

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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PaliVerse

5. The Collection of Minor Texts

14. Commentary on the Book of Birth Stories-1

8. The Book of the Eights

417. Commentary on the Kaccānī Jātaka

"Dressed in white, pure, with wet hair" - the Teacher, while dwelling at Jeta's Grove, spoke this referring to a certain lay follower who supported his mother. He, it is said, was a young man of good family in Sāvattthī, accomplished in good conduct, and when his father had died, having become as a god to his mother, he looked after his mother with the service of washing her face, giving her a tooth-stick, bathing her, washing her feet, and other such acts of service, as well as with rice gruel, meals, and so on. Then his mother said to him: "Dear son, you have other household duties too; take a girl of good family of the same caste; she will look after me, and you too will do your own work." "Mother, I, without expecting my own welfare and happiness in return, attend upon you; who else will attend upon you thus?" "The work of increasing the family, dear son, is fitting to be done." "I have no need for the household life; having attended upon you, at the time of your passing I shall go forth." Then his mother, even though entreating again and again, not obtaining his consent, without grasping his desire, brought a girl of good family of the same caste. He, without rejecting his mother, lived together with her. She too, having thought "My husband attends upon his mother with great endeavour; I too shall attend upon her; thus I shall become dear to him," attended upon her carefully. He, thinking "This one attends upon my mother carefully," from then on gave whatever sweet solid foods and so on he obtained to her alone. She afterwards thought: "This one gives whatever sweet solid foods and so on he obtains to me alone; surely he will wish to remove his mother; I shall devise a means of removing her" - thus having unwisely surfaced, one day she said - "Husband, when you go outside, your mother reviles me." He remained silent.

She thought - "Having made this old woman look down upon, I shall make her repulsive to her son." From then on, when giving rice gruel, she gives it too hot or too cold or too salty or unsalted. When it was said "Mother, it is too hot" or "too salty," having filled it up, she puts in cool water. Again, when it was said "It is too cold, unsalted indeed," she says "Just now, having said 'too hot, too salty,' you again say 'too cold, unsalted'; who will be able to please you?" and makes a great noise. She also makes the bathing water too hot and pours it on her back. And when it was said "Mother, my back is burning," she again fills it up and puts in cool water. When it was said "Too cold, dear daughter," she said to the neighbours: "Just now, having said 'too hot,' she again says 'too cold'; who will be able to endure this one's contempt?" And when it was said "Mother, there are many bed-bugs on my small bed," she takes out the small bed, beats her own small bed on top of it, and saying "It has been beaten for me," brings it back and lays it down. The great female lay follower, being bitten by double the bed-bugs, having spent the whole night just sitting, says "Mother, the

whole night I have been eaten by bed-bugs." The other, having replied "Yesterday your small bed was beaten; who is able to accomplish this one's task?" thinking "Now I shall make her son look down upon her," having scattered spittle, mucus, and so on here and there, when it was said "Who is making this entire house unclean?" she said: "Your mother does such things; when told 'Do not do it,' she makes a quarrel; I am not able to live in one house with such a wretch; either let her dwell in the house, or me."

He, having heard her words, said "Dear lady, you are young and able to live having gone anywhere; but my mother is weak from old age, I am her only shelter; you, having departed, go to your own family home." She, having heard his words, frightened, thought "It is not possible to divide this one from his mother; in all probability his mother is dear to him. But if I go to the family home, living the life of a widow, I shall be afflicted. I shall please my mother-in-law by the former method itself and look after her." She, from that time onwards, looked after her just as before. Then one day that lay follower, for the purpose of hearing the Teaching, having gone to Jeta's Grove, having paid homage to the Teacher, sat down to one side. When it was said "What, lay follower, you are not negligent in meritorious deeds, you fulfil the duty of attending upon your mother?" he, having related everything to the Teacher, saying "Yes, venerable sir, but my mother, against my own wish, brought a girl of good family; she did such and such misconduct," said "Thus, Blessed One, that woman was indeed not able to divide me from my mother; now she attends upon her carefully." The Teacher, having heard his talk, having said "Now for the present, you, lay follower, did not do her bidding; but formerly, by her words, having driven out your mother, in dependence on me, having brought her back home again, you looked after her," being requested by him, brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, a certain family's son, when his father had died, having become devoted to his mother as to a god, looked after his mother in the manner already stated - all this should be expanded by the method spoken below. When it was said "I am unable to live together with such a wretch; either have her dwell in the house, or me," having taken up her talk, thinking "The fault is my mother's alone," he said to his mother "Mother, you constantly make disputes in this house; having departed from here, dwell in another place as you please." She, saying "Very well," weeping, having departed, in dependence on a certain prosperous family, having done work for wages, earned her livelihood with difficulty. At the time when the mother-in-law departed from the house, an embryo was established in the daughter-in-law. She went about telling her husband and neighbours "While that wretch was living in the house, I did not even conceive an embryo; now I have conceived."

Afterwards, having given birth to a son, she said to her husband "While your mother was living in the house, I did not obtain a son; now I have obtained one. By this reason too, know her state of being a wretch." The other, having heard "At the time of my expulsion, it is said, she obtained a son," thought "Surely in this world the Teaching must be dead. For if the Teaching were not dead, those who, having beaten their mother and driven her out, would not obtain a son, would not live happily. I shall give food offered for the dead of the Teaching." She, one day, having taken sesame flour and rice-grain and a cooking pot and a ladle, having gone to the charnel ground,

having made an oven with three human heads, having lit a fire, having descended into the water, having bathed up to the head, having put on a cloth, having washed her face, having gone to the oven place, having loosened her hair, began to wash the rice-grain. At that time the Bodhisatta was Sakka, the king of gods. Bodhisattas are indeed heedful. He, at that moment, surveying the world, having seen her stricken with suffering, wishing to give food offered for the dead of the Teaching with the perception "The Teaching is dead," thinking "Today I shall show my power," as if having set out upon the highway in the guise of a brahmin, having seen her, having turned aside from the road, having stood near her, raising a conversation saying "Mother, there is no one who cooks food in a cemetery; what will you do with this sesame rice cooked here?" spoke the first verse -

1. "Dressed in white, pure, with wet hair, Kaccānī, why having placed a pot in the middle;
Flour, sesame seeds, you wash rice grains, rice with sesame will be - for what reason?"

Therein, "Kaccānī" means he addresses her by her clan name. "Having placed a pot in the middle" means having placed a cooking bowl upon a human-head-shaped oven. "Will be" means this rice with sesame will be for what reason, will you eat it yourself, or is there another reason?

Then she, explaining to him, spoke the second verse -

2. "This, brahmin, is not for the purpose of food, the rice with sesame will be well cooked;
The Teaching has died, for that today I will make an offering in the midst of the cemetery."

Therein, "the Teaching" means the principle of respect for elders and the threefold good conduct. "For that today" means I will make this food offered for the dead for that Teaching - this is the meaning.

Then Sakka spoke the third verse -

3. "Having investigated, Kaccānī, do your duty, the Teaching has died, who now has told you thus;
The thousand-eyed one of incomparable power, the excellent Teaching never dies."

Therein, "having investigated" means having examined and known. "Who now has told you thus" means who now has told you in this way. "The thousand-eyed one" - making himself the excellent Teaching, the highest Teaching, showing this, he said thus.

Having heard that word, the other spoke two verses -

4. "This is a firm measure for me here, Brahmā, the Teaching is dead, there is no uncertainty for me here;
Those who are now evil, those same ones are now happy."
5. "My daughter-in-law indeed was barren, she having beaten me gave birth to a

son;

She is now the lord of the whole family, but I am cast away, alone."

Therein, "a firm measure" - she says: firm, stable, without doubt, brahmin, here is my measure. "Those who" - showing the reason for its being dead, she said thus. "Having beaten" means having struck and driven out. "Cast away" means abandoned, having become helpless, I dwell alone.

Then Sakka spoke the sixth verse -

- 6.** "I am alive indeed, I am not dead, I have come here for your very purpose;
She who having killed you gave birth to a son, together with the son I will
reduce to ashes."

Therein, "vo" is merely an indeclinable particle.

The other, having heard that, thinking "Fie! What have I said? I shall make my grandson the cause of non-death," spoke the seventh verse -

- 7.** "And if this pleases you, king of gods, you have come here for my very benefit;
I and my son and daughter-in-law and grandson, being joyful, may we dwell at
home."

Then Sakka spoke to her the eighth verse -

- 8.** "And if this pleases you, Kāṭiyānī, though being struck, you do not give up the
teaching;
You and your son and daughter-in-law and grandson, being joyful, may you
dwell at home."

Therein, "though being struck" means if you, even being beaten and even being dragged out, do not give up the principle of friendliness towards your children, this being so, let it be as you wish, I am confident in this virtue of yours.

And having said thus, Sakka, decorated and prepared, by his own power, standing in the sky, having said "Kaccānī, do not fear; your son and daughter-in-law, by my power, having come and having asked your forgiveness on the road, will take you and go; be diligent," went to his own abode. They too, by Sakka's power, having recollected her virtues, having asked people in the village "Where is our mother?" having heard "She has gone towards the cemetery," having set out upon the cemetery road calling "Mother, mother!" having seen her, having fallen at her feet, saying "Mother, forgive our fault," they asked her forgiveness. She too took the grandson. Thus they, being joyful, having gone home, thenceforth lived together in harmonious living.

- 9.** "That Kāṭiyānī together with her daughter-in-law, being joyful, dwelt at home;
Both son and grandson attended on them, supported by the lord of the gods."

This is the verse discovered by the Fully Enlightened One.

Therein, "that Kāṭiyānī" means, monks, she of the Kaccāna clan. "Supported by the lord of the gods" means having been assisted by the lord of gods, by Sakka, through his power they lived together in harmonious living.

The Teacher, having brought this proclamation of the Teaching, having made known the truths, connected the Jātaka; at the conclusion of the truths, that lay follower became established in the fruition of stream-entry. At that time the one who supported his mother was the one who supports his mother now, and his wife then was his wife indeed, but Sakka was myself.

The commentary on the Kaccānī Birth Story is first.

418. The Commentary on the Eight Sounds Birth Story

"This was formerly called a low-lying place" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the frightful indistinguishable sound heard by the king of Kosala at the time of midnight. The story is just the same as that told below in the Iron Pot Birth Story. But here the Teacher, when it was said "What will happen to me, venerable sir, because of having heard these sounds?" having said "Do not fear, great king, there will be no obstacle for you on account of having heard these; for, great king, you were not the only one who heard such a frightful indistinguishable sound; in the past too kings, having heard such a sound, having taken up the talk of brahmins, wishing to perform the sacrifice of the complete fourfold, having heard the word of the wise, having released the beings seized for the purpose of removing the sacrifice, had the drum of non-killing circulated in the city," 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 with wealth of eighty ten millions, having come of age, having learnt a craft at Takkaṣilā, by the elapse of his mother and father, having done the work of looking at the treasures, having given up all the wealth through giving, having abandoned sensual pleasures, having entered the Himalayas, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, at a later time, wandering on the path of humans for the purpose of partaking of salt and sour things, having reached Bārāṇasī, dwelt in the royal garden. At that time the king of Bārāṇasī, seated on the royal couch, at the time of midnight, heard eight sounds - first, in the pleasure grove near the king's abode, one heron made a sound; second, while that sound was still unbroken, a she-crow dwelling at the gateway of the elephant stable made a sound; third, in the king's palace, a woodworm insect dwelling in the pericap made a sound; fourth, in the king's palace, a pet cuckoo made a sound; fifth, right there a pet deer made a sound; sixth, right there a pet monkey made a sound; seventh, right there a pet kinnara made a sound; eighth, while that sound was still unbroken, an Individually Enlightened One, going past the top of the king's abode to the pleasure grove, uttering one inspired utterance, made a sound.

The king of Bārāṇasī, having heard these eight sounds, frightened and trembling, on the following day asked the brahmins. The brahmins, having said "There will be an obstacle for you, great king; we shall perform the sacrifice of the complete fourfold," being permitted by the king saying "Do as you please," joyful and elated, having departed from the royal family, began the work of sacrifice. Then the pupil of their chief sacrifice-performing brahmin, a young man, wise and experienced, said to the teacher - "Teacher, do not perform such a hard, harsh, unpleasant deed of

destruction of many beings." "Dear son, what do you know? Even if nothing else comes of it, we shall at least get to eat much fish and meat." "Teacher, do not, for the sake of the belly, perform a deed that produces rebirth in hell." Having heard that, the remaining brahmins, thinking "This one is creating an obstacle to our material gain," were angry with him. The young man, out of fear of them, having said "If so, you yourselves devise the means for eating fish and meat," having departed, reflecting outside the city on a righteous ascetic or brahmin capable of preventing the king, having gone to the royal garden, having seen the Bodhisatta, having paid homage, said "Venerable sir, is there no compassion in you for beings? The king, having killed many beings, causes a sacrifice to be performed; is it not fitting for you to bring about the release from bondage of the public?" "Young man, here neither does the king know us, nor do we know the king." "But do you know, venerable sir, the result of the sounds heard by the king?" "Yes, I know." "Knowing, why do you not tell the king?" "Young man, is it possible to go about with a horn tied to the forehead saying 'I know'? If he comes here and asks, I shall tell."

