoned kingship in the Kāsi country of three hundred yojanas, went forth indeed," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn in the womb of the queen-consort of his chaplain; on his very birthday a son was also born to the king of Bārāṇasī. On their name-giving day, they gave the Great Being the name Prince Susīma, and the prince the name Prince Brahmadatta. The king of Bārāṇasī, thinking "He was born on the same day as my son," having commanded the Bodhisatta to be brought, having given nurses, reared him together with him. They both, having come of age, being handsome, having the appearance of divine princes, having learnt all the crafts at Takkaśilā, returned. The prince, having become viceroy, eating together, drinking together, sitting together, sleeping together with the Bodhisatta, by the elapse of his father, having attained the kingdom, having given great fame to the Great Being, having established him in the position of chaplain, one day, having had the city prepared, adorned like Sakka the king of gods, having sat down on the back of an intoxicated noble elephant comparable to a decorated Erāvaṇa, having caused the Bodhisatta to sit on the rear seat on the elephant's back, circumambulated the city. His mother too, thinking "I shall look at my son," having stood at the latticed window, having seen the chaplain seated behind him as he came having circumambulated the city, having become enamoured, having entered the bedchamber, thinking "If I do not obtain him, I shall die right here," having stopped eating, lay down.

The king, not seeing his mother, having asked "Where is my mother?" having heard "She is ill," having gone to her presence, having paid homage, asked "What is your illness, mother?" She did not speak out of shame. He, having gone, having sat down on the royal divan, having summoned his own queen-consort, sent her saying "Go and find out what is mother's illness." She, having gone, stroking her back, asked; women indeed do not conceal secrets from women; she reported that matter to her. The other too, having heard that, having gone, informed the king. The king said "Let it be. Go and console her. Having made the chaplain king, I shall make her his queen-consort." She, having come, consoled her. The king too, having had the chaplain summoned, having reported this matter, said "My dear, give my mother her life. You shall be king, she the queen-consort, and I the viceroy." He, having refused saying "It is not possible to do thus," being entreated by him again and again, accepted. The king, having made the chaplain king and his mother queen-consort, himself became the viceroy.

While they were living together in harmonious living, at a later time the Bodhisatta, dissatisfied in the midst of the household, with a mind inclined towards going forth, having abandoned sensual pleasures, not clinging to delight in defilements, alone he stands, alone he sits, alone he lies down; he was like one bound in a prison, like a cock put in a cage. Then his queen-consort, having thought "This king does not delight together with me; alone he stands, sits, and prepares his sleeping place. But this one is young and youthful, while I am old; grey hairs are appearing on my head. What if I, having committed lying saying 'On your head, Sire, one grey hair is appearing,' by some means having made the king believe, should cause him to delight together with me," one day, as if picking lice on the king's head, said "Sire,

you have become old; one grey hair is appearing on your head." "If so, dear lady, having plucked out that grey hair, place it in my hand." She, having plucked one hair from his head, having taken a grey hair from her own head, placed it in his hand, saying "This is your grey hair, Sire." Upon the Bodhisatta seeing that, drops of sweat like golden plates were released from the forehead of him who was frightened and trembling.

He, exhorting himself, having thought "Susīma, you, having been young, have become old; for so long a time, like a village pig submerged in a mire of dung, having plunged into the mire of sensual pleasures, you are not able to give up that mire; is it not the time for you, having abandoned sensual pleasures, having entered the Himalayas, having gone forth, for abiding by the holy life?" spoke the first verse -

114. "Black hairs there were before, grown on the head in their proper places;
Those today are white, Susīma, having seen this, practise the Dhamma, it is
the time for the holy life."

Therein, "in their proper places" means he says that previously, on your head, in each and every place suitable for hairs, black hairs of the colour of wasp wings had grown. "Practise the Dhamma" means he commands himself alone to practise the Teaching of the ten wholesome courses of action. "Of the holy life" means the meaning is: it is the time for you for abstinence from sexual intercourse.

When the virtues of abiding by the holy life had thus been praised by the Bodhisatta, the other, frightened and trembling, thinking "I said 'I shall make him attached,' but he made only a giving up," thinking "Now I shall praise the beauty of his body for the purpose of his not going forth," spoke two verses -

115. "It is mine indeed, O king, the grey hair, not yours, mine indeed is the head,
my highest limb;
'I will do what is beneficial,' thus I spoke falsely, forgive this one offence, O
foremost king.

116. "You are young and handsome, O king, risen in the first stage of life like a
young palm shoot;
Exercise kingship and look upon me, do not run after what is temporal, O lord
of men."

115-116. Therein, "mine indeed is the head" explains that the grey hair arisen on mine indeed is the head. The other is a synonym for that very thing. "I will do what is beneficial" means I spoke falsely saying "I will bring about my own growth." "One offence" means: This one offence of mine. "Risen in the first stage" means risen in the first stage of life. "Hohī" means "you were"; the meaning is "you were established in the first stage of life." Or the reading is "hosī" itself. "Like a young palm shoot" means just as a young palm shoot with smooth skin, stirred by a gentle breeze, shines exceedingly, it shows that "you are of such form." "Paṭhamuggato hotī" is also a reading; its meaning is - just as a newly risen young palm shoot is beautiful to behold, so you too are beautiful to behold. "And look upon me" means and look upon me; the meaning is "do not make me destitute and widowed." "Temporal" means the practice of the holy life is called temporal because it gives its result in the second or third

individual existence; but kingship is immediate because it produces the happiness of the types of sensual pleasure in this very individual existence; she says "you, having abandoned this immediate thing, do not run after what is temporal."

The Bodhisatta, having heard her words, said "Dear lady, you speak a talk about what is inevitable; for when my age matures, these black hairs, having been replaced, must become white ones resembling hempen fibres. For I see the disfiguration and the dissolution of the body of warrior maidens and others, who are like garlands of flowers such as blue water-lilies, who are counterparts of golden forms, who are endowed with the excellence of the charm of the highest youth, when their age matures and they have reached old age. Thus indeed, dear lady, the world of the living has failure as its end," having said this, expounding the Teaching above in the manner of a Buddha, he spoke a pair of verses -

117. "I see a young maiden, with smooth skin all over, with a beautiful body and a lovely waist;
Swaying like a dark coral creeper, she goes among men as if enticing them.

118. "I see that same woman at another time, eighty or ninety years old by birth;
Having taken a stick, trembling, walking bent like a roof beam."

117-118. Therein, "vo" is merely an indeclinable particle. "Sāmaṭṭhapassaṃ" means with smooth skin all over. Or this itself is the reading; the meaning is with smooth skin complexion on all sides. "Sutanaṃ" means with a beautiful body. "Sumajjhaṃ" means with a well-formed waist. "Swaying like a dark coral creeper" means just as a dark creeper or coral sprout, well risen up in its young stage, stirred by a gentle breeze, sways here and there, so swaying, displaying womanly grace, the maiden goes among men as if enticing them. It is a locative expression used in the sense of proximity; she goes near the men as if enticing those men by the power of defilements.

