

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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PaliVerse

5. The Collection of Minor Texts

14. Commentary on the Book of Birth Stories-1

9. The Book of the Nines

427. The Commentary on the Vulture Jātaka

"The stake path by name" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain monk who was difficult to admonish. It is said that a certain son of good family, even having gone forth in the Dispensation leading to liberation, when being exhorted by well-wishing teachers and preceptors and fellow monks in the holy life, saying "Thus you should step forward, thus you should step back, thus you should look ahead, thus you should look around, thus you should bend, thus you should stretch, thus you should dress, thus you should wear the upper robe, thus the bowl should be held, having taken just sufficient food for sustenance, one should consume it only after reviewing, one should be one with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness, this is to be known as the duties of visitors, this is the duties of travellers, these are the fourteen chapter duties, the eighty major duties. Therein you should conduct yourself rightly, these are the thirteen virtues of the ascetic practices by name, having undertaken these you should conduct yourself" - being thus exhorted, he was difficult to admonish, impatient, not receiving instruction respectfully. "I do not speak to you; but why do you speak to me? I myself shall know what is beneficial or unbeneficial for myself" - thus he made himself one who should not be spoken to. Then, having known his difficult-to-admonish nature, the monks sat speaking of his faults in the Teaching hall. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having had that monk summoned, having asked "Is it true that you, monk, are difficult to admonish?" when it was said "True," having said "Why, monk, having gone forth in such a Dispensation leading to liberation, do you not carry out the word of those who wish your welfare? In the past too, not having heeded the word of the wise, you were crushed to bits at the mouth of the high-altitude wind," he brought up the past.

In the past, on the Vulture's Peak mountain, the Bodhisatta was reborn in the vulture realm of generation. Now his son was a vulture king named Supatta, attended by a retinue of many thousands of vultures, endowed with strength. He nourished his mother and father, but because of being endowed with strength, he flew too far. Then his father exhorted him: "Dear son, having passed beyond such and such a place, you should not go." He, even having said "Very well," one day however, when the sky had rained, having flown up together with the vultures, having left the rest behind, having gone beyond the region, having reached the mouth of the high-altitude wind, he attained the state of being crushed to bits. The Teacher, showing that matter, having fully awakened, spoke these verses -

1. "The stake path by name, the vulture's road, eternal;
There was a vulture who nourished his aged mother and father;

For them he brought python fat in abundance.

2. And the father said to his son, knowing him to be one who flies high;
Well-winged, endowed with strength, powerful, going far.
3. When you perceive the earth floating, dear son;
Encircled by the ocean, circular like a wheel;

Then, dear son, turn back, do not go further from here.

4. You flew up with speed, the strong bird, the best of the twice-born;
Looking down with bent neck, at the mountains and forests.
5. The vulture saw the earth, as he had heard from his father;
Encircled by the ocean, circular like a wheel.
6. And having transcended that, he went beyond the highest;
And the sharp wind-crest carried away that strong bird.
7. The man who had gone beyond was unable to turn back again;
The bird met with disaster, having come under the control of the high winds.
8. "His sons and wife, and whatever other dependents;
All met with disaster, because of the twice-born who did not heed exhortation.
9. Thus too here, whoever does not understand the words of the elders;
One who goes beyond the boundary, bloated, like the vulture who
transgressed the instruction;
He indeed attains disaster, not having heeded the instruction of the elders.

1-9. Therein, "stake path" means a stake path. People going for the purpose of gold and money, having driven stakes in that region, having tied ropes to them, go along; therefore that footpath on Vulture Mountain is called "stake path." "Vulture's road" means the main road at the top of Vulture Mountain. "Eternal" means ancient. "There was" means on that stake path at the top of Vulture Mountain there was one vulture; he nourished his aged mother and father. "Python fat" means the fat of pythons. "Carried away" means brought exceedingly. "In abundance" means frequently. "Knowing him to be one who flies high" means having heard "Your son leaps to an excessively high place," knowing "This one flies high." "Powerful" means endowed with manly power. "Far-going" means going far by that very power. "Floating about" means floating on the water like a waterlily leaf. "Understand" means you understand. "Circular like a wheel" means at whatever place, for one standing there, the Indian subcontinent, bounded by the ocean, appears like a wheel-circle; exhorting "From there, dear son, turn back," he said thus.

"You flew up" means not having heeded his father's exhortation, one day having flown up together with the vultures, having left them behind, he went to the place spoken of by his father. "Looking" means having reached that place, looking down below. "Crooked-limbed" means crooked-necked. "As he had heard from his father" means just as he had heard from his father's presence, so indeed he saw.

"Yathāssāsī" is also a reading. "He went even beyond" means just beyond the place described by his father. "And the sharp wind-crest" means the sharp high-altitude wind-crest carried away, overwhelmed that bird who did not heed exhortation, though strong, and crushed it to bits. "Was not able to go beyond" means was not able to go beyond. "Man" means a being. "Not heeding exhortation" means when that bird did not heed the exhortation of the wise, all of them too reached great suffering. "Not having heeded the instruction of the elders" means not having heeded the word of the elders who wish one's welfare, one thus reaches disaster and great suffering. Therefore, monk, do not be like the vulture; carry out the word of those who wish your welfare. He, thus admonished by the Teacher, from then on was easy to admonish.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the vulture difficult to admonish was the monk difficult to admonish at present, but the vulture's father was myself."

The Commentary on the Gijjhā Jātaka is the first.

428. Commentary on the Kosambiya Jātaka

"Of great noise" - this the Teacher, while dwelling in dependence on Kosambī at Ghosita's park, spoke referring to the monks who were makers of quarrels in Kosambī. The story has come in the Kosambaka Chapter itself; this, however, is the summary here. At that time, it is said, two monks dwelt at one residence, an expert in monastic discipline and one versed in the discourses. Among them, the one versed in the discourses, one day, having attended to bodily needs, came out having left the remainder of the rinsing water in a vessel in the water-porch. Afterwards, the expert in monastic discipline, having entered there, having seen that water, having come out, asked the other: "Friend, was the water left by you?" "Yes, friend." "But do you not know that there is an offence here?" "Yes, friend, I do not know." "There is, friend, an offence here." "If so, I shall make amends." "But if, friend, it was done by you unintentionally, without mindfulness, there is no offence." He held the view that it was no offence regarding that offence. The expert in monastic discipline also informed his own dependants: "This one versed in the discourses does not know even when committing an offence." They, having seen his dependants, said: "Your preceptor, even having committed an offence, does not know the state of being an offence." They, having gone, reported to their own preceptor. He speaks thus: "This expert in monastic discipline, having previously said 'there is no offence,' now says 'there is an offence'; he is a liar." They, having gone, saying "Your preceptor is a liar," thus escalated the dispute with each other. Then the expert in monastic discipline, having obtained permission, performed the legal act of suspension against him for not seeing an offence. Thenceforth their donors of requisites, the lay followers too, became two portions. The nuns who received exhortation too, the guardian deities too, became two portions. Their intimate friends, the deities dwelling in space too, up to the Brahmā world, all worldlings became two factions. But this uproar reached up to the Akaniṭṭha abode.

Then a certain monk, having approached the Truth-finder, reported the view of those who had suspended, that "This one has been suspended by a legally valid act," and of the followers of the suspended one, that "He has been suspended by an act that is

not legally valid," and the fact that even though being prevented by those who had suspended, they continued to surround and accompany him, and reported this conduct to the Teacher. The Blessed One, having sent twice saying "Let them be united, it seems," having heard "They do not wish to be united, venerable sir," on the third occasion, saying "The community of monks is split," having gone to their presence, having spoken of the danger in the suspension to those who had suspended, and in not seeing an unintentional offence to the others, departed. Again, having had them perform the Observance and so on right there in one boundary, and for those who were quarrelling in the refectory and so on, having laid down the duty in the refectory that "One should sit down with a seat in between," having heard "Even now they are dwelling still quarrelling," having gone there, having said "Enough, monks, no quarrel" and so on, when a certain monk, a speaker of the Teaching, not wishing to cause harassment to the Blessed One, said "Wait, venerable sir, the Blessed One is the lord of the Teaching; let the Blessed One live at ease, venerable sir, devoted to pleasant abiding in the present life; we ourselves will become known by this quarrel, dispute, strife, and contention" -

"Once in the past, monks, in Bārāṇasī there was a king of Kāśi named Brahmadatta" - having related how Brahmadatta, having seized the kingdom of Dīghīti the king of Kosala, and the fact that he, who was living in the guise of an unknown person, was killed, and how the prince Dīghāvu, having given his own life, and thenceforth their state of unity, he said: "For indeed, monks, those kings who had taken up the rod and taken up the sword had such patience and meekness. Here indeed, monks, it would be fitting for you, that having gone forth in such a well-proclaimed Teaching and discipline, you should be patient and meek" - having exhorted thus, and a second and a third time too having prevented them saying "Enough, monks, no quarrel," having seen them not desisting, having thought "These foolish men are indeed overpowered by defilements; these are not easy to convince," having departed, on the following day, having returned from his alms round, having rested a little in the Perfumed Chamber, having set in order his lodging, having taken his own bowl and robe, standing in the sky in the midst of the Community, he spoke these verses -

10. "People of great noise and alike, not one among them thought himself a fool;
When the Community was being split, they did not think any further about another.
11. "Confused, though speaking like the wise, speakers whose range is mere words;
As far as they wish to stretch their mouths, they do not know by what they are led.
12. "'He reviled me, he struck me, he defeated me, he robbed me';
For those who harbour such thoughts, enmity is not appeased.
13. "'He reviled me, he struck me, he defeated me, he robbed me';
For those who do not harbour such thoughts, enmity is appeased.
14. "For never are enmities appeased by enmity here;
By non-enmity they are appeased; this is an eternal principle.

15. "Others do not understand that we here are perishing;
Those who understand this, thereby their quarrels are appeased.
16. "Bone-breakers, life-takers, those who steal cattle, horses and wealth;
Even for those plundering the country, there is association;
Why should there not be for you?
17. "If one should find a prudent companion, a fellow traveller, living well, wise;
Having overcome all dangers, one should wander with him, glad and mindful.
18. "If one should not find a prudent companion, a fellow traveller, living well,
wise;
Like a king abandoning a conquered kingdom, one should wander alone, like
an elephant in the forest.
19. "Better is the life of one alone; there is no companionship with a fool;
One should wander alone and not do evil deeds, living at ease, like an
elephant in the forest."