The young man, having gone quickly to the royal family, when it was said "What is it, dear?" said "Great king, one hermit who knows the result of the sounds heard by you, seated on the auspicious stone slab in your pleasure grove, says 'If he asks me, I shall tell'; it is fitting to go and ask him." The king, having gone there quickly, having paid homage to the hermit, having been received with friendly welcome, having sat down, asked "Is it true, venerable sir, that you know the result of the sounds heard by me?" "Yes, great king." "If so, tell that to me." "Great king, on account of having heard those, there is no obstacle whatsoever for you; but in your old pleasure grove there is one heron; he, not obtaining food, overcome by hunger, made the first sound" - having determined his action by his own knowledge, he spoke the first verse -

- 10.** "This was formerly called a low-lying place, with many fish and great water;
The residence of the crane king, my paternal dwelling;
Today we sustain ourselves on frogs, we do not abandon our abode."

Therein, "this" he says with reference to the royal bathing pond. For formerly, when water entered through the water-channel, it had great water and many fish; but now, because the water has been cut off, it has become without great water. "Today on frogs" means we today, not obtaining fish, sustain ourselves on merely frogs. "Abode" means even though thus oppressed by hunger, we do not abandon our dwelling place.

Thus, great king, that crane, oppressed by hunger, made a sound. If you wish to release him from hunger, having had that pleasure grove cleared, fill the pond with water. The king commanded a certain minister to have it done so.

"But at the gateway of your elephant stable, great king, a she-crow dwelling there, on account of sorrow for her son, made a sound for the second time; from that too there is no danger for you" - having said this, he spoke the second verse -

- 11.** "Who will pierce the eye of the immoral Bandhara for the second time;
Who will make my young ones, my nest, and me safe?"

Having said this, however, he asked "What is the name of your elephant keeper in

the elephant stable, great king?" "Bandhara by name, venerable sir." "Is he blind in one eye, great king?" "Yes, venerable sir." Great king, at the gateway of your elephant stable, a she-crow, having made a nest, laid eggs. Those having matured, crow chicks came forth; the elephant keeper, having mounted the elephant, going out from and entering the stable, strikes with the goad both the she-crow and her young ones, and destroys the nest as well. She, oppressed by that suffering, imploring the piercing of his eye, said thus: "If you have a benevolent heart towards the she-crow, having had this Bandhara summoned, restrain him from destroying the nest." The king, having had him summoned, having scolded him, having removed him, gave that elephant to another.

"But in the pericap of your mansion, great king, a woodworm insect dwells. He, having eaten the softwood there, when that was exhausted, was unable to eat the heartwood; he, not obtaining food, being unable even to go out, lamenting, made a sound for the third time; from that too there is no danger for you" - having said this, having determined his action by his own knowledge, he spoke the third verse -

- 12.** "All the softwood was dug out, as far as its destination was;
With food exhausted, great king, the woodworm does not delight in the core."

Therein, "as far as its destination was" means as far as the result of that softwood was, all that was eaten. "Does not delight" means "Great king, that insect, having gone out from there, not seeing even a place to go, laments; have it removed, will you not?" he said. The king, having commanded one man, had it removed by a means.

"But in your dwelling, great king, is there one cuckoo kept as a pet?" "There is, venerable sir." "Great king, she, having remembered the jungle thicket where she had formerly dwelt, having become dissatisfied, thinking 'When indeed shall I, having been freed from this cage, go to a delightful jungle thicket?' made a sound for the fourth time; from that too there is no danger for you" - having said this, he spoke the fourth verse -

- 13.** "Surely I, having gone from here, released from the king's dwelling;
Shall delight myself, dwelling in the branches of trees."

Therein, "dwelling in the branches of trees" means having made her own abode in the fully blossoming branches of trees. And having said thus, he said "That cuckoo is dissatisfied, great king; release her, will you not?" The king had it done so.

"But in your dwelling, great king, is there one deer kept as a pet?" "There is, venerable sir." "Great king, that one leader of the herd, having remembered his own doe, dissatisfied under the power of defilements, made a sound for the fifth time; from that too there is no danger for you" - having said this, he spoke the fifth verse -

- 14.** "Surely I, having gone from here, released from the king's dwelling;
I shall drink the finest waters, going before the herd to the cattle pen."

Therein, "the finest waters" means the best waters, waters not yet drunk by other deer, undefiled waters - "When indeed shall I drink them, going before the herd?"

The Great Being, having had that deer too released, asked "But in your dwelling,

great king, is there a monkey kept as a pet?" When it was said "There is, venerable sir," having said "He too, great king, a leader of a troop in the Himalayan region, being greedy for sensual pleasure, wandering about together with female monkeys, was brought here by a hunter named Bharata; now, having become dissatisfied, wishing to go back there, he made a sound for the sixth time; from that too there is no danger for you" - he spoke the sixth verse -

- 15.** "Me, intoxicated by sensual pleasures, lustful, infatuated with sensual pleasures;
The fierce hunter Bharata brought me, the Bāhika - may there be good fortune for you."

Therein, "Bāhika" means an inhabitant of the Bāhika country. "May there be good fortune for you" - that monkey said this meaning: "May there be good fortune for you, however; release her, will you not?"

The Great Being, having had that monkey released, having asked "But in your dwelling, great king, is there a kinnara kept as a pet?" when it was said "There is," said "He, great king, having recollected the virtue done by his kinnarī, being afflicted by defilements, made a sound. For he, together with her, one day ascended a lofty mountain peak. They there, gathering and adorning themselves with various flowers endowed with beauty, fragrance, and flavour, did not observe that the sun had set; when the sun had set, for those descending there was darkness. There the kinnarī, having said 'Husband, darkness prevails; without stumbling, descend with diligence,' having taken him by the hand, brought him down; he, having recollected that word of hers, made a sound; from that too there is no danger for you" - having determined that reason by the power of his own knowledge, making it manifest, he spoke the seventh verse -

- 16.** "In the darkness and gloom, on the high upper mountain;
She, with smooth and soft words, 'May your foot not stumble on the stone.'"

Therein, "in the darkness and gloom" means in the gloom that causes blindness. "High" means sharp. "With smooth and soft" means with polished and soft words. "May your foot not stumble on the stone" - the syllable "ya" is taken by way of euphonic conjunction. This is what is meant - That kinnara woman, with smooth and soft words, having said "Husband, be diligent, may your foot not stumble on the stone; descend in such a way that your foot, having stumbled, does not slip on the rock," having taken him by the hand, brought him down.

Thus the Great Being, having related the reason for the sound made by the kinnara, having had him released, said "Great king, the eighth was the sound of an inspired utterance. At the Nandamūlaka cave, it is said, one Individually Enlightened One, having known the exhaustion of his own life-activities, thinking 'Having gone to the path of humans, I shall attain final Nibbāna in the park of the king of Bārāṇasī; human beings will perform the laying down of my body, play the celebration of approval, make an offering to the relics, and fill the path to heaven,' coming by supernormal power, at the time of reaching the top of your mansion, having laid down the burden of the aggregates, uttered an inspired utterance illuminating the entry into the city of Nibbāna." He spoke the verse spoken by the Individually Enlightened One -

- 17.** "Without doubt, seeing the end of birth's destruction, I shall not return to lying in a womb again;
This is the last, the final lying in a womb, my wandering in the round of rebirths for rebirth is eliminated."

Its meaning is - Because of having seen Nibbāna, which is reckoned as the end of the destruction of birth, I, one who sees the end of birth's destruction, without doubt shall not return again to lying in a womb; this is my last birth, the final lying in a womb; eliminated is my wandering in the round of rebirths, which is reckoned as the succession of aggregates, for rebirth.

"And having uttered this inspired utterance, having come to this pleasure grove, he attained final Nibbāna at the root of a sal tree in full bloom. Come, great king, let us perform the funeral rites for him" - the Great Being, having taken the king, having gone to the place where the Individually Enlightened One had attained final Nibbāna, showed him the body. The king, having seen his body, together with the army, having venerated with scents, garlands, and so on, in dependence on the Bodhisatta's word, having stopped the sacrifice, having given the gift of life to all beings, having had the drum of non-killing circulated in the city, having played the celebration of approval for a week, having cremated the body of the Individually Enlightened One on a funeral pyre of all scents with great honour, had a monument built at the crossroads for the relics. The Bodhisatta too, having expounded the Teaching to the king, having exhorted him "Be heedful," having entered the Himalayas itself, having done the preliminary work on the divine abidings, with his meditative absorption not fallen away, was one heading for the Brahma world.

The Teacher, having brought this proclamation of the Teaching, having stopped the sacrifice saying "Great king, on account of having heard that sound, there is no obstacle whatsoever for you," having caused the gift of life to be given saying "Give life to the public," having had the drum of the Teaching circulated in the city, having expounded the Teaching, connected the Jātaka: "At that time the king was Ānanda, the young man was Sāriputta, but the hermit was myself."

The commentary on the Eight Sounds Birth Story is second.

419. Commentary on the Sulasā Jātaka

"This golden armlet" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain female slave of Anāthapiṇḍika. It is said that on one festival day, while going to a pleasure grove together with a group of female slaves, she requested ornaments from her own mistress, the queen Puññalakkhaṇa. She gave her her own ornaments worth a hundred thousand. She, having adorned herself with them, entered the pleasure grove together with the group of female slaves. Then a certain thief, having aroused greed for her ornaments, thinking "Having killed her, I shall take the ornaments," conversing with her, having gone to the pleasure grove, gave her fish, meat, liquor, and so on. She, having accepted them thinking "He gives under the power of mental defilements, methinks," having played the park amusements, for the purpose of investigation, when the group of female slaves had lain down in the evening time, having risen, went to his presence. He said "Dear lady, this place is not concealed; let us go a little further ahead." Having heard that, the other, having

thought "In this place it is possible to do a secret deed; but this one will without doubt wish to kill me and take the ornamental goods. Let it be, I shall teach him a lesson," having said "Husband, my body is dry from the intoxication of liquor; first give me water to drink," having led him to a well, she showed him a rope and a pot, saying "Pour out water for me from here." The thief lowered the rope into the well; then, as he was bending down and pouring out water, the female slave of great strength, having struck him on the nape of the neck with both hands, having thrown him into the well, saying "You will not die by just this much," hurled a large brick upon his head. He met with the destruction of life right there. She too, having entered the city, while giving the ornaments to her mistress, reported the whole incident saying "I was nearly dead today on account of these ornaments." She too reported to Anāthapiṇḍika, and Anāthapiṇḍika reported to the Truth-finder. The Teacher, having said "Indeed, householder, not only now is that female slave endowed with wisdom arising on the spot; in the past too she was endowed with it indeed. And not only now was he killed by her; in the past too she killed him indeed," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, there was a city-belle named Sulasā, attended by five hundred courtesan slaves; she went for the night for a thousand. In that very city there was a thief named Sattuka, with the strength of an elephant; in the night-time, having entered the houses of the wealthy, he plundered at his pleasure. The citizens, having assembled, complained to the king. The king, having commanded the mayor, having had guards posted here and there, having had the thief seized, said "Cut off his head." Having bound him with his hands behind his back, having beaten him with whips at each and every crossroad, they lead him to the place of execution. "The thief has been seized, it seems" - the whole city was stirred. Then Sulasā, standing at the window, looking at the middle of the street, having seen him, having become enamoured, having thought "If I shall be able to release this man seized as a thief, without doing this defiled work, I shall lead a harmonious life together with him alone," in the very manner stated below in the Kaṇavera Jātaka, having sent a thousand to the mayor, having released him, being joyful together with him, she lived in harmonious living. The thief, after the lapse of three or four months, thought "I shall not be able to live in this very place; it is not possible to flee even empty-handed; Sulasā's ornamental goods are worth a hundred thousand; having killed Sulasā, I shall take them." Then one day he said to her - "Dear lady, at that time, while being led away by the king's men, I promised an oblation to the tree deity on the top of such and such a mountain. She, not receiving the oblation, frightens me. Let us make the oblation for her." "Good, husband, have it prepared and send it." "Dear lady, it is not fitting to send it. Let us both, adorned with all ornaments, having gone with a great retinue, offer it." "Good, husband, let us do so."

Then, having had it done thus, at the time of reaching the foot of the mountain, he said - "Dear lady, having seen the great multitude, the deity will not accept the oblation; let us both ascend and offer it." He, having been accepted by her saying "Good!", having had her lift up the oblation bowl, himself having become armed with five weapons, having ascended to the mountain summit, having had the oblation vessel placed at the foot of a tree near a precipice of a hundred men's height, said "Dear lady, I have not come for the purpose of an oblation; but I have come to kill you

and take your ornaments and go; take off your ornaments and make a bundle with your upper garment." "Husband, why would you kill me?" "For the sake of wealth." "Husband, remember the virtue done by me; I, having exchanged you, being bound and led away, for a merchant's son, having given much wealth, obtained your life; even though receiving a thousand daily, I do not look at another man; thus indeed, do not kill me, your benefactress, and I shall give you much wealth, and I shall become your female slave" - thus entreating, she spoke the first verse -

- 18.** "This golden armlet, many pearls and lapis lazuli;
Take it all, venerable one, and announce me as a slave."

Therein, "armlet" means an armlet, an ornament worn on the neck. "Announce" means having announced amidst the great multitude, he takes her having made her a female slave.