"I see that same woman at another time" means I see that same woman at another time, having reached old age, having arrived at a state where the splendour of her beauty has disappeared. For the Bodhisatta, having spoken of the gratification in form in the first verse, now showing the danger, said thus. "Eighty or ninety years old by birth" means eighty years or ninety years by birth. "Similar to a rafter in curvature" means a curvature similar to a rafter; the meaning is going about as if searching for a lost farthing, having stooped with a body broken in the shape of a rafter. Indeed, there is no such thing as the Bodhisatta having seen her in youth and then having previously seen her again at the age of ninety; but this was said with reference to having seen by knowledge.

Thus the Great Being, having shown the danger of form with this verse, now making known his own discontent in the midst of the household, spoke a pair of verses -

119. "Thus I, reflecting upon that very thing, lie alone in the midst of my bed;
Seeing 'I too will be thus,' I do not delight in the house, it is the time for the holy life.

120. "And this is like a hanging rope, the delight of one dwelling in a house;

Having cut even this, the wise go forth, without longing, having abandoned sensual happiness."

119-120. Therein, "soham" means that I. "Reflecting upon that very thing" means thinking upon that very gratification and danger of material forms. "Seeing 'I too will be thus'" means seeing "Just as she has matured, I too, having reached old age, will become one whose body is broken." "I do not delight in the house" means I do not delight in the house. "It is the time for the holy life" explains: dear lady, it is the time for the holy life for me, therefore I shall go forth.

"And this is like a hanging rope" - the particle "ca" is merely an indeclinable; the meaning is: this is like a hanging rope. Which one? The delight of one dwelling in a house, the meaning is: the amorous enjoyment in objects such as material forms and so on of one dwelling in a house. By this he shows the state of having little enjoyment of sensual pleasures. This is the intention here - Just as for a sick person unable to turn over by his own power, they would tie a hanging rope saying "You should turn over by holding on to this," and for him, turning over by holding on to it, there would be a trifling bodily and mental happiness; just so, for beings afflicted by mental defilements, unable to turn over by way of the happiness of seclusion, the objects such as material forms and so on placed in the midst of the household that give amorous enjoyment - for those beings, at the time of the fever of mental defilements, turning over regarding those objects by way of indulging in sexual intercourse, the amorous enjoyment, reckoned as bodily and mental happiness, arising for that moment, is trifling; thus sensual pleasures are of little enjoyment. "Having cut even this" means since sensual pleasures are of much suffering and much anguish, the danger herein is greater; therefore, seeing that danger, the wise, having cut even this rope, like a man submerged in a pit of excrement abandoning it, without longing, having abandoned this trifling sensual happiness of much suffering, go forth; having departed, they go forth into the delightful going forth.

Thus the Great Being, showing the gratification and danger in sensual pleasures, having expounded the Teaching in the manner of a Buddha, having had his companion summoned, having had him accept the kingdom, having abandoned the glory and wealth while relatives, friends and companions were weeping and lamenting, having entered the Himalayas, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, having given many people the deathless drink, connected the Jātaka - "At that time the queen-consort was Rāhula's mother, the companion king was Ānanda, but King Susīma was myself."

The commentary on the Susīma Birth Story is sixth.

412. The Commentary on the Koṭṭasimbali Jātaka

"I, a thousand fathoms" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the restraining of mental defilements. The story, however, will become evident in the Pāṇiya Jātaka. Here too the Teacher, having seen five hundred monks dwelling within the inner boundary of the bed-sheet area who were overcome by

sensual thoughts, having assembled the community of monks, having said "Monks, what is fitting to be suspected should indeed be suspected; mental defilements, when growing, like banyan trees and so on in a forest, destroy a tree, destroy a person; for that very reason, in the past too, a deity reborn in the Koṭa silk-cotton tree, having seen a bird that, having eaten banyan seeds, was dropping excrement among the branches of her own tree, became overcome with fear, thinking 'From this there will be the destruction of my mansion,'" brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta was reborn as a tree deity in a Koṭa silk-cotton tree. Then a certain supaṇṇa king, having created a body one hundred and fifty yojanas in height, having split the water of the great ocean in two with the winds of his wings, having seized by the tail a king of serpents one thousand fathoms in length, having caused him to disgorge the food he had taken with his mouth, set forth over the treetops heading for the Koṭa silk-cotton tree. The king of serpents, thinking "By hanging down I shall free myself," inserted his coils into a banyan tree, wrapped around the banyan, and held fast. Due to the great power of the supaṇṇa king and the great body of the king of serpents, the banyan tree was uprooted. The king of serpents did not release the tree; the supaṇṇa king, having taken the king of serpents together with the banyan tree, having reached the Koṭa silk-cotton tree, having laid the king of serpents down on the back of the trunk, having split open his belly, having eaten the serpent fat, released the remaining carcass into the ocean. Now in that banyan tree there was a certain bird; she, when the banyan tree was released, having flown up, perched among the branches of the Koṭa silk-cotton tree. The tree deity, having seen her, thinking "This bird will drop excrement on the trunk of my tree; from that a banyan shrub or a wave-leaved fig shrub will spring up and, having spread over the whole tree, will grow; then my mansion will be destroyed," frightened and trembling, shook. As she trembled, the Koṭa silk-cotton tree too trembled down to its roots. The supaṇṇa king, having seen it trembling, asking the reason, spoke two verses -

121. "I have come bringing a snake a thousand fathoms long;
Bearing both that and me with this great body, you do not tremble.
122. "Then bearing this small bird, with less flesh than me;
You tremble frightened, for what purpose, Koṭasimbālī?"

121-122. Therein, "a thousand fathoms" means having a length measuring a thousand fathoms. "Having brought a snake, come" means having taken such a great snake, come here. "Both that and me" means both that snake and me. "Bearing" means while bearing. "Trembled" means shook. "For what purpose" means he asks "for what purpose, for what reason?" or the meaning is "seeing what purpose?" "Koṭasimbālī" - he addresses the young god by the name of the tree. For that silk-cotton tree receives the name Koṭasimbālī because of the greatness of its trunk and branches; the young god inhabiting it also has that same name.

Then the young god, explaining the reason for that, spoke four verses -

123. "You, O king, are a meat-eater, this bird is a fruit-eater;
This one, having eaten banyan seeds, wave-leaved figs and glamorous figs,
And holy fig seeds, will defecate on my trunk.

124. Those trees grow up on my side, born in the shelter from the wind;
They will envelop me, they will make me a non-tree.
125. There are also other trees, rooted trees with trunks;
By this bird species, having brought seeds, they were destroyed.
126. Parasitic plants grow and outgrow even a great lord of the forest;
Therefore, O king, I tremble, seeing the future danger."