10-19. Therein, "of great noise" means one who has a great sound. "Alike people" means equal, similar people; what is meant is that all these people who are makers of quarrels, by the emission of sound from all sides, are both of great noise and alike. "Not one among them thought himself a fool" means therein not even one imagined "I am a fool"; all were conceited as wise, all these were merely people who are makers of quarrels. "They did not think any further about another" means not even one imagined "I am a fool," and furthermore, when the Community was being split, not even one imagined this reason that "the Community is being split because of me" - this is the meaning.

"Confused" means unmindful. "Speaking like the wise" means resembling the wise through their own conceit of being wise. "Speakers whose range is mere words" - here the shortening substitution of the letter ra has been made; their range is mere speech, not the range of the noble teachings such as the establishments of mindfulness and so on, and they are speakers. How are they speakers? "As far as they wish to stretch their mouths" means as far as they wish to extend their mouths, having extended that far, standing on tiptoe, they are speakers; not even one restrains his mouth out of respect for the Community - this is the meaning. "By what they are led" means by whatever quarrel they have been led to this state of shamelessness. "They do not know that" means thus they do not know that "this is the danger."

"For those who harbour such thoughts" means those who harbour that manner beginning with "he reviled me." "Eternal" means ancient. "Others" means setting aside the wise, the other makers of quarrels are called "others." They, making an uproar in the midst of the Community, do not know "we are perishing, we are approaching death, we are constantly, continuously going near to Death." "Those who understand this" means those who are wise therein understand "we are going near to Death." "Thereby their quarrels are appeased" means monks, for thus knowing, having aroused wise attention, they proceed towards the appeasement of quarrels and disputes.

"Bone-breakers" - this verse was spoken with reference to Brahmadatta and Prince Dīghāvu. Even for them there is association. Why should there not be for you? Whose parents' bones have not been broken, whose lives have not been taken, whose cattle, horses, and wealth have not been taken. This is what is meant - Monks, for indeed those kings who had taken up the rod and taken up the sword, such association and meeting, having made the connection of marriage from the bride's side and marriage from the groom's side, there is drinking and eating together; yet you, having gone forth in such a Dispensation, are not able to give up even a mere enmity of your own - what is your state of monkhood?

The verses beginning with "If one should find" were spoken for the purpose of illustrating the praise and blame of having a wise companion and having a foolish companion. "Having overcome all dangers" means having overcome both obvious dangers and concealed dangers, one should wander with him, glad and mindful. "Like a king abandoning a conquered kingdom" means just as King Mahājanaka and King Arindama, having abandoned their own conquered kingdoms, wandered alone, so one should wander - this is the meaning. "Like an elephant in the forest" means an elephant in the forest, like a great one. "Mātaṅga" means an elephant is so called; "nāga" is a designation for what is great. For just as the elephant Mātuposaka, a great elephant, wandered alone in the forest and did not do evil deeds, and just as the moral elephant Sīlavā. And just as Pālīyeyaka, so one should wander alone and not do evil deeds - this is what is said.

The Teacher, even though having spoken thus, being unable to make those monks united, having gone to the village of Bālakaṇṇaka, having spoken to the Elder Bhagu on the benefit of solitude, from there having gone to the dwelling place of three sons of good family, having spoken to them on the benefit of living in concord, from there having gone to the Pālīyeyya jungle thicket, having dwelt there for three months, without going back to Kosambī, went straight to Sāvatthī. The lay followers dwelling in Kosambī too, having deliberated "These noble monks of Kosambī are the doers of much harm to us; troubled by them, the Blessed One has departed; we shall neither pay respect and so on to them, nor shall we give almsfood to those who approach; thus they will either depart or will cease from enmity or will reconcile with the Blessed One," did just so. They, oppressed by that punishment, having gone to Sāvatthī, asked forgiveness of the Blessed One.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "The father was the great King Suddhodana, the mother was Mahāmāyā, but Prince Dīghāvu was myself."

The Commentary on the Kosambiya Jātaka is the second.

429. Commentary on the Mahāsuva Jātaka

"When a tree is" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain monk. It is said that he, having taken a meditation subject in the presence of the Teacher, in dependence on a certain borderland village in the Kosala country, dwelt in the forest. The people, having prepared night-quarters and day-quarters for him, having built a lodging in a place convenient for coming and going, attended upon him carefully. In the very first month of his having entered the rains retreat,

that village burned down, and not even a seed's worth remained for the people. They were not able to give him superior almsfood. He, even though the lodging was suitable, becoming weary on account of almsfood, was not able to produce either the path or the fruit. Then the Teacher, having exchanged friendly welcome with him who had come to pay homage to the Teacher after the lapse of three months, asked "I hope, monk, you are not troubled on account of almsfood, and was the lodging suitable?" He reported that matter. The Teacher, having known "The lodging is suitable for him," said "Monk, for an ascetic, when the lodging is suitable, having abandoned greedy wandering, having consumed whatever is obtained, it is fitting for one who is content to practise the ascetic duty. The wise ones of old, having been born in the animal realm, even though eating powder from their own dwelling dried-up tree, having abandoned greedy wandering, being content, without breaking the duty of friendship, did not go elsewhere; but why did you, thinking 'The almsfood is limited and coarse,' give up the suitable lodging?" Having said thus, being requested by him, he brought up the past.

In the past, on the bank of the Ganges in the Himalayas, in a certain fig tree forest, many hundreds of thousands of parrots dwelt. There one king of parrots, when the fruits of his own dwelling tree were exhausted, whatever remained - whether a sprout or a leaf or bark or the outer dry crust - eating that, drinking water from the Ganges, being supremely of few wishes and content, did not go elsewhere. Through the virtue of his state of having few wishes and being content, Sakka's dwelling trembled. Sakka, reflecting, having seen him, for the purpose of investigating him, by his own power caused that tree to dry up. The tree, having become merely a stump, full of holes large and small, stood as if being beaten when the wind struck. From its holes, powder came out. The king of parrots, having eaten that powder, having drunk water from the Ganges, without going elsewhere, not counting the wind and heat, sat on the fig tree stump. Sakka, having known his state of being supremely of few wishes, thinking "Having had the qualities of a friend's virtues spoken of, having given him a boon, having made the fig tree bear deathless fruit, I shall return," having become a king of swans, having placed Sujā, the titan maiden, in front, having gone to that fig tree forest, having sat on a branch of a tree not far away, raising a conversation together with him, spoke the first verse -

- 20.** "When a tree is endowed with fruit, birds flying together consume it;
Having known the tree to be exhausted at the passing of the fruit, the birds go
from there in every direction."

Its meaning is - O king of parrots, a tree, when it is accomplished in fruit, then birds, flying from branch to branch, consume it; but having known it to be exhausted, by the elapse of the fruit, the birds go from that tree in every direction.

And having said thus, in order to dismiss him from there, he spoke the second verse -

- 21.** "Wander on your journey, red-beaked one, do not die, why do you, parrot,
brood on a dry tree?
Please tell me that, O one resembling spring, why, parrot, do you not abandon
the dry tree?"

Therein, "do you brood" means for what reason do you stand brooding and pondering on the top of a dry stump. "Ingha" is an indeclinable particle used in the sense of urging. "One resembling spring" means in the spring season a jungle thicket, as if sprinkled with a flock of parrots, has a blue radiance; therefore he addresses him as "one resembling spring." "Do you not abandon" means do you not throw away.

Then the king of parrots, having said "I, O swan, do not give up this tree out of gratitude and thankfulness," spoke two verses -

22. "Those who indeed are friends to friends, O swan, in the loss of life, in suffering and happiness;
Whether eliminated or not eliminated, they do not give up that one, the peaceful, recollecting the principle of the good.
23. "I am one among the good, O swan, and a relative to me is this tree, and a friend;
That I am not able to abandon, being intent on livelihood, having known it to be exhausted, for this is not the principle."

22-23. Therein, "those who indeed are friends to friends" means those who are companions of companions. "Whether eliminated or not eliminated" means those called wise ones do not give up their own friend whether eliminated or not eliminated through the utter elimination of wealth. "Recollecting the principle of the good" means recollecting the tradition of the wise. "A relative to me" means O king of swans, this tree is my relative in the sense of fondness and a friend through habitual conduct. "For the sake of livelihood" means I, being desirous of livelihood, am not able to abandon that.

Sakka, having heard his words, satisfied, having praised him, wishing to grant a boon, spoke two verses -

24. "Good! Friendship is made as a witness, friendliness and intimacy are praised;
If you approve of this principle, you are praiseworthy among those who understand.
25. "I give you a boon, O parrot, wing-goer travelling by wings;
Choose a boon, O bent-necked one, whatever you wish in your mind."

24-25. Therein, "sādhū" is gladdening. "Friendship is made as a witness, friendliness and intimacy are praised" means the state of being a witness, friendliness, and intimacy in the midst of the assembly - the friendship made by you is good, charming, and excellent indeed. "Sacetaṃ dhammaṃ" means if this principle of friendship. "Vijānataṃ" means this being so, you are one fit to be praised by the wise - this is the meaning. "So te" means that I to you. "Varassū" means wish for. "Yaṃ kiñci manasicchaṃ" means whatever you wish by mind, I give all that as a boon to you.

Having heard that, the king of parrots, taking the boon, spoke the seventh verse -

- 26.** "May the venerable swan grant me a boon, and may this tree obtain life again;
May it stand shining, with branches, bearing fruit, fully grown, with sweet fruit."

Therein, "with branches" means endowed with branches. "Bearing fruit" means endowed with fruit. "Fully grown" means having leaves grown all around, having become endowed with fresh leaves. "With sweet fruit" means having become one with sweet fruit, as if honey had been put into existing sweet fruits - this is the meaning.

Then Sakka, granting him a boon, spoke the eighth verse -

- 27.** "See that lofty fruit-bearing tree, my dear, may it be together with the fig tree for you;
May it stand shining, with branches, bearing fruit, fully grown, with sweet fruit."

Therein, "may it be together with the fig tree for you" means may there be dwelling together with your fig tree as one.

And having said thus, Sakka, having abandoned that individual existence, having shown his own and Sujā's power, having taken water with his hand from the Ganges, struck the fig tree stump. At that very moment a tree, covered with branches and boughs, with sweet fruit, having sprung up, stood endowed with beauty like the bare Jewel Mountain. The king of parrots, having seen that, filled with pleasure, offering praise to Sakka, spoke the ninth verse -

- 28.** "Thus, Sakka, may you be happy, together with all your relatives;
Just as I am happy today, having seen the fruitful tree."

Sakka too, having given him a boon, having made the fig tree bear deathless fruit, together with Sujā, went to his own abode. Explaining that meaning, at the conclusion the verse discovered by the Fully Enlightened One was placed -

- 29.** And having given a boon to the parrot, having made the tree fruitful;
He departed together with his wife, to the Nandana grove of the gods.