Then with the flour -

- 19.** "Lay aside, beautiful one, do not lament excessively;
And I do not directly know wealth brought by having killed."

When the second verse, conforming to her own disposition, had been spoken, Sulasā, having obtained a ground for spontaneous discernment, having thought "This thief will not give me my life; by a means, I shall first of all throw him down the precipice and bring him to the destruction of life," spoke a pair of verses -

20. "Since I remember myself, since I have attained discretion;
And I do not directly know another more dear than you."
21. "Come, I will embrace you, and I will circumambulate you;
For now there is no more meeting of me and you."

20-21. Sattuka, not knowing her intention, said "Very well, dear lady, come embrace me." Sulasā, having circumambulated him three times, having embraced him, having said "Now, husband, I shall pay homage to you on four sides," having placed her head on the top of his feet, having paid homage on the side of his arms, having gone to the back side, as if paying homage, the courtesan with the strength of an elephant, having seized the thief by both hind feet, having made his head downwards, threw him into the precipice of a hundred men's height. He, having been crushed to bits right there, died. Having seen that action, a deity reborn on the mountain top spoke these verses -

22. "For not in all situations is a man wise;
A woman too may be wise, discerning here and there.
23. "For not in all situations is a man wise;
A woman too may be wise, quickly discerning what is beneficial.
24. Quickly and indeed swiftly, she perceived nearby;
Just as with a fully drawn bow a deer, Sulasā killed the enemy.
25. Whoever here does not quickly understand the matter that has arisen;
He, of slow wit, is destroyed, like a thief in a mountain cave.

26. "Whoever quickly understands the matter that has arisen;
Is freed from the confinement of enemies, just as Sulasā was from the flour-
man."

22-26. "A wise one therein" means a woman too is wise, discerning here and there; or alternatively, a woman is both wise and discerning here and there. "Quickly discerning what is beneficial" means quickly, swiftly discerning what is beneficial. "Quickly and indeed" means without delay indeed. "And swiftly" means before long indeed. "She perceived nearby" means while standing nearby itself, she thought of a means for his death. "With a fully drawn bow" means with a filled bow. This is what is meant - just as a skilful deer-hunter with a bow fitted with an arrow quickly kills a deer, so Sulasā killed the enemy. "One who here" means whoever in this world of beings. "Understands" means knows. "Like the flour-woman" means like Sattukā; just as Sulasā was freed, so one is freed - this is the meaning.

Thus Sulasā, having killed the thief, having descended from the mountain, having gone to the presence of her own attendants, when asked "Where is the master's son?" having said "Do not ask about that," having ascended the chariot, entered the city itself.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka: "At that time both of those were these very ones, but the deity was myself."

The commentary on the Sulasā Birth Story is third.

420. Commentary on the Sumaṅgala Jātaka

"I am exceedingly angry" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the Discourse on Advice to Kings. At that time, however, the Teacher, being requested by the king, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta, having been born in the womb of his queen-consort, having come of age, by the elapse of his father, exercised kingship and set going a great giving. He had a park keeper named Sumaṅgala. Then a certain Individually Enlightened One, having gone forth from the Nandamūlaka cave, wandering on a journey, having reached Bārāṇasī, having dwelt in the park, on the following day entered the city for almsfood. The king, having seen him, with a gladdened mind, having paid homage, having led him up to the mansion, having caused him to sit down on the royal throne, having served him with solid and soft food of various finest flavours, having heard the thanksgiving, being pleased, having obtained his acknowledgment for the purpose of dwelling in his own park, having ushered him into the park, himself too, having eaten his morning meal, having gone there, having arranged the night quarters, day quarters, and so on, having made the park keeper named Sumaṅgala the steward, entered the city. The Individually Enlightened One, thenceforth, regularly eating at the king's palace, dwelt there for a long time, and Sumaṅgala too attended upon him carefully.

Then one day the Individually Enlightened One, having addressed Sumaṅgala, having said "I shall dwell for a few days in dependence on such and such a village and shall return; inform the king," departed. Sumaṅgala too informed the king. The Individually

Enlightened One, having dwelt there for a few days, in the evening when the sun had set, returned to that park. Sumaṅgala, not knowing of his arrival, went to his own house. The Individually Enlightened One too, having put away his bowl and robes, having walked up and down for a short while, sat down on a stone slab. On that day, however, guests arrived at the park keeper's house. He, for the purpose of curry and vegetables for them, thinking "I shall kill a deer that has obtained safety in the park," having taken a bow, having gone to the park, looking out for a deer, having seen the Individually Enlightened One, with the perception "It must be a large deer," having fitted an arrow, shot. The Individually Enlightened One, having uncovered his head, said "Sumaṅgala!" He, being struck with religious emotion, having paid homage, having said "Venerable sir, I, not knowing of your arrival, with the perception 'a deer,' shot; forgive me," when it was said "Let it be now, what will you do? Come, having pulled out the arrow, take it," having paid homage, he pulled out the arrow; a great pain arose. The Individually Enlightened One attained final Nibbāna right there. The park keeper, thinking "If the king finds out, he will destroy me," having taken his children and wife, fled from that very place. At that very instant, "The Individually Enlightened One has attained final Nibbāna" - by the power of the deities, a single uproar arose throughout the whole city.

On the following day, the people, having gone to the park, having seen the Individually Enlightened One, told the king "The park keeper, having killed the Individually Enlightened One, has fled." The king, having gone to the park with a great retinue, having performed the veneration of the body for a week, having cremated with great honour, having taken the relics, having made a shrine, venerating it, exercised kingship righteously. Sumaṅgala too, having spent one year, having come thinking "I shall ascertain the king's mind," having seen a certain minister, said "Find out the king's mind towards me." The minister too, having gone to the presence of the king, spoke of his virtues. The king was as if not hearing. Again, without saying anything, he told Sumaṅgala of the king's state of displeasure. He came in the second year too, and in the same way the king remained silent. In the third year, having come, he came having taken his children and wife. The minister, having known the soft state of the king's mind, having placed him at the royal gate, told the king of his arrival. The king, having had him summoned, having exchanged friendly welcome, asked "Sumaṅgala, why was my field of merit, the Individually Enlightened One, killed by you?" He told that incident: "I did not kill him, Sire, thinking 'I am killing an Individually Enlightened One,' but rather by such and such a reason such and such a thing happened." Then the king, having consoled him saying "If so, do not fear," made him the park keeper again.

Then that minister asked him "Sire, why, having heard the virtues of Sumaṅgala on two occasions, did you not say anything, but why, having heard on the third occasion, did you summon him and show compassion?" The king, explaining the duty of a king, spoke these verses: "Dear son, it is not fitting for a king who is angry to do anything hastily; therefore I, having been silent before, on the third occasion, when Sumaṅgala knew the soft state of my mind, had him summoned" -

27. "Having considered 'I am exceedingly angry,' a lord should not yet decree punishment;

Without reason, unbefitting of oneself, one would arouse great sufferings for another.

28. "But when one should know one's own confidence, one should examine the wrong-doing of another for its meaning;
Then having considered by oneself "this is the meaning here," one should impose a fitting punishment upon him.
29. "And he does not burn others nor himself, who not infatuated examines what is right and wrong;
Whoever becomes the rod-bearing lord here, he, guarded by praise, does not fall from glory.
30. "Those warriors who act without consideration, decree punishment hastily, infatuated;
Connected with blame, they give up life, and even freed from here, they go to an unfortunate realm.
31. "And those who delight in the Teaching proclaimed by the Noble One, they are unsurpassed in speech, in mind, and in action;
They, established in peace, meekness, and concentration, such ones go to both worlds.
32. "I am a king, lord of men and women, even if I am angry I restrain myself;
Prohibiting the populace of such a kind, I decree punishment with compassion wisely."

27-32. Therein, "having considered" (avekkhiyāna) means having observed, having known. This is what is meant - Dear son, a king who is lord of the earth, having known "I am exceedingly angry, overpowered by powerful wrath," should not decree, should not impose a punishment of the eight-based kind and so on upon another. Why? For one who is angry, making an eight-based fine into a sixteen-based one, without reason, without cause, unbefitting of one's own kingship, saying "Bring this much from him, and do this to him," would arouse great sufferings, powerful sufferings for another.

"When" (yato) means whenever (yadā). This is what is meant - But when a king should know his own confidence arisen towards another, then he should examine and investigate the wrong-doing of another for its meaning; thus examining, having made it self-witnessed saying "This here is such and such a meaning, this is his fault," then taking from that offender exactly eight coins for an eight-based cause, exactly sixteen coins for a sixteen-based cause, he should establish, set up, and impose a fitting punishment proportionate to the offence committed.

"Not infatuated" (amucchito) means not infatuated, not overpowered by the defilements of bias beginning with desire; whoever thus examines what is right and wrong, he does not burn others nor himself. For one who, through the power of desire and so on, imposes a causeless punishment, burns, scorches, and oppresses others by that punishment, and himself too by the evil on that account. But this one does not burn others nor himself. "Whoever becomes the rod-bearing lord here" (yo

daṇḍadhāro bhavatīdha issaro) means whoever, a king who is lord of the earth, here in the world of beings, imposing punishment befitting the offence, becomes a rod-bearer. "He, guarded by praise" (sa vaṇṇagutto) means guarded and protected by the praise of virtuous qualities and by the praise of fame, he does not fall from glory, does not decline. "Connected with blame, they give up" (avaṇṇasaṃyutā jahanti) means unrighteous, greedy kings, having become connected with blame, give up life.

"And those who delight in the Teaching proclaimed by the Noble One" (dhamme ca ye ariyappavedite) means those kings who delight in the tenfold duties of a king proclaimed by noble ones of good conduct, by righteous kings. "They are unsurpassed" (anuttarā te) means they are unsurpassed, foremost, by these three: by speech, by mind, and by action. "They, established in peace, meekness, and concentration" (te santisoraccasamādhisaṇṭhitā) means those righteous kings are established and grounded in the peace of mental defilements through the abandoning of bias, in meekness which is termed good morality, and in the concentration of unified focus. "They go to both worlds" (vajanti lokaṃ dubhayaṃ) means having exercised kingship by righteousness, they go to both worlds indeed - from the human world to the heavenly world, from the heavenly world to the human world - they are not reborn in hell and so on. "Of men and women" (narapamadānaṃ) means of men and of women. "I restrain myself" (tṭhapemi attanaṃ) means even when angry, not going by the power of anger, I establish myself in the very principle established by the method set down by ancient kings, I do not break the principle of judgment.

When the king had thus spoken of his own virtues with six verses, all the royal retinue, satisfied, spoke of the king's virtues saying "This achievement of morality, good conduct, and virtuous qualities is befitting only of you." But Sumaṅgala, at the conclusion of the assembly's talk, having risen, having paid homage to the king, having raised joined palms, offering praise to the king, spoke three verses -

33. "May glory and prosperity never forsake you, O warrior, O lord of people;
Without wrath, with a mind constantly serene, free from trouble, may you
protect for a hundred years.
34. "Endowed with these virtues, O warrior, established in noble conduct, easy to
admonish, not prone to wrath;
Happy, without oppression, rule the earth, and liberated from here, go to a
good destination.
35. "Thus with good conduct and well-spoken words, by the Teaching, by the true
method, skilfully guiding;
He would extinguish the agitated multitude, as a great cloud extinguishes the
earth with water."

33-35. Therein, "glory and prosperity" means the achievement of retinue and wisdom. "Free from trouble" means having become free from suffering. "Upeta khattiya" means "endowed with, O warrior," or this itself is the reading. "Established in noble conduct" means one established in noble conduct; "noble conduct" is the ancient royal duty termed the ten duties of a king; because of being established therein, having become one established in the duties of a king - this is the meaning.

"Without oppression, rule the earth" means "without oppression, rule the earth," or this itself is the reading. "By good guidance" means by good method, by proper reason. "By the Teaching" means by the teaching of the ten wholesome courses of action. "By the true method" is a synonym for the preceding term only. "Of means" means by skilfulness in means. "He leads" means leading, governing the kingdom, a righteous king. "He would extinguish" means removing the disturbance of bodily and mental suffering by this practice, he would extinguish the public agitated by bodily and mental suffering, just as a great cloud extinguishes the earth with water; showing "you too should extinguish in just the same way," he said thus.

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

The commentary on the Sumaṅgala Birth Story is fourth.

421. Commentary on the Gaṅgamāla Jātaka

"Born of embers" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the Observance practice. For one day the Teacher, having addressed the lay followers who were observers of the Observance, having said "Lay followers, it is well done by you who observe the Observance; gifts should be given, morality should be guarded, wrath should not be made, friendliness should be developed, the Observance dwelling should be dwelt in; for the wise ones of old, in dependence on a single half-Observance practice, obtained great fame," being requested by them, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in that city there was a millionaire named Suciparivāra, possessing wealth of eighty million, devoted to meritorious deeds beginning with giving. His children and wife too, his retinue too, at least even the calf-keepers in that house, all observed the Observance on six days of the month. At that time the Bodhisatta, having been reborn in a certain poor family, doing work for wages, lives with difficulty. He, thinking "I shall do work for wages," having gone to his house, having paid homage, standing to one side, when it was said "Why have you come?" said "For the purpose of doing work for wages in your house." The millionaire, to other wage-workers, on the very day of their arrival, says "Those doing work in this house guard morality; if able to guard morality, do the work." But for the Bodhisatta, without making any indication about the guarding of morality, he said "Good, dear son, knowing your own wages, do the work." He, from then on, having become easy to admonish, having given his breast, without counting his own weariness, does all his tasks, going to work right early and coming back in the evening.