123-126. Therein, "will defecate" means will drop excrement. "Those trees" means trees such as banyans and so on born from those seeds. "Will grow up" means they will grow up, they will increase. "On my flank" means among my branches and so on. "Born in shelter" means born in a sheltered place because the wind is obstructed by my branches. "They will envelop me" means these, having thus grown, will envelop me - this is the intention here. "Will make" means and thus, having enveloped me, they will make me a non-tree indeed, they will destroy me altogether. "Rukkhā se" means trees. "Rooted, with trunks" means accomplished with roots and accomplished with trunks. "Dumā" is just a synonym for tree. "Having brought the seed" means having brought the seed. "Destroyed" means other trees too in this forest have been destroyed. "Parasitic plants grow and outgrow" shows that trees such as banyans and so on, having become parasitic, grow surpassing even another great lord of the forest. But here, "vane pati," "vanassa pati," and "vanappati" - all three are merely variant readings. "O king" means he addresses the supaṇṇa.

Having heard the words of the tree deity, the supaṇṇa spoke the concluding verse -

- 127.** One should suspect what is to be suspected, one should guard against future danger;
Fearing future danger, the wise one looks at both worlds.

Therein, "future danger" means by abstaining from killing living beings and so on, one guards against future danger both pertaining to the present life and pertaining to the future life; by not approaching evil friends and hostile persons, one guards against future danger. Thus one should guard against future danger. "Fearing future danger" means on account of future danger, seeing that danger, the wise one looks at, inspects both this world and the world beyond.

And having said thus, the supaṇṇa, by his own power, chased that bird away from that tree.

The Teacher, having brought this proclamation of the Teaching, having said "It is fitting to suspect what is fitting to be suspected," having made known the truths, connected the Jātaka; at the conclusion of the truths, five hundred monks became established in the fruition of arahantship.

At that time the supaṇṇa king was Sāriputta, but the tree deity was myself.

The commentary on the Koṭasimbali Birth Story is seventh.

413. Commentary on the Dhūmakāri Jātaka

"The king asked Vidhura" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the hospitality for visitors of the king of Kosala. It is said that on one occasion, without providing for the old warriors who had come by tradition, he gave honour and respect only to the newly arrived visitors. Then, when the borderland was agitated, when he had gone for the purpose of fighting, the old warriors did not fight, thinking "The visitors who have received honour will fight," and the visitors too did not fight, thinking "The old warriors will fight." The thieves defeated the king. The king, defeated, having known his own state of defeat through the fault of hospitality for visitors, having returned to Sāvaththī, thinking "Was I alone defeated doing thus, or have other kings too been defeated before? I shall ask the One of Ten Powers," having eaten his morning meal, having gone to Jeta's Grove, having made offerings, having paid homage to the Teacher, asked him about that matter. The Teacher, having said "Indeed, great king, not you alone; kings of old too, having provided hospitality for visitors, were defeated," being requested by him, brought up the past.

In the past, in the Kuru country, in the city of Indapatta, a Korabya king named Dhanañcaya, of the Yudhiṭṭhila clan, exercised kingship. At that time the Bodhisatta, having been reborn in his chaplain's family, having come of age, having learnt all the crafts at Takkasilā, having returned to Indapatta, by the elapse of his father, having obtained the position of chaplain, was the king's adviser on beneficial principles; they gave him the name Vidhura the Wise. At that time King Dhanañcaya, not counting the old warriors, provided only for the visitors. When the borderland was agitated, when he had gone for the purpose of fighting, the old warriors did not fight at all, thinking "The visitors will know," and the visitors did not fight, thinking "The old warriors will fight." The king, defeated, having returned to Indapatta itself, thought "I have been defeated because of having provided hospitality for visitors." He, one day, having thought "Was I alone defeated having provided hospitality for visitors, or are there other kings too who have been defeated before? I shall ask Vidhura the Wise," asked him, who had come to the royal audience and was seated, about that matter. Then, making manifest the manner of his questioning, the Teacher spoke half a verse -

128. "The king asked Vidhura, the lover of the Teaching, Yudhiṭṭhila."

Therein, "lover of the Teaching" means one who is fond of the teaching of good conduct.

"Do you know, brahmin, who alone grieves much?" -

But the meaning of the remaining half-verse is -if indeed, brahmin, you know "who in this world

alone grieves much, grieves for various reasons."

Having heard that, the Bodhisatta said "Great king, what is this so-called sorrow? Is it your sorrow? Formerly, a goatherd brahmin named Dhūmakārī, having taken a large herd of goats, having made a cattle pen in the forest, having placed the goats there, having made fire and smoke, tending the herd of goats, consuming milk and so on, dwelt there. He, having seen gold-coloured sarabha deer that had come there, having developed affection for them, not counting the goats, having given the honour due to the goats to the sarabha deer, when in the autumn season the sarabha deer had fled and gone to the Himalayas, when the goats too had perished, not seeing the sarabha

deer, having become a jaundice patient through sorrow, reached the destruction of life. This one, having provided hospitality for visitors, having grieved and become exhausted a hundredfold, a thousandfold more than you, reached destruction" - bringing this example and showing it, he spoke these verses -

129. "A brahmin with a herd of goats, with abundant fire, dwelling in the forest; Vāseṭṭha made smoke, unwearied day and night.
130. "By that smoke-odour, sarabha deer afflicted by mosquitoes; Approached for the rains residence, near the smoke-maker.
131. "Having set his mind on the sarabha deer, he did not notice the goats; Whether coming or going, those goats of his perished.
132. "The sarabha deer in the autumn season, in the forest free from mosquitoes; Entered the mountain fastnesses, and the sources of rivers.
133. "Having seen the sarabha deer gone, and the goats gone to non-existence; The brahmin was lean and discoloured, and suffering from jaundice.
134. "Thus whoever, having rejected his own, makes a newcomer dear; He alone grieves much, like the smoke-making brahmin."

129-134. Therein, "with abundant fuel" means with abundant firewood. "Made smoke" means he made fire and smoke for the purpose of removing the obstacle of flies. "Vāseṭṭha" is his clan. "Unwearied" means having been not lazy. "By that smoke-odour" means by that odour of smoke. "Sarabha" means sarabha deer. "Afflicted by mosquitoes" means annoyed and oppressed by mosquitoes. The remaining flies too are included by the very term "mosquitoes." "Rains residence" means they dwelt for the rainy season residence. "Having set his mind" means having produced affection. "Did not notice" means whether coming from the forest to the cattle pen or going from the cattle pen to the forest, he does not know "This many have come, this many have not come." "Those of his perished" means the goats of him who thus did not keep watch, being unguarded from the danger of lions and so on, perished through the danger of lions and so on; all of them were destroyed.

"And the sources of rivers" means they entered the source places of mountain rivers. "Non-existence" means disappearance. Having seen and known that the goats had reached destruction. "Lean and discoloured" means having abandoned the goats that gave milk and so on, having taken up the sarabha deer, not seeing even them, declined on both sides, overcome by sorrow, he became lean and discoloured. "Thus whoever, having rejected his own" means thus, great king, whoever, having taken out and abandoned his own former personal people, not counting them as anything, makes a newcomer dear, he, one such as you, alone grieves much, grieves much like this smoke-making brahmin shown to you by me.