The Teacher, having brought this proclamation of the Teaching, said "Thus, monk, the wise ones of old, even though born in the animal realm, were free from greedy wandering. But why, having gone forth in such a Dispensation, do you practise greedy wandering? Go, dwell right there." Having spoken to him on the meditation subject, he connected the Jātaka. That monk, having gone there, developing insight, attained arahantship. At that time Sakka was Anuruddha, but the king of parrots was myself.

The Commentary on the Mahāsuva Jātaka is the third.

430. Commentary on the Cūḷasuva Jātaka

"There are trees": the Teacher, while dwelling at Jeta's Grove in Sāvaththī, spoke this referring to the Verañja section. When the Teacher, having dwelt for the rains retreat at Verañjā, gradually arrived at Sāvaththī, the monks raised up a discussion in the Teaching hall: "Friends, the Truth-finder, delicate as a warrior, delicate as a Buddha, even though endowed with great supernormal power, having been invited by the brahmin of Verañjā, dwelling for three months, by the influence of Māra's possession, not having obtained even a single day's almsfood from him, having abandoned

greedy wandering, sustaining himself for three months on flour of broken rice and water, did not go elsewhere. Oh, the state of having few wishes and contentment of the Truth-finders!" 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 the Truth-finder should now abandon greedy wandering; formerly too, even though born in the animal realm, he abandoned greedy wandering," brought up the past. The entire story should be expanded by the former method.

30. "There are trees with green leaves, many trees with various fruits;
Why then is the parrot's mind delighted in a dry, hollow tree?
31. We enjoyed its fruit, for many groups of years, in abundance;
Even knowing it to be fruitless, that same friendliness remains as before.
32. And a dried-up tree, a dead hollow tree, a tree with fallen leaves and without fruit;
Having left it, the birds go - what fault do you see, twice-born?
33. Those who associate for the sake of fruit, knowing it fruitless, they abandon it;
Imprudent, whose wisdom is for their own benefit, they become partisans.
34. "Good! Friendship is made as a witness, friendliness and intimacy are praised;
If you approve of this principle, you are praiseworthy among those who understand.
35. "I give you a boon, O parrot, wing-goer travelling by wings;
Choose a boon, O bent-necked one, whatever you wish in your mind.
36. "If only I might see it, the tree with leaves and fruit;
Like a poor man having found a treasure, I would rejoice again and again.
37. "Then, having taken the deathless, he sprinkled the tree;
Its branches grew, with cool shade, delightful.
38. "Thus, Sakka, may you be happy, together with all your relatives;
Just as I am happy today, having seen the fruitful tree.
39. And having given a boon to the parrot, having made the tree fruitful;
He departed together with his wife, to the Nandana grove of the gods."

The questions and counter-questions as well as the meaning should be understood by the former method itself; however, we shall explain only the obscure terms.

30-39. "With green leaves" means covered with blue-green leaves. "Hollow" means sapless, emitting a sound as if being struck when the wind beats against it. "Of the parrot" means why is the mind of the venerable king of parrots delighted in such a tree. "Of fruit" means the fruit of this tree. "For many groups of years" means for many groups of years. "Many" means even though being many hundreds, not two or three, but indeed many. "Having known" means the king of swans, making known

thus: "Even now, having known this tree of ours to be fruitless, just as before there was friendliness with it, that same friendliness remains; for we do not break that; for those who break friendliness are indeed called ignoble, bad persons," he said thus.

"Fallen leaves" means leaves that have fallen off, become leafless, leaves that have dropped. "What fault do you see" means other birds, having left this, go elsewhere; what fault indeed do you see in going thus? "Those who for the sake of fruit" means those birds who associate and approach for the sake of fruit, for the reason of fruit, having known it to be fruitless, abandon it. "With wisdom for their own benefit" means wisdom for one's own benefit; or wisdom established only in themselves without looking at others - their wisdom is "wisdom for their own benefit." "Partisans" means they, expecting only their own growth, cause the side of friends to fall and destroy it - thus they are called partisans. Or they fall only on their own side - thus partisans.

"If only" means the king of swans says: if my wish were to be fulfilled, if the boon given by you were to succeed, if only I might see this tree again with leaves and with fruit; then, like a poor man having found a treasure, I would delight in it again and again; having seen it, I would rejoice. "Having taken the deathless" means the meaning is that, standing by his own power, having taken the water of the Ganges, he sprinkled it. In this Jātaka, together with this, there are two verses discovered by the Fully Enlightened One.

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

The Commentary on the Cūlasuva Jātaka is the fourth.

431. Commentary on the Haritaca Jātaka

"I have heard this, Great Brahmā" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a dissatisfied monk. For that monk, having seen a certain adorned woman, was dissatisfied, with long hair, nails, and body hair, wishing to leave the Order, and was brought unwillingly by his teachers and preceptors. The Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "True, venerable sir," having said "For what reason?" when it was said "Having seen an adorned woman, through the power of mental defilements, venerable sir," said "Monk, a mental defilement is a destroyer of virtues, of little enjoyment, and causes rebirth in hell; and for what reason will this mental defilement not torment you? For indeed the wind that strikes does not feel ashamed of an old leaf after having struck Sineru; for in dependence on this mental defilement, even pure great persons who had attained the five direct knowledges and the eight meditative attainments, walking step by step towards the knowledge of enlightenment, being unable to establish mindfulness, caused their meditative absorption to disappear." Having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, the Bodhisatta was born in a certain market town in a brahmin family with wealth of eighty ten millions; and because of his golden complexion, they gave him the name "Prince Haritaca." He, having come of age, having gone to Takkasilā, having learnt the craft, having established a household, by the elapse of his mother and father, having done

the inspection of the wealth, thinking "Only the wealth is evident, the producers of the wealth are not evident; by me too, at the mouth of death, there must be crushing to bits," frightened by the fear of death, having given a great gift, having entered the Himalayas, having gone forth in the going forth of sages, on the seventh day having produced the direct knowledges and the meditative attainments, having sustained himself there for a long time on forest roots and fruits as food, having descended from the mountain for the purpose of partaking of salt and sour things, gradually having reached Bārāṇasī, having dwelt in the royal garden, on the following day, walking for almsfood in Bārāṇasī, he arrived at the king's gate. The king, having seen him, with a gladdened mind, having had him summoned, having caused him to sit on the royal divan beneath the raised white parasol, having fed him with food of various excellent flavours, at the conclusion of the thanksgiving, having become even more confident, having said "Where are you going, venerable sir?" when it was said "We are looking for a place for the rains residence, great king," saying "Very well, venerable sir," having eaten his morning meal, having taken him to the park, having had night quarters, day quarters, and so on built there, having made the park keeper an attendant and given him, having paid homage, he departed. The Great Being, thenceforth, regularly eating at the king's house, dwelt there for twelve years.

Then one day the king, going to appease the agitated borderland, having entrusted the Great Being to the queen saying "Do not be negligent towards our field of merit," departed. Thenceforth she served the Great Being food with her own hand. Then one day she, having prepared the food, when he was long in coming, having bathed with scented water, having put on a smooth polished cloth, having had the latticed window opened, letting the wind blow upon her body, lay down on a small bed. The Great Being too, even later in the day, well dressed and well robed, having taken his alms vessel, having come through the sky, arrived at the latticed window. When the queen heard the sound of his bark garment, as she rose up quickly, her polished cloth fell off, and a disagreeable object struck the Great Being's eye. Then his mental defilement, which had dwelt within for many hundreds of thousands of ten millions of years, like a venomous snake lying in a casket, having risen up, caused his meditative absorption to disappear. He, being unable to establish mindfulness, having gone, seized the queen by the hand; at that very instant they surrounded the area with a curtain. He, having indulged in worldly adversities together with her, having eaten, having gone to the park, thenceforth did likewise daily. His indulgence in worldly adversities together with her became well known throughout the entire city. The ministers sent a letter to the king saying "The ascetic Haritaca has done thus." The king, not believing, thinking "Those wishing to divide me speak thus," having appeased the borderland, having returned to Bārāṇasī, having circumambulated the city, having gone to the presence of the queen, asked "Is it true, it is said, that my noble ascetic Haritaca indulges in worldly adversities together with you?" "True, Sire." He, not believing even her, thinking "I shall ask him himself," having gone to the park, having paid homage, having sat down to one side, asking him, spoke the first verse -

40. "I have heard this, Great Brahmā, Hārīta consumes sensual pleasures;
Is this word hollow, are you living purely?"

Therein, "is this" means is this word heard by us "Hārīta consumes sensual pleasures" hollow, not factual, are you living purely, are you dwelling purely.

He thought - "This king, even when told 'I do not consume,' would believe me indeed; in this world there is no support comparable to truth. For those who have forsaken truth are unable to attain enlightenment having sat down at the foot of the Bodhi tree; it is fitting for me to speak only truth." For the Bodhisatta, in certain situations, there is indeed killing of living beings, taking what is not given, sexual misconduct, and drinking of spirits, fermented liquor, and intoxicants; but having given priority to deception that breaks welfare, there is no lying; therefore he, speaking only truth, spoke the second verse -

- 41.** "So it is, great king, as your word has been heard;
I have entered upon a wrong path, infatuated by things leading to delusion."

Therein, "by things leading to delusion" means in the types of sensual pleasure. For the world becomes infatuated in the types of sensual pleasure, and they delude the world; therefore they are called "things leading to delusion."

Having heard that, the king spoke the third verse -

- 42.** "What is the purpose of wisdom, subtle, thinking of what is good;
By which one should dispel the arisen lust from the mind, why not?"

Therein, "adu" is an indeclinable particle. This is what is meant - Venerable sir, for one who is sick there is medicine, for one who is thirsty drinking water is a shelter; but what is the purpose of this wisdom of yours, subtle, thinking of good purposes, by which one should again dispel the arisen lust from the mind, why was it unable to dispel the mind?

Then, showing the power of his mental defilements, Hārīta spoke the fourth verse -

- 43.** "These four, great king, are exceedingly powerful in the world;
Lust, hate, vanity, delusion, where wisdom does not stand fast."

Therein, "where" means in whomsoever prepossession has been reached, like one fallen into a great flood, wisdom does not obtain a footing, a support.

Having heard that, the king spoke the fifth verse -

- 44.** "A Worthy One, accomplished in morality, pure, Hārīta lives;
Wise and learned too, thus is the venerable one esteemed by us."

Therein, "thus esteemed by us" means thus esteemed by us, honoured, the venerable one.

Then Hārīta spoke the sixth verse -

- 45.** "Evil thoughts harm even the wise, the sage delighting in the qualities of the teaching;
Beautiful ones connected with lust, O king."

Therein, "beautiful" means occurring through the grasping of the sign of the beautiful.