Then one day they announced a festival in the city. The great millionaire, having addressed the female slave, said "Today is the Observance day; having cooked food right early for the labourers in the house, give it to them; having eaten at an early hour before sunrise, they will become observers of the Observance." The Bodhisatta, having risen at an early hour before sunrise, went to work; no one informed him "Today you should be an observer of the Observance." The remaining labourers, having eaten right early, became observers of the Observance. The millionaire too,

together with his children and wife, together with his retinue, determined the Observance; all the observers of the Observance too, having gone to their own respective dwelling places, reflecting on morality, sat down. The Bodhisatta, having done work the whole day, came back at the time of sunset. Then his cook, having given water for washing hands, having served food in a bowl, offered it to him. The Bodhisatta asked "On other days at this time there is a great noise; today where have they gone?" "All, having taken upon themselves the Observance, have gone to their own respective dwelling places." Having heard that, the Bodhisatta thought "Among so many virtuous ones, I, being the only immoral one, shall not dwell; now, when the Observance factors are determined, is there indeed the Observance practice, or not?" He, having gone, asked the millionaire. Then the millionaire said to him "Dear son, because of not having determined it right early, the whole Observance practice does not obtain, but the half-Observance practice does obtain."

He, thinking "Let even this much be," having undertaken the precepts in the presence of the millionaire, having determined the Observance practice, having entered his own dwelling place, reflecting on his morality, lay down. Then, due to his fasting the whole day, immediately after the last watch, cutting pains arose. Even when the millionaire, having brought various kinds of medicines, said to him "Eat," he said "I will not break the Observance; I undertook it making it for as long as life lasts." Intense pain arose; at the time of the break of dawn he was unable to establish mindfulness. Then, thinking "He will die now," having taken him out, they made him lie down on the verandah. At that moment the king of Bārāṇasī, mounted upon an excellent chariot, circumambulating the city with a great retinue, reached that place. The Bodhisatta, having looked at his splendour, having aroused greed towards it, desired the kingdom. He, having passed away, by the outcome of the half-Observance practice, took conception in the womb of his queen-consort. She, having received the care of pregnancy, after the elapse of ten months, gave birth to a son; they gave him the name "Prince Udaya." He, having come of age, attained accomplishment in all crafts, and having remembered his former deed by the knowledge of remembering past births, constantly uttered this inspired utterance: "This is the fruit of a small action for me." He, even upon attaining the kingdom by the passing of his father, having looked at his own great glory and wealth, uttered that same inspired utterance.

Then one day they prepared a festival in the city; the public was bent on play. At that time a certain hired worker dwelling at the northern gate of Bārāṇasī, having done water-carrying work for wages, having placed the half-māsaka he had earned in between the bricks of the wall, continuing to do work for wages, having reached the southern gate, having done water-carrying work for wages right there, lived together with a certain poor woman who was making her living there. She said to her - "Husband, a festival is going on in the city; if you have anything, we too could celebrate?" "Yes, there is." "How much, husband?" "Half a māsaka." "Where is he?" "Placed in between the bricks at the northern gate - thus my treasure is at an interval of twelve yojanas from here. But do you have anything in hand?" "Yes, there is." "How much?" "Just half a māsaka." "Thus your half-māsaka and my half-māsaka make just one māsaka; from that, with one portion having taken garlands, with one portion perfume, and with one portion liquor, we shall celebrate. Go, bring the half-māsaka placed by you." He, full of mirth thinking "A talk has been obtained from my wife's

presence," having said "Dear lady, do not worry, I shall bring it," departed. The hired worker Nāgabala, having passed beyond six yojanas, at the noon period of the day, treading upon the hot sand as if spread with glowing flameless embers, delighted and elated through greed for wealth, wearing an orange-red lower garment, having adorned a palm leaf on his ear, singing a song in one continuous melody, set forth through the royal courtyard.

King Udaya, standing having opened the latticed window, having seen him going thus, having thought "Why indeed does this one go singing, full of mirth, not counting such wind and heat? I shall ask him," sent one man for the purpose of summoning him. When he, having gone, said "The king summons you," having said "What is the king to me? I do not know the king," brought by force, he stood to one side. Then the king, asking him, spoke two verses -

36. "The earth had become embers, the ground was covered with hot ashes;
Then you sing your duties, the sunshine does not torment you.

37. "The sun shines above, the sand burns below;
Then you sing your duties, the sunshine does not torment you."

36-37. Therein, "had become embers" means good man, this earth had become hot like flameless embers. "Covered with hot ashes" means covered with hot sand, like hot ashes termed blazing cinders. "Duties" means having taken up the duties of devotion, you sing a song.

He, having heard the king's words, spoke the third verse -

38. "The sunshine does not torment me, desires torment me;
For purposes are various, O king, they torment, not the sunshine."

Therein, "desires" means objective sensual pleasures and defilement sensual pleasures. For they torment a person, therefore they are called "desires." "For purposes are various" means, great king, in dependence on my objective sensual pleasures and defilement sensual pleasures, there are various purposes reckoned as different tasks to be done; they torment me, not the sunshine.

Then the king asked him "What indeed is your purpose?" He said "I, Sire, lived together with a poor woman at the southern gate. She asked me 'Let us celebrate the festival; do you have anything in hand?' Then I said to her 'My treasure is placed in between the walls at the northern gate.' She sent me saying 'Go, bring it, we shall both celebrate.' That talk of hers does not leave my heart. That torment of desire torments me as I recollect it. This, Sire, is my purpose." Then "Not counting such wind and heat, what is your cause for satisfaction, by which you go along singing?" "Sire, having brought that treasure, 'I shall enjoy myself together with her' - for this reason I sing, being satisfied." "But do you, my dear man, have a treasure placed at the northern gate amounting to a hundred thousand?" "There is not, Sire." The king asked "If so, fifty thousand, forty, thirty, twenty, ten, a thousand, five hundred, four, three, two, one, a hundred, fifty, forty, thirty, twenty, ten, five, four, three, two, one coin, a half, a quarter, four māsakas, three, two, one māśaka?" Having rejected all,

when it was said "A half-māsaka," he said "Yes, Sire, that much is my wealth. Having brought it, I go to enjoy myself together with her. By that joy, by that pleasure, this wind and heat does not torment me."

Then the king said to him "My dear man, in such heat do not go there; I shall give you a half-māsaka." "Sire, I, standing by your word, shall take that too, and I shall not destroy the other wealth. Without abandoning my going, I shall take that too." "My dear man, turn back, I shall give you a māsaka; with two māsakas, thus having increased, I shall give you ten million, a hundred ten million, unlimited wealth; turn back" - even when this was said, he said just thus "Sire, having taken that, I shall take the other too." Then, having been enticed by various positions such as the position of treasurer and so on, having said in the same way up to the viceroyalty, when it was said "I shall give you half the kingdom; turn back," he accepted. The king commanded the ministers "Go, having had my friend's hair and beard trimmed, having bathed and adorned him, bring him." The ministers did so. The king, having divided the kingdom in two, gave him half the kingdom. "But they say that he, even having taken that, out of love for the half-māsaka, went to the northern side indeed." He was known as the Half-Māsaka King. They, united, being joyful, exercising the kingship, one day went to the pleasure grove. There, having played, King Udaya, having placed his head on the lap of the Half-Māsaka King, lay down. When he had fallen into sleep, the attendant people, by the force of enjoying play, went here and there.

The Half-Māsaka King, having drawn out his sword thinking "What use is half the kingdom to me constantly? Having killed this one, I myself shall exercise the whole kingdom," having thought "Shall I strike him?" again, having regained mindfulness thinking "This king, having made me, a poor and wretched person, equal to himself, established me in great sovereignty. The desire has arisen in me to exercise kingship having killed such a giver of fame - inappropriate indeed is my deed," he sheathed the sword. Then for a second and a third time too, the same thought arose in him. Then he thought "This thought, arising again and again, might engage me in an evil deed." He, having thrown the sword on the ground, having roused the king, fell at his feet saying "Forgive me, Sire." "Is there not, my dear, no fault between you and me?" "There is, great king; I did such and such a thing." "If so, my dear, I forgive you. But if you wish, exercise the kingship; I, having become viceroy, shall attend upon you." He, uttering the inspired utterance "I have no need of kingship, Sire; for this craving will cause me to be reborn in the realms of misery. Take your kingdom yourself; I shall go forth. The root of sensual pleasure has been seen by me; for this grows by thought. I shall not think about it from now onwards," spoke the fourth verse -

39. "I saw your root, Sensual Pleasure, from thought, Sensual Pleasure, you are born;
I will not think of you, thus, Sensual Pleasure, you will not exist."

Therein, "thus" means thus within me. "You will not exist" means you will not arise.

And having said thus, expounding the Teaching to the public who were again engaging in sensual pleasures, he spoke the fifth verse -

40. "Even few sensual pleasures are not enough, with many too one is not

satisfied;

Alas, the prattle of fools, one who is watchful should avoid them."

Therein, "alas" is an expression of spiritual urgency. "Jaggato" means one who is watchful. This is what is meant - Great king, for this public even few objective sensual pleasures and defilement sensual pleasures are not enough, not sufficient at all, and with many too one is not satisfied by them; sensual pleasures are the prattle of fools because of prattling "Oh, these are my forms, my sounds"; a son of good family who is watchful, devoted to the pursuit of development of the qualities conducive to enlightenment, having developed insight, should avoid these, having fully realised them through full understanding, abandoning, and full realisation, he should abandon them.

Thus he, having expounded the Teaching to the public, having had Prince Udaya accept the kingdom, having abandoned the public who were weeping with tearful faces, having entered the Himalayas, having gone forth, having produced the meditative absorptions and direct knowledges, dwelt. At the time of his going forth, the king, making that inspired utterance complete, uttering it, spoke the sixth verse -

41. "This is the fruit of a small action of mine, Udaya attained greatness;
It is indeed a well-gained gain for the young man, who went forth having
abandoned sensual lust."

Therein, "Udaya" means he speaks with reference to himself. "Attained greatness" means he attained extensive sovereignty that had reached the state of greatness. "For the young man" means for the being, my friend, it is a well-gained gain, who having abandoned sensual lust went forth - he spoke thus with this intention.

But no one knows the meaning of this verse. Then one day the queen-consort asked him the meaning of the verse, but the king did not explain. Now he had a ceremonial barber named Gaṅgamāla; when he was trimming the king's beard, he would first do the razor work and afterwards pluck the hairs with tweezers; and for the king, at the time of the razor work there was pleasure, but at the time of plucking the hairs there was pain. At first he wished to grant him a boon, but afterwards he wished for the cutting off of his head. Then one day, having reported that matter to the queen saying "Dear lady, our barber Gaṅgamāla is a fool," when it was said "But what, Sire, is fitting to be done?" he said "First pluck the hairs with tweezers and afterwards the razor work." She, having had that barber summoned, said "Dear son, now on the day of the king's beard-trimming, first having plucked the hairs, afterwards you should do the razor work; and when the king says 'Take a boon,' you should say 'Sire, I have no need of anything else; tell me the meaning of your inspired utterance verse.' I shall give you much wealth." He, having accepted saying "Very well," on the day of beard-trimming first took the tweezers. When the king said "What is this, my good Gaṅgamāla, an unprecedented procedure of yours?" having said "Sire, barbers indeed do unprecedented things too," first having plucked the hairs, afterwards he did the razor work. The king said "Take a boon." "Sire, I have no need of anything else; tell me the meaning of your inspired utterance verse." The king, being ashamed to speak of what was done during his time of poverty, said "Dear son, what use is this boon to you? Take something else." "Give me this very thing, Sire." He, out of fear of lying, having accepted saying "Very well," having had everything arranged in the very

manner stated in the Kummāsapiṇḍi Jātaka, having sat down on the jewelled divan, having related all the former deeds saying "I, Gaṅgamāla, in a former existence, in this very city," explained the meaning of the inspired utterance saying "For this reason the first half-verse, and 'But my friend has gone forth, while I, being heedless, just exercise kingship' - for this reason I speak the latter half-verse."

Having heard that, the barber, having thought "It seems this success was obtained by the king through the practice of a half-Observance; wholesome deeds indeed must be done; what if I, having gone forth, should make my own support," having abandoned the circle of relatives and possessions, having obtained the king's permission for the going forth, having gone to the Himalayas, having gone forth in the going forth of sages, applying the three characteristics, having developed insight, having attained individual enlightenment, wearing bowl and robes produced by supernormal power, having dwelt on Mount Gandhamādana for five or six years, thinking "I shall look upon the king of Bārāṇasī," having come through the sky, sat down on the auspicious stone slab in the park. The park keeper, having recognised him, having gone, informed the king: "Sire, Gaṅgamāla, having become an Individually Enlightened One, having come through the sky, is seated in the park." The king, having heard that, went out with speed thinking "I shall pay homage to the Individually Enlightened One." And the king's mother went out together with her son. The king, having entered the park, having paid homage to him, sat down to one side together with his retinue. He, exchanging friendly welcome with the king, having addressed the king by his clan name, saying "Well, Brahmadatta, are you diligent? Do you exercise kingship righteously? Do you perform meritorious deeds such as giving and so on?" exchanged friendly welcome. Having heard that, the king's mother, having become angry thinking "This one of low birth, this dirt-washer, this barber's son, does not know himself; he addresses my son, the lord of the earth, a warrior by birth, by name as 'Brahmadatta,'" spoke the seventh verse -

42. "Through austerity they abandon evil deeds, through austerity the state of barber and potter;
Through austerity having overcome, O Gaṅgamāla, you addressed
Brahmadatta by name."