Thus the Great Being spoke, convincing the king. He too, having been convinced, having gained confidence in him, gave much wealth. And from then on, providing hospitality only for his own people, having performed meritorious deeds such as giving and so on, he became one destined for heaven.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the Korabya king was Ānanda, the smoke-maker was Pasenadi of Kosala, but the wise Vidhura was myself."

The commentary on the Dhūmakārī Birth Story is eighth.

414. Commentary on the Jāgara Jātaka

"Who here is asleep among those who are awake": the Teacher, while dwelling at Jeta's Grove, spoke this referring to a certain lay follower. For he was a stream-enterer noble disciple who set out from Sāvattthī with a cart caravan on a wilderness road. The caravan leader, there at a certain place convenient for water, having unyoked five hundred carts, having prepared solid and soft food, took up residence. Those people, having lain down here and there, slept; but the lay follower, near the caravan leader, at the foot of a certain tree, determined upon the walking path. Then five hundred thieves, wishing to plunder that caravan, having seized various weapons, having surrounded the caravan, stood there. They, having seen that lay follower walking up and down, thinking "We shall plunder it at the time of his sleeping," stood here and there; but he just walked up and down throughout the three watches of the night. The thieves, towards the break of dawn, having thrown away the stones, clubs and so on they had seized, having said "Dear caravan leader, in dependence on this man who watches with diligence, having obtained your life, you have become the owner of your property; you should show him honour," departed. The people, having risen early in the morning, having seen the stones, clubs and so on thrown away by them, thinking "In dependence on this one, life has been obtained by us," showed honour to the lay follower. The lay follower too, having gone to his desired destination, having completed his business, having come again to Sāvattthī, having gone to Jeta's Grove, having venerated the Truth-finder, having paid homage, seated, when it was said "What, lay follower, you are not to be seen?" he reported that matter. The Teacher, having said "Indeed, lay follower, not only you, having stayed awake without sleeping, watching, obtained a distinction; wise ones of old too, watching, obtained a distinction of virtue," 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 returned, dwelling in the midst of a house, afterwards having gone out, having gone forth in the going forth of sages, before long having produced the meditative absorptions and direct knowledges, dwelling in the Himalayan region, being in the posture of standing and walking, without resorting to sleep, walks up and down the whole night. Then a tree-spirit born at the end of his walking path, being pleased, having stood on a branch of the tree, asking a question, spoke the first verse

135. "Who here is asleep among those who are awake, who here is awake among those who are asleep?

Who cognises this of mine, who will answer that for me?"

Therein, "who here" means who in this place. "Who cognises this of mine" means who cognises this question of mine. "Who will answer that for me" means she asks "who will answer this question asked by me, who will be able to declare it?"

The Bodhisatta, having heard her words -

136. "I am asleep among those who are awake, I am awake among those who are asleep;
I cognise this, I reply to you."

Having spoken this verse, again by that -

137. "How are you asleep among those who are awake, how are you awake among those who are asleep?
How do you cognise this, how do you answer me?"

Being asked this verse, answering that meaning -

138. "Those who do not understand the Teaching, self-control and taming;
While they are sleeping, I stay awake, O deity.

139. "Those for whom lust and hate and ignorance have faded away;
While they are awake, I am asleep, O deity.

140. "Thus I am asleep among those who are awake, thus I am awake among those who are asleep;
Thus I cognise this, thus I reply to you." He spoke these verses;

138-140. Therein, "how are you asleep among those who are awake" means how are you called asleep among beings who are awake. This same method applies everywhere. "Those who do not understand the Teaching" means those beings who do not understand the ninefold supramundane teaching. "Self-control and taming" means "this is self-control, this is taming" - thus those who do not know the morality and sense restraint that have come by way of the path. For sense restraint is called "taming" because of the taming of the faculties with mind as the sixth. "While they are sleeping" means while those beings are sleeping by way of the sleep of mental defilements, I stay awake by way of diligence.

In the verse "Those for whom lust and," for those great ones who have eliminated the mental corruptions, lust - reckoned as the one thousand five hundred cravings and greed indicated by a hundred terms - and hate - arisen from the nine grounds of resentment - and ignorance - which is not knowing regarding the eight cases beginning with suffering - these mental defilements have faded away and been abandoned; while those noble ones are awake in every way, with reference to them I am called asleep, O deity - this is the meaning. "Thus among those who are awake" means thus, O deity, I am called asleep among those who are awake for this reason. This same method applies in all terms.

When the questions were thus answered by the Great Being, the satisfied deity, offering praise to him, spoke the concluding verse -

141. Good is one asleep among those who are awake, good is one awake among

those who are asleep;
Well do you cognise this, well do you answer me.

Therein, "sādhū" means you have spoken this question well; we too would speak of it in exactly the same way. Thus she, having offered praise to the Bodhisatta, entered her own mansion.

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

The commentary on the Vigilant Birth Story is ninth.

415. Commentary on the Kummāsapiṇḍi Jātaka

"There is not, it seems" - this the Teacher spoke while dwelling at Jeta's Grove, referring to Queen Mallikā. For she was the daughter of a chief garland-maker in Sāvattihī, bearing the highest beauty, of great merit; at the age of sixteen, one day, going to a flower park together with maidens, having taken three balls of food made with flour, having placed them in a flower basket, she went. She, at the time of departing from the city, having seen the Blessed One, who had released his bodily radiance, surrounded by the community of monks, entering the city, offered three balls of food made with flour. The Teacher, having brought forward the bowl given by the Four Great Kings, accepted them. She too, having paid homage with her head at the feet of the Truth-finder, having taken up rapture with the Buddha as object, stood to one side. The Teacher, having looked at her, manifested a smile. The Venerable Ānanda asked the Blessed One: "What, venerable sir, is the cause, what is the condition for the Truth-finder's smiling?" Then the Teacher told him the reason for the smile: "Ānanda, this maiden, by the fruit of these balls of food made with flour, this very day will become the queen-consort of the King of Kosala."

The maiden too went to the flower park. On that very day the King of Kosala, fighting together with Ajātasattu, defeated in battle, having fled, having mounted a horse, coming along, having heard the sound of her singing, with his mind bound to her, directed the horse towards that park. The maiden, accomplished in merit, having seen the king, without fleeing, having come, seized the horse by the nose-rope; the king, seated just on the horse's back, having asked "Do you have a husband or are you without a husband?" having known her to be without a husband, having descended from the horse, wearied by wind and sun, having lain down in her lap, having rested for a moment, having caused her to sit on the horse's back, surrounded by his army, having entered the city, having sent her to her own family home, in the evening period, having sent a vehicle, with great honour and respect, having had her brought from the family home, having placed her upon a heap of jewels, having given the consecration, he made her queen-consort. And from then on she was dear and agreeable to the king, endowed with the five qualities of good character beginning with rising early, a devoted wife, and was dear to the Buddhas as well. The fact that she, having given three balls of food made with flour to the Teacher, had attained that success, spread throughout the entire city.