Then the king, encouraging him to endeavour in the abandoning of mental defilements, spoke the seventh verse -

- 46.** "This lust has arisen in you, born of the body, a corrupter of your beauty; Abandon it, may there be good fortune for you, by many you are considered wise."

Therein, "a corrupter of your beauty" means a corrupter of your bodily beauty and your beauty of virtues. "By many you are" means by many you were; "wise" means considered.

Then the Great Being, having gained mindfulness, having observed the danger in sensual pleasures, spoke the eighth verse -

- 47.** "Those sensual pleasures that cause darkness, that are full of suffering, that are great poison;
I shall seek their root, I shall cut off lust together with its bond."

Therein, "that cause darkness" means causing a state of blindness because of destroying the eye of wisdom. "Full of suffering" - here, having brought discourses beginning with "sensual pleasures are of little enjoyment," their nature of being full of suffering should be shown. "Great poison" means great poison due to the greatness of both the poison of associated mental defilements and the poison of resultant consequences. "Their root" means I shall seek their root, I shall search for the root of those sensual pleasures of the aforementioned kind in order to abandon them. But what is their root? Unwise attention. "I shall cut off lust together with its bond" means great king, right now, having struck with the sword of wisdom, I shall cut off lust that is bound together with the bond of the sign of the beautiful.

And having said this, having obtained permission saying "Great king, grant me permission for now," having entered the hermitage, having looked at the kasiṇa disc, having again produced the lost meditative absorption, having come out from the hermitage, having sat down cross-legged in the sky, having expounded the Teaching to the king, saying "Great king, I, because of having dwelt in an improper place, have incurred reproach amidst the great multitude; be heedful; now I shall go to a jungle thicket free from the scent of women," while the king was weeping and lamenting, having gone to the Himalayas itself, with his meditative absorption not fallen away, was reborn in the Brahma world.

The Teacher, having known that reason -

- 48.** "Having said this, Hārīta, the sage with true exertion,
Having removed sensual lust, was reborn in the Brahma world."

Having fully awakened, having spoken this verse, having made known the truths, he connected the Jātaka; at the conclusion of the truths, the dissatisfied monk became established in arahantship.

At that time the king was Ānanda, but the ascetic Haritaca was myself.

The Commentary on the Haritaca Jātaka is the fifth.

432. The Commentary on the Padakusalamāṇava Jātaka

"Very learned" - this the Teacher spoke while dwelling at Jeta's Grove, referring to a certain boy. He, it is said, was a householder's son in Sāvattthī who was skilled in footprints at the very age of seven years. Then his father, thinking "I shall test this one," without his knowing, went to a friend's house. He, without even asking the place where his father had gone, having gone following his footprints, stood in his father's presence. Then his father one day asked him "Dear son, even though I went without making you know, how do you know the place where I have gone?" "Dear son, I recognise your footprints; I am skilled in footprints." Then, for the purpose of testing him, his father, having eaten his morning meal, having gone out from the house, having gone to the immediately neighbouring house, from there to a second, from there having entered a third house, having gone out from the third house, having come back again to his own house, from there having gone out through the northern gate, keeping the city to the left, having gone to Jeta's Grove, having paid homage to the Teacher, sat down listening to the Teaching. The boy, having asked "Where is my father?" when it was said "We do not know," following his footprints, starting from the immediately neighbouring house, having gone by the very path his father had gone to Jeta's Grove, having paid homage to the Teacher, stood in his father's presence. And when asked by his father "How, dear son, did you know the fact of my having come here?" he said "Having recognised your footprints, I have come following the footprints." The Teacher, having asked "What are you saying, lay follower?" when it was said "Venerable sir, this boy is skilled in footprints; I, testing this one, came by this very means; this one too, not seeing me at home, came following my footprints," having said "It is not wonderful, lay follower, the recognising of footprints on the ground; the wise ones of old recognised footprints in the sky," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, his queen-consort, having committed adultery, when questioned by the king, having taken an oath saying "If I am unfaithful to you, may I become a horse-faced demoness," thereupon having died, having become a horse-faced demoness at the foot of a certain mountain, dwelling in a rock cave, in a great forest, she seized and devoured human beings wandering along the travel road from the east to the west. It is said that she, having attended upon Vessavaṇa for three years, obtained permission to devour human beings in an area thirty yojanas in length and five yojanas in breadth. Then one day a certain wealthy brahmin, of great riches, of great possessions, handsome, surrounded by many people, ascended that road. Having seen him, the demoness, being delighted, sprang forward; having seen her, the attendant people fled. She, having gone with the speed of the wind, having seized the brahmin, having laid him on her back, while going to the cave, having received the touch of a man, under the power of mental defilements having produced affection for him, without devouring him, made him her own husband. Both of them lived together in harmonious living. From that time onwards, the demoness, seizing human beings, having also taken cloth, rice, oil, and so on, having brought him food of various excellent flavours, herself ate human flesh. At the time of going, out of fear of his fleeing, having closed the cave entrance with a great stone, she goes. Thus, while they were living together joyfully, the Bodhisatta, having passed away from his place of rebirth, dependent on the brahmin, took conception in her womb. She, after the elapse of ten months, having given birth to a son, having become of strong affection

for both the son and the brahmin, nourished them both. She, at a later time, when the son had come of age, having caused the son too, together with his father, to enter inside the cave, closed the door.

Then one day the Bodhisatta, having known the time when she had gone, having removed the stone, brought his father outside. She, having come, having said "By whom was the stone removed?" when it was said "Mother, it was removed by me; I am unable to sit in the darkness," out of affection for her son, said nothing. Then one day the Bodhisatta asked his father "Dear father, my mother's face is of one kind, your face is of another kind; what indeed is the reason?" "Dear son, your mother is a demoness who eats human flesh; we two are human beings." "Dear father, if that is so, why do we live here? Come, let us go to the path of humans." "Dear son, if we flee, your mother will devour us both." The Bodhisatta, having consoled his father saying "Do not fear, dear father; bringing you to the path of humans is my burden," on the following day, when the mother had gone, having taken his father, fled. The demoness, having come, not seeing them, having sprung forward with the speed of the wind, having seized them, having said "Brahmin, why do you flee? Is there something lacking for you here?" when it was said "Dear lady, do not be angry with me; your son, having taken me, is fleeing," out of affection for her son, without saying anything, having comforted them, having taken them back to her own dwelling place itself, thus again too, when they fled after some days, she brought them back.

The Bodhisatta thought: "My mother must have a limited territory; what if I were to ask her the boundary of the place where her authority extends, and then, having passed beyond it, we shall escape." He, one day, having taken his mother aside, seated to one side, said: "Mother, what belongs to a mother reaches her sons; tell me then the boundary of your own territory." She, having described the mountains, rivers, landmarks, and so on in all directions, having told her son thirty yojanas in length and five yojanas in breadth, said: "Consider this much territory, my son." He, having let two or three days pass, when his mother had gone to the forest, having hoisted his father upon his shoulders, with the information given by her, plunging with the force of the wind, reached the bank of the boundary river. She too, having come and not seeing them, pursued them. The Bodhisatta, having taken his father, went to the middle of the river. She, having come, having stood on the riverbank, having known that her boundary had been passed beyond, standing right there, entreated both son and husband: "Dear son, having taken your father, come back; what is my fault? In dependence on me, what indeed does not succeed for you? Turn back, husband." Then the brahmin crossed the river. She, entreating her son alone, said: "Dear son, do not do thus; turn back." "Mother, we are human beings, you are a demoness; it is not possible to dwell near you at all times." "You will indeed not turn back, dear son?" "Yes, mother." "Dear son, if you will not turn back, life in the human world is suffering; those not knowing a craft are unable to live. I know a certain true knowledge called Cintāmaṇi; by its power, having gone step by step, it is possible to know goods stolen even at the end of twelve years. This will be your livelihood; learn, dear son, the priceless spell" - though overcome by such suffering, out of affection for her son she gave the spell.

The Bodhisatta, while still standing in the river, having paid homage to his mother, having listened very attentively, having taken the spell, having paid homage to his mother, said: "Go, mother." "Dear son, when you do not turn back, there is no life for me" - having said this -

"Come, son, turn back, do not make me destitute;
Today, not seeing her son, the demoness has gone to death."

The demoness struck her breast; at that very moment, through sorrow for her son, her heart split. She, having died, fell right there. Then the Bodhisatta, having known the state of her death, having called his father, having gone to his mother's presence, having made a funeral pyre, having cremated her, having extinguished the cremation ground, having venerated with flowers of various colours, having paid homage, having cried, having lamented, having taken his father, having gone to Bārāṇasī, having stood at the king's gate, having reported to the king "A young man skilled in tracks is standing at the gate," when it was said "Then let him come," having entered, having paid homage to the king, when it was said "Dear son, what craft do you know?" he said: "Sire, I know how to go step by step and retrieve goods stolen even at the end of twelve years." "Then attend upon me." "Sire, receiving a thousand daily, I shall attend upon you." "Good, dear son, attend." The king had a thousand given daily.

Then one day the chaplain said to the king - "Great king, because no task has been done by the power of that young man's craft, we do not know whether the craft exists or not; shall we investigate or not?" The king, having accepted saying "Good," both persons, having given a signal to the guardians of the various jewels, having taken a bundle of the finest jewels, having descended from the mansion, having gone around three times within the royal residence, having laid out a ladder, having descended outside over the top of the wall, having entered the judgment hall, having sat down there, having gone again, having laid out a ladder, having descended over the top of the wall, having gone to the bank of the pond in the inner palace, having circumambulated the pond three times, having descended, having placed the bundle inside the pond, they ascended the mansion. On the following day, "Jewels have been taken, it is said, from the royal residence" - there was a single uproar. The king, as if not knowing, having had the Bodhisatta summoned, said: "Dear son, many jewelled goods have been taken from the royal residence; come, it is fitting to investigate them." "Great king, for me who is able to go step by step following thieves and bring back goods stolen even at the end of twelve years, it is no wonder to bring back goods stolen tonight; I shall bring them; do not worry." "Then bring them." He, having said "Very well, Sire," having paid homage to his mother, having recited the spell, while standing right there on the great flat roof, having said "Great king, the footprints of two thieves are apparent," having entered the royal bedchamber following the footprints of the king and the chaplain, having come out from there, having descended from the mansion, having gone around three times within the royal residence, having gone by following the footprints to the vicinity of the wall, having stood on the wall, having said "Great king, at this place, having left the wall, a footprint is apparent in the sky; have a ladder laid out and give it," having descended over the top of the wall by the ladder, having gone by following the footprints to the judgment hall, having come again to the royal residence, having had a ladder laid

out, having descended over the top of the wall, having gone to the pond, having circumambulated it three times, having said "Great king, the thieves descended into this pond," having brought out the bundle as if placed by himself, having given it to the king, he said: "Great king, these two thieves are well-known great thieves; by this path they ascended to the royal residence." The great multitude, satisfied and delighted, snapped their fingers; wavings of garments took place.