Its meaning is - To begin with, these beings abandon evil deeds through austerity, through the virtue of austerity performed by themselves; but do they also abandon the state of barber and potter through austerity? That you, O Gaṅgamāla, having overcome through your own austerity, addressed my son Brahmadatta by name - is this befitting for you?

The king, having prevented his mother, making known the virtues of the Individually Enlightened One, spoke the eighth verse -

43. "See for yourself, mother, this is the result of patience and meekness;
He who is honoured by all people, him we pay homage to, together with the
king and ministers."

Therein, "of patience and meekness" means of the patience of endurance and of meekness. "Him we pay homage to" means him now we all, together with the king and ministers, pay homage to; see, mother, the result of patience and meekness.

When the mother was restrained by the king, the remaining public, having risen up, said "It is inappropriate indeed, Sire, that you should address by name one of such low birth." The king, having warded off the public as well, in order to speak the praise of his virtues, spoke the concluding verse -

- 44.** Do not say anything to the Ganges garland, one training in the paths of wisdom among sages;
For he has crossed the ocean, having crossed which they live free from sorrow.

Therein, "among sages" means among the householder sages, homeless sages, learner sages, beyond-learner sages, and individually enlightened sages, the individually enlightened sage. "Training in the paths of wisdom" means training in the paths of wisdom reckoned as the preliminary practice and the qualities conducive to enlightenment. "Ocean" means the great ocean of the wandering in the round of rebirths.

And having said thus, the king, having paid homage to the Individually Enlightened One, said "Venerable sir, please forgive my mother." "I forgive, great king." The king's retinue too asked his forgiveness. The king requested an acknowledgment for the purpose of dwelling in dependence on him. But the Individually Enlightened One, without giving the acknowledgment, while the assembly including the king was still watching, having stood in the sky, having given exhortation to the king, went to Gandhamādana itself.

The Teacher, having brought this proclamation of the Teaching, having said "And thus, lay followers, the Observance dwelling is one that should be dwelt in," connected the Jātaka - "At that time the Individually Enlightened One attained final Nibbāna, the Half-Māsaka King was Ānanda, the king's mother was Mahāmāyā, the queen-consort was Rāhula's mother, but King Udaya was myself."

The commentary on the Gaṅgamāla Birth Story is fifth.

422. The Commentary on the Cetiya Jātaka

"The principle destroyed indeed destroys" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to Devadatta's entering into the earth. For on that day the monks raised up a discussion in the Teaching hall: "Friends, Devadatta, having committed lying, entered the earth, heading for Avīci." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too he entered the earth indeed," brought up the past.

In the past, in the first cosmic cycle, there was a king named Mahāsammata whose lifespan was incalculable. His son was named Roja, his son was named Vararoja, his son was named Kalyāṇa, Kalyāṇa's son was named Varakalyāṇa, Varakalyāṇa's son was named Uposatha, Uposatha's son was named Varauposatha, Varauposatha's son was named Mandhātā, Mandhātā's son was named Varamandhātā, Varamandhātā's son was named Vara, Vara's son was named Upavara; Uparivara was also a name for that very one. He exercised kingship in the Cetiya country in the city of Sotthiya, and was possessed of four royal supernormal powers, moving above, going through the sky; four young gods with swords in hand guarded him in the four directions; from his

body the fragrance of sandalwood wafted, and from his mouth the fragrance of waterlilies. He had a brahmin chaplain named Kapila. Now the younger brother of the brahmin Kapila was named Korakalambo, who had learnt a craft together with the king in the household of one teacher, a childhood friend. He had promised him while still in boyhood: "When I attain the kingdom, I shall give you the position of chaplain." He, having attained the kingdom, was unable to dislodge his father's chaplain, the brahmin Kapila, from the position of chaplain. But when the chaplain came to his attendance, he showed him a manner of esteem with respect. The brahmin, having observed that, having thought "Kingship is well-maintained together with those of equal standing; I, having asked permission of the king, shall go forth," having obtained the king's permission saying "Sire, I am old; there is a boy in the house; make him the chaplain; I shall go forth," having had his son established in the position of chaplain, having entered the royal garden, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, in dependence on his son, he made his dwelling right there.

Korakalambo, having bound resentment towards his brother thinking "This one, even while going forth, did not have the position given to me," one day, at a time when they were seated in pleasant conversation, when the king said "Korakalambo, why do you not hold the position of chaplain?" he said "Yes, Sire, I do not hold it; my brother holds it." "Has not your brother gone forth?" "Yes, he has gone forth, but he had the position given to his son." "If so, you do it." "Sire, the position that has come by tradition, having removed my brother, cannot be taken by me." "This being so, I shall make him the elder and your brother the younger." "How, Sire?" "By committing lying." "Do you not know, Sire, that my brother is possessed of great marvellous powers, a sorcerer? He will deceive you by his marvellous powers; he will make the four young gods appear as if they have disappeared; he will make the pleasant fragrance from your body and mouth appear as if it were a foul smell; he will make you appear as if brought down from the sky and standing on the ground; you will appear as if entering the earth; then you will not be able to stand by your word." "Do not think thus; I shall be able to do it." "When will you do it, Sire?" "On the seventh day from now." That talk became well known throughout the entire city. "The king, it is said, having committed lying, will make the elder the younger and the younger the elder; he will have the position given to the younger one. What kind of thing indeed is lying? Is it blue, or of some other colour among yellow and so on?" - thus applied thought arose among the public. At that time, it is said, it was a time of truth-speaking for the world; they did not know "Lying is of such a form."

The chaplain's son too, having heard that talk, having gone to his father's presence, said: "Father, the king, it is said, having committed lying, having made you the junior, will give our office to my uncle." "Dear son, the king, even having committed lying, will not be able to take away our office. But on which day will he do it?" "In seven days from now, it is said." "If so, then you should inform me at that time." On the seventh day, the great multitude, saying "We shall see lying," having assembled in the royal courtyard, having tied up tiers of seats, stood there. The young man, having gone, informed his father. The king, decorated and prepared, having come out, stood in the sky in the royal courtyard amidst the great multitude. The hermit, having come through the sky, having spread out a sitting hide in front of the king, having sat down cross-legged in the sky, said: "Is it true, great king, that having committed lying,

having made the junior the senior, you wish to give him the office?" "Yes, teacher, thus it has been spoken by me." Then he, exhorting him, said: "Great king, lying is weighty, destructive of virtues, and causes rebirth in the four realms of misery. A king who engages in lying destroys the Teaching; he, having destroyed the Teaching, is himself destroyed" - having said this, he spoke the first verse -

- 45.** "The principle destroyed indeed destroys, not destroyed it destroys nothing; Therefore one should not destroy the principle, lest you, the principle destroyed, be destroyed."

Therein, "the principle" means the principle of respect for elders is intended here.

Then, exhorting him even further, having said "If, great king, you will commit lying, the four supernormal powers will disappear," he spoke the second verse -

- 46.** "From one speaking falsehood, the deities depart;
And his mouth smells foul, and he falls from his own state;
Whoever, knowing, when asked a question, would explain it otherwise."

Therein, "the deities depart" - great king, if you will speak falsehood, the four young gods, having abandoned their protection, will disappear - he says this with that intention. "And his mouth smells foul" - he said this with reference to the fact that both your mouth and your body will emit a stinking smell. "And he falls from his own state" - explaining that you will fall from the sky and enter the earth, he spoke thus.

Having heard that, the king, frightened, looked at Korakalambo. Then he said to him "Do not fear, great king, was this not spoken by me to you at the very first?" The king, even having heard Kapila's words, not heeding them, putting forward only what he himself had said, said "You are, venerable sir, the younger, Korakalambo is the elder." Then, together with his lying, the four young gods, thinking "We will not take up protection of such a liar," having thrown their swords at his feet, disappeared; his mouth emitted a foul smell like a broken hen's egg, his body like an opened toilet, having fallen from the sky he stood upon the earth, and all four supernormal powers declined. Then the great royal chaplain, having said to him "Do not fear, great king, if you will speak the truth, I shall restore everything of yours to its natural state," spoke the third verse -

- 47.** "If indeed you speak the truth, be, O king, as before;
If you speak falsely, O king, remain on the ground, O shrine."

Therein, "remain on the ground" means remain on the ground itself; you will not be able to leap into space again - this is the meaning.

He, even when told "Look, great king, by the first lying itself your four supernormal powers have disappeared; consider this, even now it is possible to restore things to their natural state," having spoken a second lie saying "Having said thus, you wish to deceive me," sank into the earth up to the ankles. Then the brahmin, having said to him again "Consider, great king, even now it is possible to restore things to their natural state," spoke the fourth verse -

- 48.** "It rains for him at the wrong time, at the right time it does not rain for him;
Whoever, knowing, when asked a question, would explain it otherwise."

Therein, "for him" means whoever, knowing, having committed lying, explains a question asked otherwise, in that king's realm the god, having not rained at the fitting time, rains at the wrong time - this is the meaning.

Then, having said to him, who had again sunk into the earth up to the calves through the result of lying, "Consider, great king," he spoke the fifth verse -

- 49.** "If indeed you speak the truth, be, O king, as before;
If you speak falsely, O king, enter the ground, O shrine."

He, for the third time too, having lied saying "You are, venerable sir, the younger, Korakalambo is the elder," sank into the earth up to the knees. Then, having said to him again "Consider, great king," he spoke two verses -

50. "His tongue becomes forked, like a snake's, O lord of the land;
Whoever, knowing, when asked a question, would explain it otherwise.

51. "If indeed you speak the truth, be, O king, as before;
If you speak falsely, O king, enter further into the shrine."

50-51. Having spoken these two verses, he said "Now it is possible to restore things to their natural state." The king, even having heard his words, not heeding them, having lied for the fourth time saying "You are, venerable sir, the younger, Korakalambo is the elder," sank into the earth up to the waist. Then the brahmin, having said to him "Consider, great king," spoke two verses again -

52. "His tongue does not exist, like a fish's, O lord of the land;
Whoever, knowing, when asked a question, would explain it otherwise.

53. "If indeed you speak the truth, be, O king, as before;
If you speak falsely, O king, enter further into the shrine."

52-53. Therein, "like a fish's" means in whatever place of rebirth, a liar's tongue is not capable of speaking, like a fish's; he becomes as if mute - this is the meaning.

He, for the fifth time too, having lied saying "You are the younger, Korakalambo is the elder," sank into the earth up to the navel. Then, having said to him again "Consider, great king," the brahmin spoke two verses -

54. "Only daughters are born to him, no sons are born in his family;
Whoever, knowing, when asked a question, would explain it otherwise.

55. "If indeed you speak the truth, be, O king, as before;
If you speak falsely, O king, enter further into the shrine."

54-55. Therein, "only daughters" means in whatever place of rebirth, only daughters are born to the liar, sons are not born - this is the meaning.

The king, not heeding his words, having spoken a lie for the sixth time in just the same way, sank into the earth up to the breasts. Then the brahmin, having said to him again "Consider, great king," spoke two verses -

56. "Sons do not exist for him, they depart in every direction;

Whoever, knowing, when asked a question, would explain it otherwise.

57. "If indeed you speak the truth, be, O king, as before;
If you speak falsely, O king, enter further into the shrine."

56-57. Therein, "they depart" means if sons exist for the liar, they flee without being of help to their mother and father - this is the meaning.

He, through the fault of association with evil friends, not heeding his words, committed a lie for the seventh time in just the same way. Then the earth gave an opening for him; flames, having risen up from Avīci, seized him.

58. "That king, cursed by the sage, who formerly moved through the sky;
Entered the earth, having reached his time, with diminished self.

59. Therefore, the wise do not praise going by desire;
One should speak with an uncorrupted mind, a word connected with truth."

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

58-59. Therein, "that king" means monks, that king, the Cetiya, having formerly been one who moved through the sky, afterwards having been accursed by the sage, having become one whose intrinsic nature had declined. "Having reached his time" means having reached his own time of death, he entered the earth - this is the meaning. "Therefore" means because the Cetiya king, by going according to desire, became one heading for Avīci, therefore. "With an uncorrupted mind" means having become one whose mind is uncorrupted by desire and so on, one should speak only truth.