Then one day they raised up a discussion in the Teaching hall: "Friends, Queen Mallikā, having given three balls of food made with flour to the Buddhas, by the fruit of those, on that very day attained the consecration. Oh, the greatness of the virtues

of the Buddhas!" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "It is not wonderful, monks, that Mallikā, having given three balls of food made with flour to a single Omniscient Buddha, should attain the position of queen-consort of the King of Kosala. Why? Because of the greatness of the virtues of the Buddhas. But the wise ones of old, having given unsalted, without oil, without molasses food made with flour to the Individually Enlightened Ones, by the fruit of that, in the second individual existence, attained the sovereignty of kingship in the Kāsi country of three hundred yojanas" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in a certain poor family, having come of age, earning his livelihood by doing work for wages in dependence on a certain millionaire. He, one day, thinking "This will be for my morning meal," having taken four balls of food made with flour from the market place, going to work, having seen four Individually Enlightened Ones coming towards the city of Bārāṇasī for the purpose of the alms round, having thought "These are going to Bārāṇasī with reference to almsfood; I too have these four balls of food made with flour; what if I were to give these to them," having approached them, having paid homage, having said "Venerable sirs, these four balls of food made with flour are in my hands; I give these to you; please, venerable sirs, accept them; thus this merit will be for my welfare and happiness for a long time," having known their acceptance, having heaped up sand, having prepared four seats, having spread broken branches over them, having caused the Individually Enlightened Ones to sit down in succession, having brought water in a leaf-container, having poured the water of dedication, having placed four balls of food made with flour in the four bowls, having paid homage, he said: "Venerable sirs, by the outcome of these, may there not be rebirth in a poor house; may it be a condition for the penetration of omniscient knowledge." The Individually Enlightened Ones consumed them; at the conclusion of the eating, having given thanksgiving, having flown up, they went to the Nandamūlaka cave itself.

The Bodhisatta, having raised joined palms, having taken up rapture directed towards the Individually Enlightened Ones, when they had passed beyond the range of vision, having gone to his own work, having recollected the giving as long as life lasted, having died, by the fruit of that, was reborn in the womb of the queen-consort of the King of Bārāṇasī; they gave him the name Prince Brahmadatta. He, from the time of walking on his own feet, like a facial reflection in a clear mirror, having made manifest all the deeds of his former birth by the knowledge of remembering past births, saw them, thinking "I, in this very city, having been a hired servant, going to work, having given four balls of food made with flour to the Individually Enlightened Ones, by the fruit of that gift, was reborn here." He, having come of age, having gone to Takkasilā, having learnt all the crafts, having returned, having shown his learnt craft to his father, was installed in the viceroyalty by his pleased father; afterwards, by the elapse of his father, he was established in the kingdom. Then they brought for him the daughter of the King of Kosala, bearing the highest beauty, and made her queen-consort; and on the day of the umbrella-raising ceremony they adorned the entire city like the city of the gods.

He, having circumambulated the city, having ascended the decorated mansion, having ascended the divan with the raised white parasol in the middle of the great terrace, seated, with the ministers standing surrounding him on one side, on one side the brahmins, householders and others resplendent with the grace of various glories and wealth, on one side the city people with various kinds of presents in hand, on one side the company of dancing women numbering sixteen thousand like a group of decorated celestial nymphs - looking at this exceedingly delightful glory and wealth, having recollected his former deed, "This golden lump, this golden garland, this white parasol, and these many thousands of elephant vehicles, horse vehicles and chariot vehicles, the inner chambers filled with gems, pearls and so on, the great earth filled with various kinds of grain, and women comparable to celestial nymphs - all this glory and wealth is my own, not another's; it belongs to the gift of four lumps of flour food given to the four Individually Enlightened Ones; in dependence on them this was obtained by me" - having recollected the virtues of the Individually Enlightened Ones, he made his own deed manifest. As he recollected that, his entire body became filled with joy. He, with his heart moistened by joy, singing an inspired song in the midst of the public, spoke two verses -

142. "There is surely no service among those of supreme vision, among the Buddhas, that is insignificant;
With dry and unsalted, see the fruit of a lump of flour food.
143. "These many elephants, cattle and horses, wealth and grain, and the whole earth;
These women like nymphs, see the fruit of a lump of flour food."

142-143. Therein, "among those of supreme vision" means because of having seen the superior, not inferior, knowledge of individual enlightenment, the Individually Enlightened Ones are called "those of supreme vision." "Service" means the act of proper conduct consisting of paying respect, rising up in respect, salutation with joined palms, and so on; and also the act of relinquishing, having seen those who have arrived, having gladdened the mind regarding one's own property, whether little or much, whether coarse or superior, as a gift, having observed their virtue, having purified the three volitions, and having believed in the fruit. "Among the Buddhas" means among the Individually Enlightened Ones. "Insignificant" means there is surely nothing called weak or small. "Dry" means without oil. "Unsalted" means devoid of molasses. Because it is without molasses, it is called "unsalted." "A lump of flour food" means he said this with reference to the food made with flour taken by combining four balls of food made with flour together. Having observed the virtue of virtuous ascetics and brahmins, having gladdened the mind, expecting the arising of fruition, having purified the three volitions, there is nothing called a small offering given; it gives only great success in whatever place one is reborn - this is what is meant. And here there is this verse -

"There is not, when the mind is devoted, an offering called small;
Or towards the Truth-finder, the Enlightened by himself, or towards his disciples.

"Whether standing or quenched, when the mind is righteous, the fruit is the

same;

Because of mental aspiration indeed, beings go to a good destination."

And for the illustration of this meaning -

"I gave milk-rice to a monk walking for almsfood;

"See my mansion, I am a nymph of sensual appearance.

"Among a thousand nymphs I am the noble one, see the result of merits;

"By that is such beauty mine, by that it succeeds for me here.

"And there arise for me pleasures, whatever are dear to the mind;

By that I am of such radiant power, and my beauty illuminates all directions."

Such stories of heavenly mansions and so on should be cited.

"Wealth and grain" means wealth such as pearls and so on, and the seven kinds of grain. "And the whole earth" means "and this entire great earth" - he speaks imagining the entire earth as having come into his possession. "See the fruit of a lump of flour food" - showing the fruit of his own giving by himself, he said thus. It is said that only Bodhisattas and omniscient Buddhas know the fruit of giving. For that very reason, the Teacher, speaking a discourse in the Itivuttaka -

"If, monks, beings knew the result of giving and sharing as I know it, they would not eat without having given, nor would the stain of stinginess remain obsessing their minds. Even if it were their last morsel, their last mouthful, they would not eat without having shared, if there were recipients for them. But because, monks, beings do not thus know the result of giving and sharing as I know it, therefore they eat without having given, and the stain of stinginess remains obsessing their minds."