The king thought - "This young man, having gone by following the footprints, methinks knows only the place where the goods were deposited by the thieves, but is not able to seize the thieves." Then he said to him "The goods stolen by the thieves have indeed been brought back by you, but the thieves have not been brought back." "Great king, the thieves are right here, not far away." "Who and who?" "Whoever, great king, wishes, he himself is the thief; therefore, from the time of obtaining your parcel, what use are the thieves? Do not ask." "Dear son, I give you a thousand daily; seize the thieves and hand them over to me." "Great king, when the wealth has been obtained, what use are the thieves?" "Even more than the wealth, dear son, it is fitting to catch the thieves." "If so, great king, I shall not tell you 'these are the thieves by name,' but I shall bring you a reason that occurred in the past; if you are wise, understand that reason." Having said thus, he brought up the past.

In the past, in a village on a riverbank not far from Bārāṇasī, there lived a dancer named Pāṭali. He, on one festival day, having taken his wife, having entered Bārāṇasī, having danced, having played the lute, having sung, having obtained wealth, at the end of the festival, having had much liquor and food procured, going to his own village, having reached the riverbank, having seen fresh water coming, having sat down eating food and drinking liquor, having become intoxicated, not knowing his own strength, thinking "Having tied the great lute to my neck, having crossed the river, I shall go," having taken his wife by the hand, descended into the river. Water entered through the holes of the lute. Then that lute caused him to sink in the water. But his wife, having known his state of sinking, having let go of him, having crossed over, stood on the bank. The dancer Pāṭali once emerged, once sank; having taken in water, he became bloated in the belly. Then his wife thought "My husband will now die; having asked him for one song, singing that in the midst of an assembly, I shall earn my livelihood." Having thought thus, having said "Husband, you are sinking in the water; give me one song, by that I shall earn my livelihood," she spoke a verse -

49. "The very learned, the brilliant speaker, the Ganges carries the Pāṭali;
O venerable sir being carried away, give me one little verse."

Therein, "little verse" means a small verse.

Then the dancer Pāṭali, having said to her "Dear lady, how shall I give you a song? Now the water, which is the refuge of the public, is killing me," spoke a verse -

50. "By which they sprinkle the suffering, by which they sprinkle the afflicted;
In the midst of that I shall die, fear has arisen from the refuge."

The Bodhisatta, having spoken this verse, having said "Great king, just as water is the refuge of the public, so too are kings; when danger has arisen from their presence, who will ward off that danger?" said "Great king, this reason is concealed; but it has

been spoken by me having made it to be experienced by the wise. Understand this, great king." "Dear son, I do not understand such concealed talk; seize the thieves and hand them over to me." Then the Great Being, saying to him "If so, great king, having heard this, understand," brought up yet another reason. Sire, formerly in a village outside the city-gates of this very Bārāṇasī, a certain potter, bringing clay for the purpose of making vessels, constantly taking it from one and the same place, dug a great pit with an overhang inside. Then one day, while he was taking clay, an untimely great storm cloud arose and brought down a great rainfall. The water, spreading over, fell into the pit; thereby his head was split open. He, lamenting, spoke a verse -

- 51.** "Where seeds grow, where beings are established;
She crushes my head, fear has arisen from the refuge."

Therein, "crushes" means having fallen down, she oppresses, she breaks.

Just as indeed, Sire, the great earth, which is the refuge of the public, broke the potter's head, just so when the king of men, who is like the great earth, the refuge of the whole world, having risen up, is committing the work of a thief, who will expel him? Will you be able, great king, to identify the thief spoken of thus in a concealed manner? Dear son, I have no need for concealment; this is the thief - thus seize the thief for me and hand him over. He, protecting the king, without saying "You are the thief," brought up yet another example. Great king, formerly in this very city, the house of a certain man was ablaze. He commanded another person: "Having entered inside, bring out the goods." When that one had entered and was bringing them out, he closed the house door. He, having become blinded by smoke, not finding a way of escape, having become one with arisen burning suffering, standing right there inside, lamenting, spoke a verse -

- 52.** "By which meals are cooked, by which cold is dispelled;
That burns my limbs, fear has arisen from the refuge."

Therein, "so maṃ dahati" means "so me dahati" (that burns me), or this itself is the reading.

"Great king, like fire, one man who had become a refuge for the public carried off a bundle of jewels; do not ask me about the thief." "Dear son, just give me the thief." He, without saying to the king "You are the thief," brought up yet another example. Sire, formerly in this very city, one man, having eaten too much, being unable to digest it, having become overcome by pain, lamenting, spoke a verse -

- 53.** "By which food eaten many brahmins and warriors sustain themselves;
That food eaten destroys me, fear has arisen from the refuge."

Therein, "that food eaten destroys me" means that cooked rice eaten destroys me, kills me.

"Great king, like food, one who had become a refuge for the public carried off the goods; when he has been obtained, why do you ask about the thief?" "Dear son, if you are able, give me the thief." He, for the purpose of convincing him, brought up

yet another example. Great king, formerly too in this very city, wind having arisen in a certain man broke his limbs. He, lamenting, spoke a verse -

- 54.** "In the last month of summer, the wise desire wind;
That breaks my limbs, fear has arisen from the refuge."

Thus, great king, fear has arisen from the refuge; understand that reason. Dear son, give me the thief. He, for the purpose of convincing him, brought up yet another example. Sire, in the past, in the Himalayan region, there was a great tree endowed with branches and boughs, endowed with flowers and fruits, the abode of many thousands of birds. Two branches of it struck against each other, thereupon smoke arose, and sparks of fire fell. Having seen that, the chief of the birds spoke a verse -

- 55.** The tree upon which they depended, that itself emits fire;
Seek the directions, O crooked-limbed ones, fear has arisen from the refuge.

Therein, "jagatiruha" means a tree.

Just as indeed, Sire, a tree is a refuge for birds, so a king is a refuge for the public; when he is committing theft, who will prevent it? Consider this, Sire. Dear son, just give me the thief. Then he brought up yet another example for him. Great king, in a certain Kāsi village, at the back part of a certain family house, there is a rough crocodile river, and that family had only one son. He, when his father had died, looked after his mother. His mother, even against his wishes, brought a daughter of a good family. She, in the earlier period, having treated her mother-in-law kindly, afterwards, growing with sons and daughters, wished to remove her. But her mother too lived in that very house. She, having spoken of various kinds of faults of the mother-in-law in the presence of her husband, having caused a division, having said "I am not able to support your mother, kill her," when he said "Killing a human being is indeed a weighty matter, how shall I kill her?" she said "At the time of falling asleep, having seized her together with the small bed itself, we shall throw her into the crocodile river, then the crocodiles will devour her." "But where is your mother?" "She sleeps right near her." "If so, go, having tied a rope to the small bed on which she is lying, make a signal." She, having done so, said "My signal has been made." The other, having said "Wait a little, let the people fall asleep first," having lain down as if sleeping, having gone, having tied that cord to the wife's mother's small bed, having awakened his wife, both having gone, having lifted it up together with the small bed itself, threw it into the river. There the crocodiles, having attacked her while she was sleeping, devoured her.

She, on the following day, having known the state of her mother having been switched, having said "Husband, my own mother has been killed; now kill your mother," when he said "If so, very well," she said "Having made a funeral pyre at the cemetery, having thrown her into the fire, we shall kill her." Then both, having led her while she was sleeping to the cemetery, placed her there. There the husband said to his wife "Has fire been brought by you?" "I have forgotten, husband." "If so, having gone, bring it." "I am not able, husband, to go; even when you have gone, I shall not be able to remain; both of us shall go." When they had gone, the old woman, awakened by the cold wind, having known it to be a cemetery, and having reflected "These, wishing to kill me, have gone for the purpose of fire," thinking "They do not

know my strength," having taken a dead body, having laid it down on the small bed, having covered it over with a rag, having herself fled, entered a cave-cell right there. The others, having brought fire, with the perception "the old woman," having burnt the body, departed. A bundle had been placed previously in that cave-cell by a certain thief; he, having come thinking "I shall take it," having seen the old woman, thinking "She must be a demoness; my bundle is possessed by a non-human spirit," brought an exorcist. The physician, performing an incantation, entered the cave.

Then she said to him "I am not a demoness; come, both of us shall divide this wealth." "How is this to be believed?" "Place your tongue upon my tongue." He did so. Then she, having bitten his tongue, having cut it off, felled it. The exorcist, crying out "Surely this is a demoness!" with blood flowing from his tongue, ran away. The old woman, on the following day, having put on a polished cloth, having taken a bundle of various jewels, went home. The daughter-in-law, having seen her, asked "Where was this obtained by you, mother?" "Mother, those who are burnt on a wooden funeral pyre in this cemetery obtain such things." "Mother, is it possible for me too to obtain it?" "Having become one like me, you will obtain it." She, through greed for obtaining a bundle, having told her husband, had herself burnt there. Then on the following day, the husband, not seeing her, said "Mother, even at this time you have come, but your daughter-in-law does not come." She, having heard that, having threatened him saying "Hey, evil man, do the dead come back?" spoke a verse -

- 56.** "She whom I brought with pleasure, wearing garlands, covered with sandalwood;
She throws me out from the house, fear has arisen from the refuge."

Therein, "with pleasure" means having generated pleasure. "Somanassā" is also a reading; the meaning is having become one possessed of pleasure. This is what is meant - She whom I, thinking "In dependence on her, my son will prosper with sons and daughters, and she will look after me in old age," having made her a woman wearing garlands, covered with sandalwood, having adorned her, joyful, brought home. She today drives me out from the house; fear has arisen for me from the very refuge.

"Great king, just as a daughter-in-law is to a mother-in-law, so a king is the refuge of the public; when danger has arisen from that, what can be done? Consider this, Sire." Having heard that, the king said "Dear son, I do not know the reasons brought by you; just give me the thief." He, thinking "I shall protect the king," brought up yet another example. Sire, formerly in this very city, one man, having made an aspiration, obtained a son. He, at the time of the son's birth, joyful thinking "A son has been obtained by me," having nourished him, at the time of his coming of age, having united him with a wife, afterwards, having reached old age, was unable to undertake work. Then his son drove him out from the house, saying "You are not able to do work; get out from here." He, earning a livelihood with difficulty and hardship, lamenting, spoke a verse -

- 57.** "He whose birth brought me joy, and for whom I wished prosperity;
He throws me out from the house, fear has arisen from the refuge."