The public became overcome with fear, thinking "The Cetiya king, having reviled the sage, having committed lying, has entered Avīci." The king's five sons, having come, having fallen at the brahmin's feet, said "Be a support for us." The brahmin, having said "Dear sons, your father, having destroyed the Teaching, having committed lying, having reviled the sage, has been reborn in Avīci; the principle destroyed indeed destroys; it is not possible for you to dwell here," said to the eldest among them "Come, dear son, having gone out through the eastern gate, going straight ahead, you will see an all-white elephant treasure with seven standings; by that sign, having built a city there, dwell; that city will be named Hatthipura." Having addressed the second, he said "You, dear son, having gone out through the southern gate, going straight ahead, you will see an all-white horse treasure; by that sign, having built a city there, dwell; that city will be named Assapura." Having addressed the third, he said "You, dear son, having gone out through the western gate, going straight ahead, you will see a maned lion; by that sign, having built a city there, dwell; that city will be named Sīhapura." Having addressed the fourth, he said "You, dear son, having gone out through the northern gate, going straight ahead, you will see a cage of wheels made of all jewels; by that sign, having built a city there, dwell; that city will be named Uttarapañcāla." Having addressed the fifth, he said "Dear son, it is not possible for you to dwell in this place; having made a great stūpa in this city, having gone out, going straight ahead in the north-western direction, you will see two mountains striking against each other again and again, making a rumbling sound; by

that sign, having built a city there, dwell; that city will be named Daddarapura." All five persons, having gone by each respective sign, having built cities in each respective place, dwelt there.

The Teacher, having brought this proclamation of the Teaching, having said "Not only now, monks; in the past too Devadatta, having committed lying, entered the earth," connected the Jātaka - "At that time the Cetiya king was Devadatta, but the brahmin Kapila was myself."

The commentary on the Cetiya Birth Story is sixth.

423. Commentary on the Indriya Jātaka

"Whoever of the faculties" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to the enticement by a former wife. It is said that a certain son of good family in Sāvattthī, having heard the Teacher's proclamation of the Teaching, thinking "It is not possible for one living in the midst of a house to live the holy life that is completely perfect, completely pure; having gone forth in the Dispensation leading to liberation, I shall make an end of suffering," having handed over the wealth at home to his children and wife, having gone out, requested the going forth from the Teacher. The Teacher gave him the going forth too. As he went for almsfood together with his teacher and preceptor, because of his junior status and because of the large number of monks, he did not obtain a seat either in a family house or in the sitting hall; at the end of the junior monks of the Community, he obtained a small chair or a plank. As for food too, he obtained rice gruel with broken grains scraped with the back of a ladle, or rotten dried sweetmeat, or charred dried vegetables; it was not sufficient for sustenance. He, having taken what he had received, goes to the presence of his former wife. Then she, having taken his bowl, having paid homage, having taken out the food from the bowl, gives well-prepared rice gruel, food, lentil curry and vegetables. The old man, being bound by craving for flavour, is not able to give up his former wife. She thought "Is he bound or not? I shall investigate."

Then one day, having bathed a country man with white clay, having caused him to sit down in the house, having also commanded some other attendant men, she had drink and food given little by little. They sat eating and chewing. And at the house door, having had oxen tied to the wheels, she also had one cart placed; but she herself, having sat down in the back room, cooked cakes. The old man, having come, stood at the door. Having seen him, one old man said "Lady, one elder monk is standing at the door." "Having paid homage, send him on his way." He, having said "Please pass by, venerable sir" again and again, having seen him not going, said "Lady, the elder monk does not go." She, having come, having lifted up the curtain, having looked, having said "Hey, this is the father of my children," having gone out, having taken his bowl, having ushered him into the house, having served him with food, at the end of the meal, having paid homage, said "Venerable sir, you should attain final nibbāna right here; for so long a time we have not taken another family; but in a house without a master, the household life does not endure; we shall take another family, we shall go to a distant country; you be diligent; if there is any fault of mine, please forgive it." It was as if the time of the old man's heart splitting had come. Then he said to her "I am not able to give you up; do not go; I shall leave the monastic community; send me a cloth at such and such a place; having deposited the

bowl and robes, I shall come." She accepted, saying "Very well." The old man, having gone to the monastery, while depositing the bowl and robes with his teacher and preceptor, when asked "Why, friend, do you do thus?" said "I am not able to give up my former wife; I shall leave the monastic community." Then they, having led him unwilling to the Teacher's presence, when it was said "Why, monks, have you brought this one who is unwilling?" they said "Venerable sir, this one, having become dissatisfied, wishes to leave the monastic community." Then the Teacher asked him "Is it true, monk, that you are dissatisfied?" "True, venerable sir." "Who made you dissatisfied?" When it was said "My former wife, venerable sir," having said "Monk, not only now is that woman a causer of harm to you; in the past too, in dependence on her, having declined from the four meditative absorptions, having reached great suffering, in dependence on me, having been freed from that suffering, you regained the lost meditative absorption," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was reborn in the womb of his brahmin woman, dependent on his chaplain. And on his birthday, weapons blazed forth throughout the entire city; therefore they gave him the name "Prince Jotipāla." He, having come of age, having learnt all the crafts at Takkaṣilā, having shown his craft to the king, having abandoned sovereignty, having made someone known as the reason, having gone out through the main entrance, having entered the forest, having gone forth in the going forth of sages at the Kaviṭṭhaka hermitage given by Sakka, produced the meditative absorptions and direct knowledges. Many hundreds of sages surrounded him dwelling there; there was a great assembly. He was the Teacher named Sarabhaṅga; he had seven chief pupils. Among them, the sage named Sālissara, having departed from the Kaviṭṭhaka hermitage, dwelt in the Surāṭṭha country, in the eastern country, on the bank of a river named Sātodikā, with a retinue of many thousands of sages. The sage named Meṇḍissara dwelt in dependence on a market town named Kalabbacūḷaka in the realm of King Pajjotaka of Pañcāla, with a retinue of many thousands of sages. The sage named Pabbata dwelt in dependence on a certain forest country, with a retinue of many thousands of sages. The sage named Kāḷadevila dwelt in dependence on the Ekaghana Rock in the southern region of Avanti, with a retinue of many thousands of sages. The sage named Kisavaccha dwelt all alone in dependence on the city of Kumbhavatī of King Daṇḍaki, in the pleasure grove. But the ascetic Anupiya, the Bodhisatta's attendant, dwelt near him. The sage named Nārada, the younger brother of Kāḷadevila, dwelt all alone in a certain cave-cell in the Middle Country, on the Ārañjara Mountain, amidst a network of mountains.

Not far from the Ārañjara Mountain there is a market town crowded with people; between them there is a great river; many people descend into that river. Courtesans bearing the highest beauty, enticing men, sit on the bank of that river. The ascetic Nārada, having seen one among them, having become enamoured, having caused his meditative absorption to disappear, without food, withering away, having come under the control of mental defilements, having remained for a week, lay down. Then his brother Kāḷadevila, reflecting, having known that reason, having come through the sky, entered the rock cell. Nārada, having seen him, said "Why have you come, venerable sir?" "You are 'unwell' - I have come to look after you." Then he rebuked him with lying, saying "You speak a talk that is not factual, you speak what is false and hollow." He, thinking "It is not fitting to abandon this one," brought Sālissara,

brought Meṇḍissara, and brought Pabbata too. The other rebuked those three too with lying. Kāḷadevila, thinking "I shall bring the Teacher Sarabhaṅga," having come through the sky, brought him. He, having come, having seen him, having known "He has come under the control of the faculties," asked "Have you, Nārada, come under the control of the faculties?" When the other, having heard that, having risen, having paid homage, said "Yes, teacher," having said "Nārada, those who have come under the control of the faculties, withering away in this individual existence, having experienced suffering, are reborn in hell in the next individual existence," he spoke the first verse -

- 60.** "Whoever, Nārada, comes under the control of the faculties through sensuality;
He, having abandoned both worlds, withers away even while living."

Therein, "whoever of the faculties" means Nārada, whatever man, having grasped the aspect of beauty in material forms and so on, comes under the control of the six faculties by way of defilement sensuality. "Having abandoned both worlds" means he, having abandoned both worlds - the human world and the world of the gods - is reborn in hell and so on; this is the meaning. "Withers away even while living" means while still living, not obtaining the basis of mental defilements desired by oneself, one withers away through sorrow, one reaches great suffering.

Having heard that, Nārada asked "Teacher, indulgence in sensual pleasures is happiness; with reference to what do you say such happiness is suffering?" Then Sarabhaṅga, saying "If so, listen," spoke the second verse -

- 61.** "After happiness comes suffering, after suffering comes happiness;
You, having dried up happiness, have attained suffering, expect the excellent happiness."

Therein, "after happiness" means after sensual happiness comes the suffering of hell. "Of suffering" means after the suffering of guarding morality comes both divine and human happiness as well as the happiness of Nibbāna. This is what is meant - Nārada, for these beings, having died at the time of indulging in sensual pleasures, are reborn in hell of absolute suffering; but those guarding morality and doing the work of insight become wearied; they, having guarded morality with difficulty, by the power of morality obtain happiness of the aforesaid kind; it is with reference to this suffering that I speak thus. "You, having dried up, have attained" means you, Nārada, having now destroyed the happiness of meditative absorption, from that happiness have attained great mental suffering dependent on sensuality. "Expect" means having abandoned this suffering of defilements, again desire and aspire to that very excellent, supreme happiness of meditative absorption.

Nārada said "This suffering, teacher, is unbearable; I am unable to endure it." Then the Great Being, having said to him "Nārada, suffering that has arisen must indeed be endured," spoke the third verse -

- 62.** "In times of difficulty, enduring difficulty, whoever does not go beyond the difficulty;
He, the wise one, attains the happiness at the end of difficulty, the exertion."

Therein, "does not go beyond" means does not conform to; or this itself is the reading. This is what is meant - Nārada, whoever, at the time when difficulty reckoned as bodily and mental suffering has arisen, being heedful, employing the means of removing that difficulty, having become one who endures difficulty, does not conform to that difficulty, not having turned to its control, overcomes and destroys that difficulty by various means, that wise one attains the happiness of meditative absorption reckoned as the end of difficulty, reckoned as spiritual happiness, or he attains the happiness of exertion at the end of difficulty, he reaches it without becoming wearied.

He said "Teacher, sensual happiness is indeed the highest happiness; I am unable to give it up." Then the Great Being, having said to him "Nārada, the Teaching should not be removed by any reason whatsoever," spoke the fourth verse -

- 63.** "Not indeed for desire of sensual pleasures, not for different purposes, not for a cause of benefit;
And not having disregarded what has been done, you deserve to fall away from the teaching."

Therein, "for desire of sensual pleasures" means desire for sensual pleasures, the meaning is for the longing for objective sensual pleasures. "Not for different purposes, not for a cause of benefit" means not because of harm, not for a cause of benefit. "And not having disregarded what has been done" means and having disregarded what has been done, the accomplished meditative absorption. This is what is meant - Nārada, you do not indeed deserve to fall away from the teaching for the longing for objective sensual pleasures; when a single harm has arisen, wishing to ward it off, you do not deserve to fall away from the teaching not because of harm, nor even by a benefit that has become a cause; thinking "Such and such a benefit will arise for me," even thus, not even for a cause of benefit do you deserve to fall away from the teaching; but having disregarded and destroyed the accomplished happiness of meditative absorption that has been done, you certainly do not deserve to fall away from the teaching.

Thus, when the teaching was taught by Sarabhaṅga with four verses, Kāḷadevila, exhorting his younger brother, spoke the fifth verse -

- 64.** "Skill is good for a householder, and sharing food;
Not laughing at gains, untroubled at loss of welfare."

Therein, "skill for a householder" means, Nārada, for householders living the household life, skill - reckoned as the state of being diligent, clever and wholesome - for the purpose of producing wealth, is indeed good; the state of being skilled is excellent. "And sharing food" means the making use of wealth produced with difficulty, having shared it together with righteous ascetics and brahmins, is the second good thing. "Not laughing at gains" means when great sovereignty has arisen, not laughing, the state of not being elated, by way of diligence, is the third good thing. "At loss of welfare" means but when there is loss of welfare for oneself, destruction of fame, then being untroubled, not being wearied, is the fourth good

thing; therefore you, Nārada, do not grieve thinking "My meditative absorption has disappeared"; if you will not come under the control of the faculties, even your lost meditative absorption will become merely ordinary again.

Again, having known that Nārada had been exhorted by Kāḷādevila, the Teacher, having fully awakened, spoke the sixth verse -

65. "This much is wisdom, even so Devila spoke;
There is nothing worse than this, whoever comes under the control of the
faculties."

Its meaning is - Monks, this much is this wisdom, this Devila spoke. But whoever, by the power of defilements, comes under the control of the faculties, there is no other worse than this.

Then Sarabhaṅga, having addressed him, having said "Nārada, listen to this first: whoever does not do what is fit to be done at the very first, he grieves and laments like a young man who has entered the forest," brought up the past.

In the past, in a certain market town of Kāsi, there was a young brahmin, handsome, endowed with strength, with the power of an elephant. He thought - "What use is it to me doing agricultural work and so on, being nourished by mother and father? What use are children and wife? What use are meritorious deeds such as giving and so on? Without nourishing anyone, without doing any merit, having entered the forest, having killed deer, I shall nourish myself alone." He, armed with five weapons, having gone to the Himalayas, having killed various deer, eating them, in the interior of the Himalayas, having reached a great mountain enclosure surrounded by mountains on the bank of a river named Vidhavā, having killed deer there, eating meat cooked on embers, he made his dwelling. He thought "I shall not always be endowed with strength; in the time of weakness I shall not be able to wander in the forest; right now, having driven deer of various kinds into the mountain enclosure, having fitted a gate, without even wandering in the forest, having killed deer according to my liking, I shall eat them" - and he did so. Then, when time had passed, that action reached its culmination and became to be experienced in the present life; he was unable to go by his own hands and feet, he was unable to turn over from side to side, he saw neither any solid food nor soft food, nor drinking water; his body withered; he became a human ghost; like the earth in the hot season, his body, having cracked, showed streaks; he, deformed and ill-shaped, experienced great suffering.