The Bodhisatta too, with joy and gladness arisen on the day of his umbrella-raising ceremony, sang an inspired song with these two verses. Thenceforth the Bodhisatta's dancing women and the remaining dancers, musicians, and so on, and the inner palace people, and those dwelling within the city, and those dwelling outside the city, and in the drinking halls, and in the circles of ministers, sang that very same song, saying "Our king's beloved song." When such a long stretch of time had passed, the queen-consort wished to know the meaning of that song, but she did not dare to ask the Great Being. Then, having been pleased with a certain virtue of hers, one day the king said "Dear lady, I shall grant you a boon; take a boon." "Very well, Sire, I shall take it." "What shall I give you among elephants, horses, and so on?" "Sire, in dependence on you there is nothing lacking for me; I have no need of those; but if you wish to give, explain the meaning of your song and give that." "Dear lady, what need have you of this boon? Take something else." "Sire, I have no need of anything else; I shall take this very thing." "Very well, dear lady, I shall explain; but I shall not explain to you alone in private. Having had a drum circulated throughout the twelve-*yojana* *Bārāṇasī*, having had a jewelled pavilion built at the royal gate, having had a jewelled divan prepared, surrounded by ministers, brahmins, and so on, and by citizens, and by sixteen thousand women, having sat down on the jewelled divan in their midst, I shall explain." She accepted, saying "Very well, Sire."

The king, having had it done so, surrounded by a great multitude of people, sat down on the jewelled divan, like Sakka, the king of gods, surrounded by a host of immortals. The queen too, adorned with all ornaments, having spread out a golden plaited chair, having glanced with the corner of her eye, having sat down at such a place to one side, having said "Sire, please explain to me the meaning of the auspicious song that you sang with delight, making it manifest as if raising up a full moon in the sky," spoke the third verse -

144. "Constantly, O royal elephant, you speak verses, O lord of Kosala;
I ask you, increaser of the realm, very joyful in mind you speak."

Therein, "lord of Kosala" means he is not the lord of the Kosala country, but he dwells having made wholesome mental states predominant; therefore, addressing him thus, she said this; "lord of the wholesome" means one whose disposition is wholesome - this is the meaning. "Very joyful in mind you speak" means having become exceedingly joyful in mind you speak; therefore tell me the meaning of these verses.

Then, making manifest the meaning of the verses to her, the Great Being spoke four verses -

145. "In this very city, I was in a certain family;
I was a worker for others, a hired servant restrained in morality.

146. "Going out for work, I saw four ascetics;
Accomplished in good conduct and morality, calmed, without mental corruptions.

147. "Having gladdened my mind in them, having seated them on a leaf rug;
I gave food made with flour to the Buddhas, devoted, with my own hands.

148. "Of that wholesome action, this is such a fruit for me;
I experience this kingdom, prosperous, the best of lands."

145-148. Therein, "in a certain family" means in just one family unknown by name or by clan. "I was" means I was born. "I was a worker for others" means born in that family, I, due to poverty, doing work for others and earning a livelihood, was a worker for others. "A hired servant" means one maintained by another's wages. "Restrained in morality" means established in the restraint of the five precepts; it explains that even though living by wages, having abandoned immorality, he was accomplished in morality. "Going out for work, I" means I went out on that day for the purpose of doing the task that had to be done. "I saw four ascetics" means dear lady, I, having gone out from the city, having ascended the highway, going to my own place of work, saw four gone-forth ones in whom evil had been calmed, entering the city of Bārāṇasī for almsfood. "Accomplished in good conduct and morality" means earning a livelihood by the twenty-one kinds of wrong means of livelihood is called misconduct; endowed with good conduct as the opposite of that, and with morality attained through path and fruition. "Become cool" means having attained the state of coolness through the appeasement of the fever of lust and so on, and through the quenching of the eleven fires. "Without mental corruptions" means devoid of the mental corruption of sensuality and so on. "Having seated" means having caused them to sit

down on a mattress of leaves spread on top of the sand seats. For here "covering" is called "spread." "I gave" means having given them water, I carefully gave food made with flour with my own hands. "Of the wholesome" means of the wholesome in the sense of health and blamelessness. "Fruit" means the result flowing from that. "Prosperous" means blossoming with every kind of success.

And thus, having heard the Great Being expanding and speaking about the fruit of his own action, the queen, with a gladdened mind, offering praise to the Bodhisatta, saying "If, great king, you thus know the fruit of giving from direct experience, from now on, having obtained even one morsel of food, you should consume it only after having given to righteous ascetics and brahmins" -

149. "Giving, enjoy, and do not be negligent, turn the wheel, O lord of Kosala;
Do not, O king, be unrighteous, protect the Teaching, O lord of Kosala." He spoke this verse.

Therein, "giving, enjoy" means having given to others, enjoy oneself. "And do not be negligent" means do not be negligent regarding meritorious deeds such as giving and so on. "Turn the wheel, O lord of Kosala" means O one whose disposition is wholesome, great king, set in motion the fourfold wheel of the Teaching beginning with residence in a suitable place and so on. For an ordinary chariot goes with two wheels, but this body goes to the heavenly world with these four wheels; therefore they have come to the designation "wheel of the Teaching"; you set that wheel in motion. "Unrighteous" means just as others, going to bias through desire, oppressing the world as if in a sugar-cane mill, collecting only wealth, are unrighteous, so do not you be unrighteous. "Protect the Teaching" means -

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

But protect and guard this very tenfold duty of a king; do not abandon it.

The Great Being, accepting her words -

150. "I shall practise that very path again and again, O beautiful one;
The noble conduct, O fair Kosalan princess, the Worthy Ones are agreeable for me to see." He spoke a verse.

Therein, "the path" means the road. "The noble conduct" means practised by the noble ones such as the Buddhas and so on. "Fair Kosalan princess" means O beautiful one, daughter of the king of Kosala - this is the meaning. "Worthy One" means the Individually Enlightened Ones who have thus obtained their name because of being far from mental defilements, because of having destroyed the spokes and the enemies, and because of being worthy of requisites. This is what is meant - Dear lady, daughter of the king of Kosala, I, without making satisfaction thinking "A gift has been given by me," shall practise again and again that very noble conduct, the path of giving. For since for me the Worthy Ones are the foremost worthy of offerings, they are agreeable to see; out of the wish to give robes and other requisites, I wish to see those very ones.

And having said thus, the king, having surveyed the queen's success, asking "Dear lady, I have already spoken expanding my own wholesome action in a former existence, but among these women there is not even one equal to you in beauty or in grace and charm; what action did you do to obtain this success?" spoke a verse again -

151. "Like a goddess, like a nymph, you shine in the midst of the group of women; What good action did you do, by what are you so beautiful, O fair Kosalan princess?"

Its meaning is - Dear lady, fair Kosalan princess, well-born daughter of the king of Kosala, you, through the perfection of beauty, like a nymph, like a certain goddess of Sakka, the king of gods, in the city of the devas, shine in the midst of this group of women; what good deed, what wholesome action, did you do in the past; by what reason were you born so beautiful?

Then she, relating the wholesome action in a former existence, spoke the remaining pair of verses -

152. "O warrior, I was a female slave of the Ambaṭṭha family, a servant of others; Restrained and living righteously, virtuous and of blameless appearance.

153. "I then gave lifted-out food to a monk walking for alms; Delighted, glad, myself, this is such a fruit of that action for me."