Therein, "so maṃ" means that son throws me out from the house, drives me away. I, having gone about for almsfood, live with difficulty; fear has arisen for me from the very refuge.

"Great king, just as a father who is old should be protected by a competent son, so too the entire country should be protected by the king; and this fear, arising, has arisen from the presence of the king who protects all beings. By this reason, know that 'such and such is the thief,' Sire." "Dear son, I do not know either the reason or the non-reason; either give me the thief, or you yourself shall be the thief" - thus the king again and again pressed the young man. Then he said to him thus: "But then, great king, do you definitively approve of the seizing of the thief?" "Yes, father." If so, I shall proclaim in the midst of the assembly that "such and such and such and such is the thief." "Do thus, father." He, having heard his word, thinking "This king does not allow himself to be protected; I shall now seize the thieves," having addressed the great multitude that had assembled, spoke these verses -

58. "Let the country-folk hear me, and the townspeople assembled;
Where there is water, there it is ablaze, where there is security, from there is fear.
59. "The king plunders the country, and the brahmin chaplain;
Dwell self-guarded, fear has arisen from the refuge."

58-59. Therein, "where there is water, there it is ablaze" means whatever water, that itself is ablaze. "Where there is security" means from where there should be security from the king, from that very place fear has arisen. "Dwell guarded by yourselves" means you have now become destitute; do not destroy yourselves; having become guarded by yourselves, protect your own wealth and grain; a king is the refuge of the public; from that, fear has arisen for you; the king and the chaplain are plundering, devouring thieves; if you wish to seize the thieves, having seized these two, carry out the punishment.

They, having heard his talk, thought: "This king, though being one worthy of protection, now having laid blame upon another, having himself placed his own bundle in the pond, has the thief searched for; from now on, for the purpose of not committing thievery again, let us kill this evil king." They, with sticks, clubs and other weapons in hand, having risen up, right there having beaten the king and the chaplain, having brought them to the destruction of life, having consecrated the Great Being, established him in the kingdom.

The Teacher, having brought this proclamation of the Teaching, having said "It is not wonderful, lay follower, the recognising of footprints on the earth; the wise ones of old thus recognised footprints in the sky," having made known the truths, connected the Jātaka; at the conclusion of the truths, the lay follower and his son became established in the fruition of stream-entry. At that time the father was Kassapa, but the young man skilled in footprints was myself.

The Commentary on the Padakusalamāṇava Jātaka is the sixth.

433. The Commentary on the Lomasakassapa Jātaka

"You would be a king equal to Indra" - 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," having said "Monk, would not the wind that shakes Sineru cause old leaves to tremble? Even good persons possessed of fame attain disgrace; these mental defilements make even purified beings defiled, how much more so such a one," being requested by him, brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, Brahmadatta's son named Prince Brahmadatta and the chaplain's son named Kassapa, having become two friends, learnt all the crafts in the household of one teacher. Afterwards, Prince Brahmadatta, by the elapse of his father, was established in the kingdom. Kassapa thought: "My friend has become king; now he will give me great sovereignty. What use is sovereignty to me? I, having asked permission of my mother and father and the king, shall go forth." He, having asked permission of the king and his mother and father, having entered the Himalayas, having gone forth in the going forth of sages, on the seventh day having produced the direct knowledges and the meditative attainments, sustaining himself by wandering for gleanings, dwelt. But when he had gone forth, they recognised him as "Lomasakassapa." He was a hermit of supreme self-mastery over the faculties and of terrible austerity. Through his power, Sakka's dwelling trembled. Sakka, reflecting, having seen him, thought: "This hermit is of exceedingly risen power; he might even dislodge me from the state of being Sakka; having joined together with the king of Bārāṇasī, I shall break his austerity." He, by Sakka's power, at the time of midnight, having entered the royal bedchamber of the king of Bārāṇasī, having illuminated the entire chamber with the radiance of his body, standing in the sky near the king, awakened the king saying "Rise up, great king." When it was said "Who are you?" he said "I am Sakka." "For what purpose have you come?" "Great king, do you wish for sovereign power over the whole of Jambudīpa, or do you not wish it?" "Why would I not wish it?" Then Sakka, having said to him "If so, having brought Lomasakassapa, have him perform an animal-slaughter sacrifice; having become equal to Sakka, free from ageing and death, you will exercise kingship over the whole of Jambudīpa," spoke the first verse -

60. "You would be a king equal to Indra, perpetually free from ageing and death;
If you would sacrifice a sacrifice, with the sage Lomasakassapa."

Therein, "would be" means you will become. "Would sacrifice" means if you, having brought the sage Lomasakassapa from the forest haunt, would sacrifice a sacrifice.

Having heard his words, the king accepted saying "Good!" Sakka, having said "If so, do not make delay," departed. The king, on the following day, having had a councillor named Seyya summoned, said "My dear, having gone to the presence of my dear companion Lomasakassapa, say thus in my name: 'The king, it is said, having had an animal-slaughter sacrifice performed by you, will become the sole king of the whole of Jambudīpa; he will give you too whatever region you wish; come to sacrifice a sacrifice together with me.'" He, saying "Very well, Sire," for the purpose of finding out the dwelling place of the hermit, having had a drum circulated in the city, when one forester said "I know," having put him in front, having gone there with a great

retinue, having paid homage to the sage, seated to one side, he reported that message. Then he, having said "Seyya, what indeed is this you speak of?" refusing, spoke four verses -

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

61-64. Therein, "together with the surrounding ocean" means together with the ocean as enclosure. "Girdled by the sea" means endowed as if with earrings placed on the lobes of the ears, by the seas standing having encircled the four continents. "Together with blame" means he says "I do not wish for the great earth extending to the limit of the world-circle together with this blame that 'by him the act of animal slaughter was done.'" "Whatever livelihood is by downfall" explains that whatever livelihood there is by the action of downfall into purgatory, shame on that; I censure that livelihood. "This very livelihood" means the livelihood of one gone forth, taking a clay bowl and approaching the houses of others, the livelihood of seeking food, is a hundredfold, a thousandfold more excellent than the gain of fame and wealth - this is the meaning. "Even that is better than kingship" means that wandering forth of one who is homeless, who is mindful, not harming another, is better even than the kingship of the whole of Jambudīpa - this is the meaning.

The minister, having heard his talk, having gone, informed the king. Having heard that, the king, thinking "When he does not come, what can be done?" remained silent. Again Sakka, having come at the time of midnight, having stood in the sky, said "What, great king, having brought Lomasakassapa, did you not have the sacrifice performed?" "Even though sent by me, he does not come." "If so, great king, having adorned your own daughter, the maiden Candavatī, having sent Seyya just so, have him say 'If indeed, having come, you will sacrifice the sacrifice, the king will give you this maiden,' certainly he, having become enamoured of the maiden, will come." The king, having accepted saying "Good," on the following day gave his daughter into the hands of Seyya. He, having taken the princess, having gone there, having paid homage to the sage, having exchanged friendly welcome, having shown him the princess who was the counterpart of a celestial nymph, stood to one side. Then the sage, having broken his faculties, looked at her; together with the very looking, having become enamoured, he fell away from meditative absorption. The minister, having known his state of being enamoured, said "Venerable sir, if indeed you will sacrifice the sacrifice, the king will give you this girl, having made her your wife." He, trembling under the power of mental defilements, said "He will really give her to me?" "Yes, he will give her to you who are sacrificing the sacrifice." He, having said "Good, if I obtain her, I shall sacrifice," having taken her, together with his matted hair,

having mounted the decorated chariot, went to Bārāṇasī. The king too, having heard "He is coming, it seems," began the work at the sacrificial pit. Then, having seen him arrived, he said "Tomorrow sacrifice the sacrifice; I shall become equal to Indra; at the conclusion of the sacrifice I shall give you my daughter." Kassapa accepted, saying "Good." Then the king, on the following day, having taken him, went to the sacrificial pit together with Candavatī. There elephants, horses, bulls, and all other four-footed animals had been placed in succession. Kassapa, having struck and slaughtered them all, began to sacrifice the sacrifice. Then the great multitude assembled there, having seen him, having said "This, Lomasakassapa, is inappropriate, unbecoming; what indeed is this you are doing?" lamenting, spoke two verses -

65. "The moon is power, the sun is power, ascetics and brahmins are power;
The shore of the ocean is power, women are power beyond power.

66. "Just as the sage Lomasakassapa, who was of lofty austerity, peaceful,
For her father's sake, Candavatī caused the vājapeyya sacrifice to be
performed."

65-66. Therein, "the moon is power, the sun is power" means in dispelling great darkness there is no other power; the meaning is that the moon and the sun are powerful here. "Ascetics and brahmins" means ascetics and brahmins who have calmed evil and warded off evil, endowed with the power of patience and the power of knowledge for enduring the force of desirable and undesirable objects. "The shore of the ocean is power" means the shore is called power because of its ability to not allow the great ocean to overflow and to obstruct and destroy the water. "Women are power beyond power" means women, however, because of their ability to bring under their own control and destroy even those not free from lust who possess clear knowledge, are called exceedingly powerful beyond all those powers; the meaning is that among all powers, the power of women alone is the greatest. "Just as" means because. "For the father's sake" means for the purpose of the father's progress. This is what is meant - Because this Candavatī, having made this one - who, being of lofty austerity, is a sage through seeking virtues beginning with morality - devoid of morality, causes the vājapeyya sacrifice to be performed for the purpose of her father's progress, therefore this should be known: "women are power beyond power."

At that time Kassapa, for the purpose of performing the sacrifice, raised the sword-jewel, thinking "I shall strike the state elephant on the neck." The elephant, having seen that, frightened by the fear of death, cried out with a great roar. Having heard its cry, the remaining elephants, horses, bulls and others too, frightened by the fear of death, cried aloud in terror. The great multitude too cried aloud. Kassapa, having heard that great uproar, having been struck with religious emotion, looked at his own matted hair and so on. Then his matted hair, beard, and armpit hair became obvious. He, becoming remorseful, making known his religious emotion, saying "Alas, an unfitting evil deed has been done by me," spoke the eighth verse -

67. "That action done through greed, bitter, rooted in sensual pleasure;
I shall seek its root, I shall cut off lust together with its bond."

Its meaning is - Great king, that which was this evil deed done by me, having aroused greed for Candavatī, done through that greed, rooted in sensual pleasure, that is bitter, with sharp result. Of that I shall seek the root, which is reckoned as unwise attention; enough for me with this sword; having drawn out the sword of wisdom, I shall cut off lust that is bound together with the bond of the sign of the beautiful.