When such a long stretch of time had passed, in the Sivi kingdom, a king named Sivi, thinking "I shall eat meat cooked on embers in the forest," having handed over the kingdom to the ministers, armed with five weapons, having entered the forest, having killed deer, eating meat, gradually having reached that region, having seen that man, though frightened, having established mindfulness, asked "Who are you, my dear fellow?" "Master, I am a human ghost; I experience the fruit of the deed done by myself. But who are you?" "I am King Sivi." "Then why have you come here?" "For the purpose of eating deer meat." Then he, having told him "I too, great king, having come for this very reason, became a human ghost," having related everything in detail, declaring his own afflicted state to the king, spoke the remaining verses -

66. "Like one falling into the hands of enemies, O Sivi, one like me attains;

Work and true knowledge, skill, marriage, morality and gentleness;
And having abandoned these in glory, I was reborn through my own actions.

67. "I am like one conquered by a thousand, without kin, without refuge;
Departed from the noble teaching, just as a ghost, so am I.
68. "Having caused suffering to those desiring happiness, I have fallen into this
state;
Thus I do not attain happiness, like one standing amidst flames."

66-68. Therein, "like falling into the hands of enemies" means like destruction, ruin, in the hands of enemies. "O Sivi" means he addresses the king. "One like me attains" means one like me reaches by evil action; what is meant is that by one's own action alone one reaches destruction. "Work" means activity of the kind beginning with agriculture, a function that accomplishes livelihood. "True knowledge" means craft of many kinds such as the knowledge of elephant training and so on. "Skill" means proficiency in producing wealth in various ways. "Marriage" means the connection of marriage arrangements from both the bride's and groom's sides. "Morality and gentleness" means the fivefold morality and also gentle speech, desire for welfare, warding off evil, and good friendship. For here "gentleness" is what is intended by that. "And having abandoned these in glory" means and having abandoned these, so many qualities that are givers of fame. "Reborn through one's own actions" means reborn through one's own actions. This is what is meant - I, great king, in this world, not having done work fit to be done that gives sovereignty, not having learnt a craft, not having produced wealth by means, not having made marriage arrangements, not having safeguarded morality, not having associated with good friends able to ward off evil from me who was doing what should not be done, having abandoned and discarded these so many worldly principles that, because of being givers of fame, have come to be reckoned as "glory," having entered this forest, by evil deeds done by myself, I have now become a human ghost and been reborn.

"Like a conqueror of a thousand" means like a man who conquers a thousand - this is the meaning. I, having rightly proceeded, would have produced wealth; the meaning is also that he would have been a conqueror through those many thousands of possessions. "Without a final goal" means without refuge, without support - this is the meaning. "From the noble teaching" means from the teaching of good persons. "As a ghost" means just as a dead person, having become a ghost, would be reborn; just so, even while still living, I have become a human ghost - this is the meaning. "Having caused suffering to those desiring happiness" means having caused suffering to beings desiring happiness. "Sukhakāmo" is also a reading; the meaning is oneself desiring happiness, having caused suffering to others. "I have fallen into this state" means I have reached such a portion. "Patha" is also a reading; the meaning is I have reached this individual existence which is a path of suffering. "Like one standing amidst flames" means "bhānumā" is called fire; he says that, as if surrounded on all sides by flameless glowing embers, being burnt by the great burning arisen in the body, I do not find bodily and mental happiness.

And having said thus, he said "I, great king, desiring happiness myself, having caused suffering to others, have become a human ghost in this very life; therefore do not do evil; having gone to your own city, perform meritorious deeds such as giving and so on." The king, having done so, filled the city of heaven. The Teacher Sarabhaṅga, having brought this reason, convinced the ascetic. He, having gained a sense of urgency from his talk on the Teaching, having paid homage to him, having asked his forgiveness, having performed the preliminary work on a circular meditation object, restored the lost meditative absorption to its original state. Sarabhaṅga, not allowing him to dwell there, having taken him, went to his own hermitage.

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 Nārada was the dissatisfied monk, the city courtesan was the former wife, Sāriputta was the Lord of Rice, Kassapa was the Lord of Rams, Anuruddha was the Mountain, Kaccāyana was Kāḷadevila, Ānanda was Anupiya, Mahāmoggallāna was Kisavaccha, but Sarabhaṅga was myself.

The commentary on the Faculty Birth Story is seventh.

424. Commentary on the Āditta Jātaka

"When burning" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the incomparable gift. The incomparable gift should be told having expanded it from the commentary on the Mahāgovinda Sutta. On the second day after the day on which it was given, they raised up a discussion in the Teaching hall: "Friends, the King of Kosala, having carefully selected, having known the field of merit, gave an incomparable gift to the noble Community headed by the Buddha." 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 a king, having selected, should establish giving in the unsurpassed field of merit; the wise of old too, having carefully selected, gave a great gift," brought up the past.

In the past, in the Sivi country, in the city of Roruva, a great king named Roruva, without disturbing the ten duties of a king, treating the people kindly by the four ways of supporting others, standing in the place of mother and father to the public, set going a great gift to the poor, travellers, paupers, beggars, and so on. His queen-consort was named Samuddavijayā, wise and accomplished in knowledge. He, one day, looking at the place of giving, having thought "Immoral, greedy beings consume my gift; that does not gladden me. I wish to give to the virtuous ones, the foremost worthy of offerings, the Individually Enlightened Ones; but they dwell in the Himalayan region. Who indeed will invite them and bring them? Whom shall I send?" he reported that matter to the queen. Then she said to him "Great king, do not worry. By the power of the gift we should give, by the power of morality, by the power of truth, having sent flowers, having invited the Individually Enlightened Ones, when they have come, we shall give a gift complete with all requisites." The king, having accepted saying "Good," having had a drum circulated in the city saying "Let all the inhabitants of the city undertake morality," himself too, together with his retinue,

having determined the Observance factors, having set going a great gift, having had a golden casket full of jasmine flowers taken up, having descended from the mansion, having stood in the royal courtyard, having placed his five limbs on the ground, having paid homage facing the eastern direction, having said "I pay homage to the Worthy Ones in the eastern direction; if we have any virtue, having shown compassion towards us, accept our almsfood," he threw seven handfuls of flowers. Due to the absence of Individually Enlightened Ones in the eastern direction, they did not come on the following day. On the second day he paid homage to the southern direction; from there too they did not come. On the third day he paid homage to the western direction; from there too they did not come. On the fourth day he paid homage to the northern direction, and having paid homage, saying "May the Individually Enlightened Ones dwelling in the northern Himalayan region accept our almsfood," he released seven handfuls of flowers. The flowers, having gone, fell upon five hundred Individually Enlightened Ones at the Nandamūlaka cave.

They, reflecting, having known that they had been invited by the king, on the following day, having addressed seven Individually Enlightened Ones, said "Sirs, the king invites you; provide him with support." Seven Individually Enlightened Ones, having come through the sky, descended at the king's gate. Having seen them, the king, filled with joy, having paid homage, having led them up to the mansion, having made a great honour, having given a gift, at the conclusion of the meal, having invited them for the following day's purpose, for the following day's purpose, thus having invited them for six days, on the seventh day, having prepared a gift of all requisites, having set out beds, chairs, and so on inlaid with the seven precious things, having placed the three robes and other articles for the use of all ascetics near the seven Individually Enlightened Ones, having said "We give these requisites to you," at the conclusion of their meal, both the king and the queen, paying homage, stood there. Then, giving thanksgiving to them, the senior monk of the Community spoke two verses -

69. "When a house is burning, whatever vessel one takes out;
That is for one's benefit, not what is burnt there.

70. "Thus the world is ablaze with ageing and death;
One should take out by giving, what is given is well removed."

69-70. Therein, "when burning" means blazing at that moment. "Vessel" means utensil. "Not what is burnt there" means but whatever is burnt there, at least even a mat of grass, all of it is merely of no use to him. "With ageing and death" - this is the heading of the teaching, but in meaning this one is called ablaze with the eleven fires. "One should take out" means from the world blazing with those eleven fires, one should drag out by volition the giving of this and that requisite, consisting of the tenfold classification of things to be given. "What is given" means whether little or much, whatever is given, that itself is called well removed.

Thus the senior monk of the Community, having given thanksgiving, having given the exhortation to the king saying "Be diligent, great king," having flown up into the sky, having split the pinnacle of the mansion in two, having gone, he descended at the Nandamūlaka cave itself. The requisites given to him also, having flown up together with him, descended at the Nandamūlaka cave itself. The entire body of both the king

and the queen was filled with joy. Thus when he had gone, the remaining ones also -

71. "Whoever gives a gift to one who has righteously acquired, attained through industriousness and energy;
Having passed beyond Yama's Vetaraṇī river, that mortal attains divine states.
72. "Giving and battle, they say, are the same; even few, being good, conquer many;
If one with faith gives even a little, by that very deed he becomes happy in the hereafter.
73. "Giving with discrimination is praised by the Fortunate One, those who are worthy of offerings here in the world of the living;
Gifts given to them are of great fruit, like seeds sown in a good field.
74. "One who lives without harming living beings, does not do evil through fear of others' censure;
They praise the timid, not the hero there, for the peaceful do not do evil out of fear.
75. "By the inferior holy life, one is reborn in a warrior family;
By the middling, to divinity, and by the highest, one becomes pure.
76. "Certainly giving is praised in many ways, but the state of the Teaching is better than giving;
For in the past, and even earlier, the good, those with wisdom, attained Nibbāna itself."

Thus, having given thanksgiving with each single verse, they departed in just the same way together with the requisites.

71-76. Therein, "of what is righteously acquired" means a person, beginning with one who has eliminated the mental corruptions up to the dry insight meditation practitioner, because of having obtained the Teaching, is called one who has righteously acquired. That very one, because of having attained that Teaching through industriousness and energy, is called one attained through industriousness and energy. The meaning is: whoever gives a gift to that person. Also the meaning is: whoever, having taken the finest of the gift obtained righteously, attained through energy termed as industriousness, gives a gift to the virtuous. Or the meaning here should be understood by taking the genitive case in the accusative sense. "Vetaraṇī" - this is the heading of the teaching; the meaning is: having passed beyond the eight great hells and the sixteen subsidiary hells. "Attains divine states" means he is reborn in the heavenly world.

"They say it is the same" means they say it is similar. For one who fears loss, there is no giving; for one who fears danger, there is no battle. Having abandoned attachment to life, one engaged in battle is able to fight; having abandoned attachment to possessions, a donor is able to give; for that very reason they say both are "the same." "Even few, being good" means even though few in number, those who have sacrificed their lives conquer many; just so, even a small volition of giving conquers

even much stinginess of mind, or the thicket of mental defilements such as greed and so on. "Even a little, if" means if one gives even a little gift, believing in action and its fruit. "By that very deed, he" means by that small gift as the basis, by even a small act of generosity, he becomes happy in the hereafter, great king.

"Giving with discrimination" means a gift given having discriminated both the offering and those worthy of offerings. Therein, not giving just anything, but having discriminated the finest and most superior gift and giving it, is called discriminating the offering; not giving to just anyone, but having discriminated those accomplished in virtues such as morality and so on and giving to them, is called discriminating those worthy of offerings. "Praised by the Fortunate One" means such giving is praised by the Buddhas. Therein, in order to show the discrimination of those worthy of offerings, "those who are worthy of offerings" and so on was stated. Therein, "worthy of offerings" means those befitting the offering, such as the Buddhas and so on.

"Living beings" means beings termed as living creatures. "Without harming, lives" means living without harming, out of compassion. "Through fear of others' censure" means one does not do evil through fear of reproach by others. "Timid" means timid of reproach. "Not the hero there" means but whoever, through unwise attention, is a hero regarding that reproach, the wise do not praise him. "Out of fear indeed" means indeed, out of fear of reproach, the wise do not do evil.

"By the inferior holy life" means in the external sectarian doctrines, to begin with, mere morality of abstinence from sexual intercourse is called the inferior holy life; by that one is reborn in a warrior-caste family. The mere access of meditative absorption is the middling; by that one is reborn in the heavenly world. The eight attainments are the highest; by that, being reborn in the Brahma world, one becomes pure. But in the Dispensation, the holy life of one who is merely virtuous, having aspired to a certain order of gods, is called inferior; the production of attainments by one of pure morality alone is called the middling; having stood firm in pure morality, having developed insight, the attainment of arahantship is called the highest.

The meaning of the concluding verse is -Great king, although giving has been definitively praised and commended in many ways, yet more superior than giving is the state of the Teaching itself, which constitutes a portion of the Teaching reckoned as serenity and insight meditation and reckoned as Nibbāna. Why? For in the past in this cosmic cycle, the Ones of Ten Powers such as Kassapa and so on, and even earlier, the Ones of Ten Powers such as Vessabhū and so on, being good persons, those with wisdom, having developed serenity and insight meditation, attained Nibbāna itself.