She too, it is said, was one who remembered past births; therefore, having discerned by her own knowledge of remembering past births, she related it.

152-153. Therein, "of the Ambaṭṭha family" means of a householder's family. "I was a female slave" means a female slave, I; "dāsāha" is also a reading. "A servant of others" means a maid servant who is to be sent by others for the purpose of doing this and that task. "Restrained" means female slaves are indeed immoral, but I was restrained through the three doors, accomplished in morality. "Living righteously" means one whose livelihood was conducted by the Teaching, righteously, without deceiving others and so on. "Virtuous" means accomplished in good conduct, endowed with virtues. "Of blameless appearance" means of handsome appearance, of amiable nature.

"With set-aside food" means food of a received portion, having set aside by way of one's own allotted share. "To a monk" means to an Individually Enlightened One whose mental defilements were destroyed. "Delighted, glad" means satisfied, joyful, having faith in the fruit of action. "Of that action" means of that action of giving a single almsfood. This is what is meant - I, great king, formerly in Sāvattthī, having been a female slave of a certain householder's family, having taken my received portion of food, going out, having seen a certain Individually Enlightened One walking for almsfood, having withered my own craving, accomplished in virtues such as restraint and so on, having faith in the fruit of action, I gave that food to him; I, having remained as long as life lasted, having passed away, having been reborn there in Sāvattthī in the womb of the queen-consort of the king of Kosala, now attending upon your feet, I experience such success; such is the fruit of that action of mine. Therein, for the purpose of showing the state of being rich in result of a gift

given to those accomplished in virtues -

"For those indeed devoted to the foremost" and also:

"This is the treasure for gods and humans, the giver of all desires" and also -

The verses beginning with these should be expanded.

Thus both of them, having spoken in detail about their own former actions, from that time onwards, having had six alms-halls built at the four city gates, in the middle of the city, and at the door of the dwelling, having made the entire Indian subcontinent ploughless, having set going a great offering, having guarded morality, having performed the Observance practice, at the end of life they were destined for heaven.

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

The commentary on the Flour-cake Birth Story is tenth.

416. Commentary on the Parantapa Jātaka

"Evil will come to me" - this the Teacher spoke while dwelling at the Bamboo Grove, referring to Devadatta's endeavouring for murder. For at that time they raised up a discussion in the Teaching hall: "Friends, Devadatta endeavours only for the purpose of killing the Truth-finder; he employed archers, hurled a stone, had Nālāgiri released; he devises means only for the purpose of destroying the Truth-finder." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too this one endeavoured for my murder, but being unable to cause even so much as a fright, he experienced suffering by himself indeed," brought up the past.

In the past, when Brahmadaṭṭa was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the womb of his queen-consort, having come of age, learnt all the crafts at Takkaṣilā and mastered the charm for knowing the cries of all creatures. He, having given a reply to the teacher, returned to Bārāṇasī; his father appointed him to the viceroyalty. Although he appointed him to the viceroyalty, having become one wishing to have him killed, he did not even wish to see him. Then a female jackal, having taken two young ones, at night, when the people had retired to seclusion, entered the city through a drain. And not far from the Bodhisatta's bedchamber in the mansion there was a hall; therein a certain traveller, having taken off his sandals, having placed them on the ground at the foot of the bed, lay down on a plank, but had not yet fallen asleep. Then the female jackal's young ones, being hungry, cried aloud. Then their mother said in her own language: "Dear ones, do not make a sound; in this hall one man, having taken off his sandals, having placed them on the ground, lying on a plank, has not yet fallen asleep; at the time of his sleeping, having brought those sandals, I shall make you eat them." The Bodhisatta, by the power of the charm, having understood her speech, having come out from the bedchamber, having opened the window, said "Who is here?" "I, Sire, am a traveller." "Where are your sandals?" "On the ground, Sire." "Pick them up, hang them up, and place them there." Having heard that, the female jackal was angry with the Bodhisatta.

On another day she entered the city in the same way. Then a certain intoxicated

man, thinking "I shall drink water," while descending into the pond, having fallen, submerged and without breath, died. But he had two cloaks worn as garments, a thousand coins inside the lower garment, and a signet ring on his finger. Then too she said to the little ones who were crying out "We are hungry, mother" - "Dear ones, do not make a sound; in this pond a man is dead, he has this and that; but he, having died, is lying right on the steps; I shall have you eat this man." The Bodhisatta, having heard that, having opened the window, having said "Who is in the hall?" when one having risen said "I, Sire," said "Go, having taken the cloaks and the thousand coins and the signet ring of the dead man in this pond, cause his body to sink in the water in such a way that it does not rise up." He did so. She, having become angry again, said "On the previous day he did not give my little ones the sandals to eat, today he does not let them eat the dead man; let it be, from now on the third day a certain rival king, having come, will surround the city. Then his father will send him for the purpose of battle; there they will cut off your head; then, having drunk your throat-blood, I shall release my enmity. You bind enmity with me; I shall know!" Having cried aloud thus, having threatened the Bodhisatta, having taken her little ones, she departed.

On the third day a certain rival king, having come, surrounded the city. The king said to the Bodhisatta "Go, dear son, fight together with him." "By me, Sire, a certain thing has been seen; I do not dare to go; I fear danger to life." "What does it matter to me whether you die or do not die? Just go, you." He, saying "Very well, Sire," the Great Being, having taken his following, not going out by the gate where the rival king stood, having opened another gate, went out. When he was going, the whole city became as if hollow. All went out together with him. He, having set up camp at a convenient place, remained there. The king thought "The viceroy, having made the city hollow, having taken the army, has fled; the rival king too, having surrounded the city, stands there; now there is no life for me." He, thinking "I shall protect my life," having taken the queen and the chaplain and a certain servant at his feet named Parantapa, in the night-time, having fled in the guise of an unknown person, entered the forest. The Bodhisatta, having known the state of his having fled, having entered the city, having fought, having put the rival to flight, took the kingdom. His father too, having had a hermitage built on a certain riverbank, sustaining himself on various kinds of fruit, dwelt there. The king and the chaplain go for the purpose of gathering various kinds of fruit. The slave Parantapa remains in the hermitage itself together with the queen. There too, dependent on the king, an embryo was established in the queen's womb. She, by the power of frequent association, committed adultery with Parantapa. She one day said to Parantapa "If it is known by the king, there is life neither for you nor for me; therefore kill him." "How shall I kill him?" This one, having had you carry the sword and the bathing cloth, goes to bathe; there, having known his negligence at the bathing place, having cut off his head with the sword, having made the body into fragments, bury it in the ground. He accepted, saying "Very well."