Then the king said to him: "Do not fear, my dear; now I shall give you the maiden Candavatī, and the country, and a heap of the seven precious things; sacrifice the sacrifice." Having heard that, Kassapa, having said "There is no need for me, great king, with this mental defilement," spoke the concluding verse -

68. Shame on sensual pleasures, even though very many in the world, austere asceticism is better than the types of sensual pleasure, O king;
I will practise austere asceticism, having abandoned sensual pleasures, let the country and Candavatī be yours alone.

Therein, "very many" means even exceedingly many. "I will practise austere asceticism" means I will practise only the austere asceticism of morality and self-control.

He, having said thus, having collected together the circular meditation object, having produced the lost distinction, having sat down cross-legged in the sky, having expounded the Teaching to the king, having exhorted him "Be heedful," having had the sacrificial pit demolished, having caused the gift of fearlessness to be given to the public, even as the king was entreating, having flown up, having gone to his own dwelling place, having remained for as long as life lasted, at the end of his life span was one heading for the Brahma world.

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

The Commentary on the Lomasakassapa Jātaka is the seventh.

434. The Commentary on the Cakkavāka Jātaka

"An ochre robe" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a certain greedy monk. It is said that he was greedy, covetous for requisites, having abandoned the duties to the teacher and preceptor and so on, right early having entered Sāvattthī, having drunk rice gruel accompanied by various solid foods at Visākhā's house, having eaten cooked rice with meat of various excellent flavours, yet unsatisfied by that, from there he went about with reference to the dwellings of this one and that one - of Cūḷa-Anāthapiṇḍika, of Mahā-Anāthapiṇḍika, of the king of Kosala. Then one day they raised up a discussion in the Teaching hall referring to his greedy nature. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having had that monk summoned, having asked "Is it true that you, monk, are greedy?" when it was said "It is true, venerable sir," having said "Monk, why are you greedy? In the past too, through greediness, wandering about in Bārāṇasī eating elephant

carcasses and so on, unsatisfied by them, having departed from there, wandering about on the bank of the Ganges, you ended up at the Himalayas," he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, a certain greedy crow, wandering about in Bārāṇasī eating elephant carcasses and so on, unsatisfied by them, having gone thinking "I shall eat dead fish on the bank of the Ganges," eating dead fish there, having dwelt for a few days, having entered the Himalayas, eating various fruits and wild fruits, having reached a great lotus pond with many fish and turtles, having seen there two gold-coloured ruddy geese living there eating moss, having thought "These are exceedingly endowed with beauty, having attained splendour; their food must be agreeable; having asked about their food, I too, having eaten that very thing, shall become gold-coloured," having gone to their presence, having exchanged friendly welcome, having sat down at the end of a branch, speaking talk connected with their praise, spoke the first verse -

- 69.** "I speak of birds in ochre robes, wandering in pairs, rejoicing;
Which egg-born one do the egg-born praise among humans, that birth? Please tell me that."

Therein, "in ochre robes" means as if in golden-coloured ochre robes. "In pairs" means having become two by two. "Rejoicing" means with gladdened minds. "Which egg-born one do the egg-born praise among humans, that birth" means hey, egg-born ones, you, praising among humans, praise which egg-born birth, having said which one indeed is the egg-born one, having said which bird indeed, you extol among humans - this is the meaning. "Kaṃ aṇḍajaṃ aṇḍajamānusesū" is also a reading. Its meaning is - you, having said which egg-born one among the egg-born and among humans, praise.

Having heard that, the ruddy goose spoke the second verse -

- 70.** "Among human beings they call us ruddy geese, who harm humans, devoted to each other;
We are considered of good nature among birds, lovely we wander upon the ocean."

Therein, "who harm humans" means the crow hurts and vexes human beings; therefore he addresses him thus. "Devoted to each other" means as if in a communal life, mutually following and being joyful with each other. "Ruddy geese" means they praise, extol, and speak of that egg-born species named ruddy geese. "Among birds" means however many winged creatures there are, among them we are considered "of good nature" even among human beings. In the second alternative meaning, among human beings they call us "ruddy geese," but among birds we are considered "of good nature"; the meaning is that the birds call us "of good nature." "Upon the ocean" means in this place a lake is called "ocean"; the meaning is that in this lotus pond, we two persons alone wander about lovely because of not harming others. But some read the fourth line of this verse as "we do not do evil even for the sake of food." Its meaning is - because we do not do evil even for the sake of food, therefore we are considered "of good nature" among both human beings and birds.

Having heard that, the crow spoke the third verse -

- 71.** "What fruits do you eat in the ocean, from where do you eat meat, ruddy geese?
What food do you eat, you superior ones, and your power and beauty are not insignificant."

Therein, "what" is an address by way of questioning; what is meant is "what, dear ruddy geese?" "In the ocean" means in this lake. "Eats" means "you eat"; the meaning is "what do you eat?" "From where do you eat meat" means from the bodies of which living beings do you eat meat. In "you eat, vo," the "vo" particle is merely an indeclinable particle, or its connection is with the following term: "and power or and beauty are not insignificant."

Then the ruddy goose spoke the fourth verse -

- 72.** "There are no fruits in the ocean, crow, from where would you eat meat among the ruddy geese?
We feed on moss, our food is without living beings, we do not do evil even for the sake of food."

Therein, "ruddy goose" (cakkavāke) means of the ruddy goose. "Our food is without living beings" (apāṇabhojanā) means food of water devoid of living creatures. It shows that for us, moss and water are food. "Not for the sake of food" (na ghāsaheṭṭhū) means we do not do evil for the sake of food like those of your kind.

Thereupon the crow spoke two verses -

73. "This does not please me, ruddy goose, in this existence resembling food;
It was otherwise for me before, thus indeed doubt has arisen for me here."
74. I too eat meat and fruits, and foods with salt and oil;
I obtain flavour to eat among human beings, like a hero having conquered the battle-front;
Yet my beauty is not such, ruddy goose, as yours."

73-74. Therein, "this" means this food that you eat does not please me. "In this existence resembling food" means in this existence resembling food - whatever food there is in this existence as a ruddy goose, you were resembling that, similar to that, conforming with that; the meaning is you had an exceedingly clear body. "It was otherwise for me before" means whatever I formerly thought, having seen you - "these eat various fruits and fish and meat here, and thereby they have attained such beauty" - now it is otherwise for me; this is the meaning. "Thus indeed for me" means for this very reason doubt has arisen for me here regarding your bodily beauty - "how indeed have these become beautiful while eating such coarse food?" "Ahampi" means "ahañhi" (for I), or this itself is the reading. "Bhuñje" means "I eat." "And foods" means and foods. "With salt and oil" means combined with salt and oil. "Flavour" means superior flavour for consumption among human beings. "Having conquered" means just as a hero, a brave warrior, having conquered the battle-front, having plundered, consumes, so having plundered I consume; this is the meaning. "As yours" explains that even though I eat such superior food, I do not have such beauty as your beauty; therefore I do not believe your words.

Then the ruddy goose, explaining the cause of the absence of his beauty and the cause of the presence of his own, spoke the remaining verses -

75. "You are an impure eater, one who attacks at the moment, with difficulty food and drink is obtained by you;
You are not satisfied with tree fruits, crow, nor with the meat that is in the midst of the cemetery.
76. "Whoever, having acquired wealth by violence, consumes it, crow, one who attacks at the moment;
Thereupon his own nature reproaches him, reproached he gives up beauty and strength.
77. "If one eats even a little for peace, without violence, not harming others;
Then one has both strength and beauty, for not all beauty comes from food."

75-77. Therein, "you are an impure eater" means you are an impure eater because of eating by stealing and deceiving. "One who attacks at the moment" means one whose nature is to attack at a moment of negligence. "With difficulty, by you" means food and drink is obtained by you with difficulty. "Nor with the meat that" means whatever meat is in the midst of the cemetery, you are not satisfied with that. "Then" means afterwards. "His own nature reproaches him" means he himself reproached that person. "Reproached" means reproached by oneself and by others, blamed, through remorse he gives up beauty and strength. "If one eats for peace" means if, however, without harassing others, one eats even a little food for peace that is righteously acquired. "Then one has" means then that wise one has both strength and beauty in the body. "From food" means by various kinds of food alone. This is what is meant - My dear crow, beauty is of fourfold origination; it does not come about by food alone, but it comes about also by climate, consciousness, and action.

Thus the ruddy goose reproached the crow in many ways. The crow, having been ashamed, fled crying "I have no need of your beauty, caw caw."

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

The Commentary on the Cakkavāka Jātaka is the eighth.

435. Commentary on the Haliddirāga Jātaka

"Well-enduring" - this the Teacher spoke while dwelling at Jeta's Grove, referring to the enticement by a fat girl. The story will become evident in the Cūḷanārada Jātaka in the Thirteenth Collection. In the story of the past, however, that girl, having broken the morality of that hermit boy, having known that he was established under her control, having thought "I shall deceive him and lead him to the path of humans," having said "Morality guarded in a forest devoid of the types of sensual pleasure such

as visible form and so on is not of great fruit; in the presence of visible form and so on on the path of humans, it is of great fruit; come, having gone there together with me, guard your morality; what use is the forest to you?" spoke the first verse -

- 78.** "Well-endured in the forest, in a secluded lodging;
But those who endure in the village, they are nobler than you."

Therein, "well-endured" means well endurance. "Endure" means they endure cold and so on.

Having heard that, the hermit boy said "My father has gone to the forest; when he has come, having asked his permission, I shall go." She thought "He has a father, it is said; if he sees me, having beaten me with the end of a carrying pole, he will bring me to destruction; I must go first." Then she, having said to him "If so, I shall go first, making marks on the path; you come afterwards," went. He, at the time of her departure, neither brought firewood, nor drinking water, nor set out water for washing; he merely sat brooding, and at the time of his father's arrival he did not go out to meet him. Then his father, even though knowing "This one has come under the control of women," said "Why, dear son, did you neither bring firewood, nor drinking water, nor set out water for washing, but are just sitting brooding?" Then the hermit boy, asking "Dear father, morality guarded in the forest, it is said, is not of great fruit; on the path of humans it is of great fruit. I, having gone there, shall guard morality. My companion, having said to me 'You should come,' has gone ahead. I shall go together with him. But while dwelling there, which person should I associate with?" spoke the second verse -

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

Then his father, explaining, spoke the remaining verses -

80. "Whoever would trust you, dear son, and would accept your trust;
And is willing to listen and patient, associate with him, gone from here.
81. "One who has no wrong-doing by body, by speech, by mind;
As if established upon the breast, associate with him, gone from here.
82. "And whoever practises by the Teaching, even practising does not imagine;
One who does what is pure, wise, associate with him, gone from here.
83. "A person with turmeric-like passion, with a monkey's mind, lustful and passionless;
Such a one, dear son, do not associate with, even if there were no other human being.
84. "Like an angered venomous snake, like a high road smeared with dung;
Avoid from afar, like a charioteer an uneven path.
85. "Harm increases, dear son, for one who excessively associates with a fool;
Do not keep company with a fool, as with an enemy always.