Thus the seven Individually Enlightened Ones, having praised the Deathless, the great Nibbāna to the king by way of thanksgiving, having exhorted the king with diligence, in the manner already stated, went to their own dwelling place. The king too, together with the queen-consort, having given gifts, having remained for as long as life lasted, having passed away from there, filled the city of heaven.

The Teacher, having brought this proclamation of the Teaching, having said "Thus in the past too the wise gave gifts with discrimination," connected the Jātaka - "At that time the Individually Enlightened Ones attained final nibbāna, Samuddavijayā was

Rāhula's mother, but the great king of Roruva was myself."

The Commentary on the Āditta Jātaka is the eighth.

425. Commentary on the Impossibility Jātaka

"If the Ganges were a lotus pond" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain dissatisfied monk. For the Teacher, having asked that monk "Is it true, monk, that you are dissatisfied?" when it was said "True, venerable sir," having said "For what reason?" when it was said "Through the power of mental defilements," said "Monk, a woman is indeed ungrateful, a betrayer of friends, untrustworthy. In the past, the wise, even though giving a thousand daily, were not able to please a woman. She, not having received a thousand for just one day, having had you seized by the neck, had you expelled. Thus ungrateful is a woman; do not, on account of her, come under the control of mental defilements" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, his son was Prince Brahmadatta, and the son of the millionaire of Bārāṇasī was named Prince Mahādhana. They both were companions who had played together in the dust, and learnt their craft at the house of one and the same teacher. The prince, by the elapse of his father, was established in the kingdom, and the merchant's son too was in his very presence. And in Bārāṇasī there was a certain city courtesan, a courtesan, lovely, having attained splendour. The merchant's son, giving a thousand daily, constantly delighting together with her, even having obtained the position of millionaire by the elapse of his father, did not abandon her, and in just the same way, giving a thousand daily, he delighted. The merchant's son goes three times a day to attend upon the king. Then one day, while he had gone to attend upon the king, while conversing together with the king, the sun set and darkness arose. He, having departed from the royal palace, having dismissed his attendants, thinking "Now, having gone home, there is no time for coming back; I shall go to the city courtesan's house," alone entered her house. Then she, having seen him, said "Master's son, have you brought the thousand?" "Dear lady, it has become too late for me today; therefore, not having gone home, having dismissed the people, I have entered alone. But tomorrow I shall give you two thousand."

She thought "If I give permission today, on other days too he will come empty-handed; thus my wealth will decline. I shall not now give him permission." Then she said to him thus "Husband, we are courtesans by name; without giving us a thousand, there is no such thing as sport." "Dear lady, tomorrow I shall bring double" - he entreated again and again. The city courtesan commanded the maidservants "Do not allow him to stand here and look at me; seize him by the neck, take him out, and shut the door." Having heard that, the maidservants did so. Then he thought "I consumed eighty ten millions of wealth together with her; she, having seen me empty-handed for one day, having seized me by the neck, had me expelled. Alas, a woman is indeed evil, shameless, ungrateful, a betrayer of friends." He, while recollecting the faults of womankind, became dispassionate, obtained the perception of repulsiveness, and dissatisfied even with the household life, thinking "What use is the household life to me? This very day, having departed, I shall go forth," without going home again, without even seeing the king, having departed from the city, having entered the

forest, having built a hermitage on the bank of the Ganges, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, subsisting on forest roots and fruits, he made his dwelling there.

The king, not seeing him, asked "Where is my friend?" The deed done by the city courtesan too had become well known throughout the entire city. Then, having related that matter to him, they said "Thus, Sire, your friend, out of shame, without even going home, having entered the forest, will have gone forth." The king, having heard that, having had the city courtesan summoned, asked "Is it true that you, not having received a thousand for one day, having had my friend seized by the neck, had him expelled?" "True, Sire." "You wicked, contemptible woman, quickly go to the place where my friend has gone and bring him back; if you do not bring him, your life is forfeit." She, having heard the king's word, frightened, having mounted a chariot, having departed from the city with a great retinue, searching for his dwelling place, having heard of that place by way of report, having gone there, having paid homage, having entreated "Noble sir, forgive the fault done by me through blind foolishness; I shall not do thus again," when it was said "Very well, I forgive you; there is no resentment in me towards you," she said "If you forgive me, mount the chariot together with me; we shall go to the city. When we have arrived, whatever wealth there is in my house, I shall give all of it." He, having heard her words, having said "Dear lady, now it is not possible to go together with you; but when in this world that which should not happen will happen, then perhaps one might go" - spoke the first verse -

77. "If the Ganges were a lotus pond, peaceful, and cuckoos were conch-coloured;
If the rose-apple tree were to give palmyra fruit, then surely it might be so."

Its meaning is - Dear lady, just as indeed lotus lakes stand covered with white water lilies, just so if the entire great Ganges were a lotus pond, having abandoned its swift current, were peaceful, at peace, and all cuckoos were conch-coloured, and every rose-apple tree were to give palmyra fruit. "Then surely it might be so" means then at such a time there might surely be a meeting for us too - it would be so indeed, is what is meant.

And having said thus, when she again said "Come, noble sir, let us go," having said "We shall go," when she said "At what time?" having said "At such and such a time," he spoke the remaining verses -

78. "When there might be a threefold mantle of tortoise hair,
A winter covering, then surely it might be so.
79. "When a watchtower might be well made from mosquito legs;
Firm and unshakeable, then surely it might be so.
80. "When a ladder were well-made from hares' horns,
For the purpose of ascending to heaven, then surely it might be so.
81. "When mice, having climbed a ladder, would eat the moon;
And would bring down Rāhu, then surely it might be so.
82. "When flies, moving in swarms, having drunk from a pitcher of liquor,

Would make their dwelling on embers, then surely it might be so.

83. "When a donkey would be endowed with bimba-fruit lips, fair-faced;
Skilled in dancing and singing, then surely it might be so.
84. "When crows and owls, having gone to a private place, would consult;
Would long for each other, then surely it might be so.
85. "When an umbrella of lotus root leaves would be more firm,
For warding off the rain, then surely it might be so.
86. "When a kulaka bird, Mount Gandhamādana,
Were to take in its beak and go, then surely it might be so.
87. "When an ocean-going ship, with machinery and enclosure,
A boy could take and carry away, then surely it might be so."

78-87. Therein, "threefold" means of three kinds thus: one with a flower made of tortoise hair, one with cotton, one with both. "A winter covering" means able to serve as a covering at the time of snowfall. "Then surely it might be so" means then at that time there might definitively be association between me and you. Thus everywhere the last phrase should be connected. "A watchtower well made" means well made in such a way that it is able to support a hundred men fighting after having ascended it. "Would bring to ruin" means would put to flight. "On embers" means on a spread of flameless glowing embers. "Would make their dwelling" means having drunk one pitcher of liquor each, they would dwell intoxicated. "Endowed with bimba-fruit lips" means possessed of lips resembling bimba fruits. "Of good features" means whose face is like a golden mirror. "Would desire" means desiring each other's success, they would desire, they would aspire. "Of lotus-root leaves" means of the smooth leaves of lotus-root shrubs. "Kulaka" means a small bird. "Ocean-going" means a great ship for plunging into the ocean. "With machinery and enclosure" means equipped with all materials together with machinery and enclosure. "A boy could take and carry away" means when such a ship a small village boy could take by hand and carry away - this is the meaning.

Thus the Great Being spoke eleven verses by means of this supposition of impossibilities. Having heard that, the city courtesan, having asked forgiveness of the Great Being, having gone to the city, having reported that reason to the king, having begged for her own life, took it.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monk, a woman is indeed ungrateful, a betrayer of friends," having made known the truths, connected the Jātaka; at the conclusion of the truths, the dissatisfied monk became established in the fruition of stream-entry. At that time the king was Ānanda, but the hermit was myself.

The Commentary on the Aṭṭhāna Jātaka is the ninth.

426. Commentary on the Dīpi Jātaka

"Bearable, endurable" - this the Teacher, while dwelling at the Bamboo Grove, spoke referring to a she-goat. For on one occasion the Elder Mahāmoggallāna dwelt in the lodging at Giribbaja, which was enclosed by mountains and had a single entrance. His walking path was right near the entrance. At that time goat-herders, having led the goats into Giribbaja saying "Let the goats graze here," dwelt playing about. Among them, one day, when they came in the evening and were going having taken the goats, one she-goat, grazing far away, not seeing the goats going out, stayed behind. A panther, having seen her coming out afterwards, stood at the entrance of Giribbaja thinking "Shall I devour her?" She too, looking here and there, having seen him, having thought "This one stands wishing to kill and devour me; if I turn back and flee, there is no life for me; today it is fitting for me to show manly effort," having raised her horns, having charged with speed face to face towards him, without approaching the panther's grasp as he struggled thinking "I shall seize from this side, I shall seize from this side," having fled with speed, she entered among the goats. Then the elder, having seen that action of theirs, on the following day having gone and having reported to the Truth-finder, said "Thus, venerable sir, that she-goat, through her own skilfulness in means, having made effort, was freed from the panther." The Teacher, having said "Moggallāna, for now that panther was not able to seize her; but formerly he killed and devoured her while she was crying out," being requested by him, brought up the past.

In the past, in the country of Magadha, the Bodhisatta, having been born in a family of great wealth in a certain village, having come of age, having abandoned sensual pleasures, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, having dwelt for a long time in the Himalayas, having gone to Rājagaha for the purpose of partaking of salt and sour things, having built a hermitage in just one Giribbaja, made his residence. At that time, in just this same manner, while the goat-keepers were tending the goats, one day, in just the same way, having seen one she-goat coming out afterwards, a panther stood at the entrance thinking "Shall I eat her?" She too, having seen him, having thought "Today there is no life for me; by some means, having made a sweet friendly welcome with him, having generated softness in his heart, I shall protect my life," making friendly conversation with him even from afar, while approaching, spoke the first verse -

88. "Is it bearable, is it endurable, is there happiness for you, maternal uncle?
Your mother spoke of your happiness, we indeed desire your happiness."

Therein, "your mother spoke of your happiness" means my mother too today said to me "You should ask about their happiness" - this is the meaning. "We" means maternal uncle, we too desire only your happiness.

Having heard that, the panther, having thought "This cheat wishes to deceive me by the uncle's word; she does not know my hard nature," spoke the second verse -

89. "Having trodden upon my tail, having harassed me, you goat;
Today, by your uncle's word, do you think you should be released?"

Its meaning is - you, having trodden upon and harassed my tail-area, come here; do you, that one, think "Today, by my uncle's word, I should be released" - do you think thus? - so "you think" means.

Having heard that, the other, having said "Uncle, do not do thus," spoke the third verse -

90. "You are seated facing east, I have come before your face;
Your tail is behind you, how then could I have trodden upon it?"

Therein, "face" means facing towards. "How then could I have trodden upon it" means the meaning is: how could I have trodden upon that which was standing behind you?

Then he, having said to her "What are you saying, you goat? There is no place whatsoever where my tail has not been," spoke the fourth verse -

91. "As far as the four islands, with their oceans and mountains;
So far extends my tail, how then could you have avoided it?"

Therein, "so far" means he says that my tail has gone having encircled this much space.

Having heard that, the she-goat, having said "This evil one does not cling to sweet speech, I shall speak to him having become his opponent," spoke the fifth verse -

92. "Previously my mother, father and brothers told me this;
Of the long tail of the wicked one, I have come through the sky."

Therein, "told" means previously my mother and father and brothers told me this. "Sāmhī" means I am she; having heard from relatives of the length of your tail, avoiding your tail, I have come through the sky, through space.

Then he, having said to her "I know of your having come through the sky, but coming thus you have come having destroyed my prey," spoke the sixth verse -

93. "And having seen her coming, you goat, in the sky;
The herd of deer fled, my prey was destroyed by you."

Having heard that, the other, frightened by the fear of death, being unable to bring forth another reason, lamented "Uncle, do not do such a harsh deed; give me my life." The other too, seizing her upon his shoulders even as she wailed, killed and devoured her.

94. "Thus as she wailed, the blood-drinker, the she-goat;
Crushed her throat, there is no well-spoken word for the wicked.

95. "Indeed not in the wicked is there method, nor principle, nor well-spoken word;
One should apply effort towards the wicked, and he does not delight in the virtuous."

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

94-95. Therein, "blood-drinker" means one who feeds on blood, a drinker of blood, a savage panther. "Crushed her throat" means he crushed her neck, having bitten he

split it open - this is the meaning. "Method" means reason. "Principle" means intrinsic nature. "Well-spoken word" means a well-spoken utterance; all this is not found in the wicked - this is the meaning. "One should apply effort towards the wicked" means monks, one should apply exertion indeed towards wicked persons. "And he does not delight in the virtuous" means but that person does not delight in the beautiful, well-spoken word of the virtuous, does not hold it dear - this is the meaning. The hermit saw all their action.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the she-goat was the she-goat of the present, the panther too was the panther of the present, but the hermit was myself."

The Commentary on the Dīpi Jātaka is the tenth.

The Jātaka summary -

Kaccānī and Aṭṭhasadda, and Sulasā and Sumaṅgala;
And Gaṅgamāla and Cetiya, and Indriya and Āditta;
And Aṭṭhāna and Dīpi - ten in the Eights Section.

The commentary on the Book of Eights 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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