Then one day the chaplain himself, having gone for the purpose of gathering various kinds of fruit, not far away, near the king's bathing ford, having climbed a certain tree, was gathering various kinds of fruit. The king, thinking "I shall bathe," having had Parantapa carry the sword and the bathing cloth, went to the riverbank. There, when he had fallen into negligence at the time of bathing, Parantapa, thinking "I shall kill him," having seized him by the neck, raised the sword. He cried aloud in fear of

death. The chaplain, having heard that sound, looking, having seen Parantapa killing the king, frightened and trembling, having let go of the branch, having descended from the tree, having entered a certain thicket, hid himself. Parantapa, having heard the sound of the branch being released, having killed the king, having dug in the ground, searching "In this place there was the sound of a branch being released; who indeed is here?" not seeing anyone, having bathed, went away. When he had gone, the chaplain, having come out from the place where he was sitting, having known that the king's body had been cut into fragments and buried in a pit, having bathed, out of fear of being killed himself, having assumed the guise of a blind man, went to the hermitage. Having seen him, Parantapa said "What has happened to you, brahmin?" He, as if not knowing, said "Sire, having had my eyes destroyed, I have come; I stood beside a certain ant-hill in a forest abounding in venomous snakes; there by a certain venomous snake a destructive wind must have been released upon me." Parantapa, having thought "He does not recognise me; he says 'Sire'; I shall console him," having comforted him saying "Brahmin, do not worry, I shall look after you," having given various kinds of fruit, satisfied him. From that time onwards the slave Parantapa brought various kinds of fruit, and the queen too gave birth to a son. She, while the sons were growing up, one day, towards the break of dawn, comfortably seated, softly said this to the slave Parantapa "Were you seen by anyone while killing the king?" "No one saw me, but I heard the sound of a branch being released; whether that branch was released by a human being or by an animal, I do not know; but whenever fear comes to me, it will come from the place where the branch was released" - thus conversing with her, he spoke the first verse -

154. "Evil will come to me, fear will come to me;
For then the branch was shaken, by a human being or by a deer."

Therein, "evil" means inferior, undesirable, unpleasant. "Fear" means even the fear of mental fright will come to me, it is not possible for it not to come. Why? "For then the branch was shaken, by a human being or by a deer" - it is not evident, therefore from that, fear will come to me.

They thought "The chaplain is sleeping." But he, not sleeping at all, heard their talk. Then one day, when the chaplain's servants of Parantapa had gone for the purpose of gathering fruits, having remembered his own brahmin wife, lamenting, he spoke the second verse -

155. "Surely my sensual pleasure for the timid one, dwelling not far away;
Will make me lean and pale, like a branch, O scorcher of foes."

Therein, "for the timid one" means a woman by nature fears even from a trifle, therefore she is called "timid." "Not far away" means not too far; it shows that the sensual pleasure that has arisen in me for the timid one, my brahmin woman, dwelling at a distance of a few yojanas from here, will surely make me lean and pale. By this, "like a branch," however, he shows a simile: just as a branch makes the scorcher of foes lean and pale - thus is the meaning.

Thus the brahmin speaks only the verse, but does not explain the meaning; therefore the function of this verse was not obvious to the queen. Then she said to him "What are you saying, brahmin?" He too, having said "I shall consider it," on another day

spoke the third verse -

- 156.** "My beloved wife, living blameless in the village, will grieve for me;
Will make me lean and pale, like a branch, O scorcher of foes."

Therein, "will grieve for me" means she will make me wither through the arousing of sorrow. "Beloved wife" means the desirable wife. "Living in the village" means the intention is living in Bārāṇasī. "Blameless" means not censured, bearing the highest beauty.

On yet another day he spoke the fourth verse -

- 157.** "By you, O dark-eyed one, smiles and words spoken;
Will make me lean and pale, like a branch, O scorcher of foes."

Therein, "by you, O dark-eyed one" means by you, O black-eyed one. This is what is meant - Dear lady, O one whose dark eyes were prepared by drawing out with a collyrium stick from the corner of the eye, the gentle smiles and sweet words set forth by you will make me lean and pale, like that released branch crying aloud made the scorcher of foes. By changing the letter "pa" to the letter "va," "vaṅgī" is also just a textual reading.

Afterwards the prince came of age, being a youth of sixteen years of age. Then the brahmin, having made him take the tip of a staff, having gone to the bathing place, opened his eyes and looked at him. The prince said "Are you not blind, brahmin?" He, having said "I am not blind; by this means of mine I protect my life," said "Do you know your father?" When it was said "This is my father," he, having taken out the bones, showed them, saying "This is not your father; your father is the king of Bārāṇasī; this one is your slave. He, having transgressed against your mother, having killed your father in this place, buried him." Powerful wrath arose in the prince. Then he asked him "What shall I do now?" Having told the entire incident, saying "What was done by him to your father at this very ford, do that," he trained the prince for a few days in grasping the hilt. Then one day the prince, having taken a sword and a bathing cloth, said "Let us go to bathe, father." Parantapa, saying "Good!", went together with him. Then, at the time when he had descended to bathe, having seized the sword with the right hand and his topknot with the left hand, he said "You, it seems, at this very ford, having seized my father by the topknot, killed him while he was crying out; I too shall do the same to you." He, frightened by the fear of death, lamenting, spoke two verses -

158. "Surely that sound came, surely it informed you;
Surely that was declared by him, who shook that branch.
159. "This indeed, having come together, was thought by me, a fool;
For then the branch was shaken, by a human being or by a deer."

158-159. Therein, "came" means that sound of the branch surely came to you, arrived. "Surely it informed you" means that sound informed you, I think. "Surely that was declared to you by him" means whatever being at that time shook that branch, by him "thus your father was killed" - surely that reason was declared to you. "Having come together" means having met together; the meaning is "met together." That

which was thought and reflected upon by me, a fool, "then the branch was shaken by a human being or by a deer, from that fear will arise for me" - this is what is meant by "has met together with you."

Then the prince spoke the concluding verse -

160. "Just so you knew, you deceived my father;
Having killed and covering with branches, fear will come to me."

Therein, "just so you knew" means just so you understood. "You deceived my father" means you, having gained the trust of my father saying "Let us go to bathe," having killed him while bathing, having cut him into fragments, having buried him, deceived him thinking "If anyone finds out, such fear will come to me too"; but this fear of death has now come to you.

Thus, having said that to him, having brought him to the destruction of life right there, having buried him, having covered him with branches, having washed the sword, having bathed, having gone to the hermitage, having told the chaplain of his having been killed, having scolded the mother, the three persons, saying "What shall we do here?" went to Bārāṇasī itself. The Bodhisatta, having given the viceroyalty to the younger brother, having performed meritorious deeds such as giving and so on, fulfilled the state of heaven.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka - "At that time the father-king was Devadatta, the chaplain was Ānanda, but the son-king was myself."

The commentary on the Parantapa Birth Story is eleventh.

The Gandhāra Chapter is second.

The Jātaka summary -

Kukku, Manoja, Sutana, Gijjha, Dabbhapuppha, Paṇṇaka;
Sattubhasta, Aṭṭhisena, Kapi, Bakabrahmā - ten.

Gandhāra, Great Monkey, and Potter, Firm Teaching;
Somadatta, Susīma, and Koṭasimbali, Dhūmakārī;
Jāgara, Kummāsapiṇḍa, Parantapa - eleven.

The commentary on the Book of Sevens 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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