86. "Therefore I request you, dear son, do my bidding;
Do not keep company with a fool, painful is the meeting with fools."

80-86. Therein, "whoever would trust you" means whoever would trust you. "And would accept your trust" means whoever would accept the trust made by you in himself. "And is willing to listen and patient" means one who would be endowed with the desire to listen to your words and with endurance of your words. This is the meaning. "As if established upon the breast" means just as a son finds support upon the mother's breast, so having found support, regarding him as one's own mother, one should associate with him - thus he says. "And whoever practises by the Teaching" means whoever conducts himself by the threefold Teaching of good conduct. "Does not imagine" means even while so practising, he does not generate conceit thinking "I practise the Teaching." "One who does what is pure" means one who performs the ten wholesome courses of action which are pure.

"Those with lust and those free from lust" means both those with lust and those free from lust - having the nature of becoming lustful and becoming dispassionate at that very moment. "Even if there were no other human being" means even if the entire surface of the Indian subcontinent were devoid of human beings, and he alone remains as the one human being, even so do not associate with such a one. "The high road" means like a path smeared with dung. "As if by vehicle" means like one going by a vehicle. "Uneven" means unevenness consisting of hollows, elevations, stumps, stones, and so on. "For one who excessively associates with a fool" means for one who excessively associates with a fool, one without wisdom. "Always" means dear son, living together with a fool is like living together with an enemy - always, at all times, it is painful. "That I to you" means for that reason, that, I.

He, thus exhorted by his father, said "Dear father, having gone to the path of humans, I shall not find wise ones like you; I fear to go there; I shall dwell right here in your presence." Then, having given him further exhortation, he taught him the preliminary work on the circular meditation object. He, before long, having produced the direct knowledges and meditative attainments, together with his father, was one heading for the Brahma world.

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

At that time the hermit boy was the dissatisfied monk, the girl was the fat girl herself, but the father, the hermit, was myself.

The Commentary on the Haliddirāga Jātaka is the ninth.

436. The Commentary on the Samugga Jātaka

"From where do you come" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to a dissatisfied monk. For the Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "True, venerable sir," having said "Why, monk, do you desire a woman? A woman is indeed vile and ungrateful. Formerly, even titan

demons, having swallowed and carried her about in their bellies, were unable to guard a woman and make her dependent on one man alone. How will you be able?" brought up the past.

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta, having abandoned sensual pleasures, having entered the Himalayas, having gone forth in the going forth of sages, having produced the direct knowledges and the meditative attainments, sustaining himself on various kinds of fruit, dwelt. Not far from his hermitage one titan demon dwelt. He, from time to time, having approached the Great Being, listened to the Teaching; but in the forest, having stood on the travel road of human beings, he seized and devoured whatever human beings came along. At that time a certain daughter of a good family in the Kāśi country, bearing the highest beauty, had been dwelling in a certain borderland village. One day, when she had gone for the purpose of seeing her mother and father, at the time of her return, having seen the attendant people, that titan sprang forward in a terrifying form. The people, frightened, having thrown away their weapons whether grasped or half-grasped, fled. The titan, having seen the beautiful woman seated in the vehicle, having become enamoured, having led her to his own cave, made her his wife. From that time onwards, having brought ghee, oil, rice, fish, meat, and so on, as well as various kinds of sweet fruit, he nourished her; and having adorned her with garments and ornaments, for the purpose of protecting her, having put her in a certain casket, having swallowed the casket, he carried it about in his belly. He, one day, out of desire to bathe, having gone to a certain lake, having vomited up the casket, having taken her out from it, having bathed her, having anointed her, having adorned her, having said "Let your body take in the air for a little while," having placed her near the casket, himself having descended to the bathing place, without suspecting her, having gone a little distance, bathed.

At that time a sorcerer named Vāyussaputta, armed with a sword, was going through the sky. She, having seen him, made a hand gesture saying "Come!", and the sorcerer quickly descended. Then she, having put him into the casket, looking out for the Titan's coming, having sat down on top of the casket, having seen him approaching, having shown herself to him, even before he had reached near the casket, having opened the casket, having entered inside, having lain down on top of the sorcerer, she wrapped herself in her own cloth. The Titan, having come, without checking the casket, with the perception "It is just my woman," having swallowed the casket, while going to his own cave, thought on the way "The hermit has not been seen by me for a long time; today let me go and pay homage to him." He went to his presence. The hermit too, having seen him coming from afar, having known the state of two persons having gone into his belly, while conversing, spoke the first verse -

- 87.** "From where do you come, sirs, you three persons? Welcome, come, sit down on the seat;
Are you, sirs, well and free from illness? For it has been a long time since your arrival here."

Therein, "sir" is a form of address. "Are you" means are you, do you exist, are you found. "Sirs" - he said this addressing them again. "Well and free from illness" means are you well, are you in good health. "For it has been a long time since your arrival

here" means today your arrival here has been a long time.

Having heard that, the Titan thought: "I came alone to the presence of this hermit, yet this hermit says 'three persons.' What indeed is he saying? Does he speak having known the intrinsic nature, or has he become a mad man and is talking nonsense?" Having thought thus, having approached the hermit, having paid homage, having sat down to one side, conversing with him, he spoke the second verse -

- 88.** "I myself alone have arrived here today, nor is any second person found for me;
With reference to what was this spoken by you, O seer, 'From where do you come, sirs, you three persons?'"

Therein, "idha majja" means "here today." "With reference to what was this spoken by you, O seer" means: venerable sir, O sage, what indeed is this with reference to which this was spoken by you? Having made it manifest for me, speak.

The hermit, having asked "Do you definitively wish to hear, friend?" when it was said "Yes, venerable sir," having said "If so, listen," spoke the third verse -

- 89.** "And you alone and your dear wife, placed inside a casket, scattered within;
She, though guarded, as if gone into your belly always, with the son of the wind, there she delighted."

Therein, "and you alone" means first of all you are one person. "Placed, scattered, within" means placed, scattered, within - wishing to guard that wife there, always put by you into a casket, together with the casket swallowed within, placed inside the womb - this is the meaning. "With the son of the wind" means together with a sorcerer of such a name. "There she delighted" means there, in your very womb, she delighted with the delight of defilements. So now you, carrying about a woman even in your belly thinking "I shall make her dependent on one man alone," go about bearing her paramour.

Having heard that, the Titan, thinking "Sorcerers are indeed full of deceit; if his sword should come into his possession, he will escape even by splitting open my belly," being frightened and trembling, quickly vomited up the casket and placed it before him. The Teacher, having fully awakened, making known that incident, spoke the fourth verse -

- 90.** In an agitated state, explained by the sage, that Titan there vomited up the casket;
He saw his wife, pure, wearing a garland, there delighting with the son of the wind.

Therein, "he saw" means he, having opened the casket, saw.

But just as the casket was opened, the sorcerer, having recited a charm, having taken the sword, plunged into the sky. Having seen that, the Titan, being pleased with the Great Being, spoke the remaining verses preceded by praise -

- 91.** By you of lofty conduct, this matter has been well seen: inferior are those men who have come under the control of women;

Just as indeed she was guarded here like my own life, corrupted towards me, she delights in another.

92. By day and by night she was served by me, by the austere ascetic dwelling in the forest like a fire;
She, having transgressed the teaching, practised what is not the teaching - intimacy with women is of the nature of non-action.
93. I imagined her, unmindful and unrestrained, as standing in the middle of my body, as my own;
She, having transgressed the teaching, practised what is not the teaching - intimacy with women is of the nature of non-action.
94. "She is well-protected by me" - how could one trust thus? Among those of many minds there is no protection;
For these are like an abyss, a precipice; one heedless here undergoes disaster.
95. Therefore those are happy, free from sorrow, who go about escaped from womankind;
Aspiring to this safe, highest state, one should not make intimacy with womankind.

91-95. Therein, "well seen, by one of lofty conduct" means: venerable sir, O sage, by you of lofty conduct, this matter has been well seen. "Inferior" means low. "Just as indeed she was guarded here like my own life" means this one was guarded by me, carrying her here inside the womb like my own life. "Corrupted towards me" means now, having done the deed of betraying a friend towards me, corrupted, she delights in another man. "Like a fire dwelling in the forest" means she was served and attended upon by me, an austere ascetic dwelling in the forest, like a fire. "She, having transgressed the principle" means she, this one, having entered into and having gone beyond the principle. "Of the nature of non-action" means of the nature of what should not be done. "Standing in the middle of my body, I imagined, my own" means this unmindful one, this one endowed with the qualities of a bad person, unrestrained, immoral - I imagine her as "standing in the middle of my body" and as "my own."

"Well-protected by me, how could one trust" means how could a wise person trust that "she is well-protected by me," when indeed even one like me, guarding her inside the womb, was not able to protect her. "Resembling the abyss" means resembling the precipice reckoned as the abyss in the great ocean, because of being difficult to fill due to the enjoyment of worldly pleasures. "Heedless herein" means a man who is heedless among such women devoid of virtues reaches great disaster. "Therefore indeed" means because those who have come under the control of womankind reach great destruction, therefore those who, having escaped from womankind, go about, they are happy. "This is safe" means that which is the conduct of those escaped from womankind, those who are separated - this happiness of meditative absorption alone is safe, secure, highest, to be aspired to; one aspiring to this should not make intimacy with womankind.

And having said thus, the Titan, having fallen at the feet of the Great Being, praised

the Great Being, saying "Venerable sir, in dependence on you, life was obtained by me; I was being caused to be killed by a sorcerer because of this one of bad character." He too, having expounded the Teaching to him, saying "Do not do any evil towards her; take the precepts," established him in the five precepts. The Titan, having dismissed her, saying "I, even carrying her about in my belly, am not able to protect her; who else will protect her?" went to his own forest.

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

The Commentary on the Samugga Jātaka is the tenth.

437. Commentary on the Pūtimamsa Jātaka

"It does not please me" - this the Teacher, while dwelling at Jeta's Grove, spoke referring to non-restraint of the faculties. For on one occasion many monks were with unguarded doors in the faculties. The Teacher, having said to the Elder Ānanda "It is fitting to exhort these monks," having assembled the Community of monks without restriction, having gone to the middle of the excellent decorated divan, having addressed the monks, said: "It is not proper, monks, for a monk to grasp the sign by way of the sign of the beautiful regarding forms and so on; for if he dies at that time, he is reborn in hell and so on; therefore do not grasp the sign of the beautiful regarding forms and so on. A monk should not have forms and so on as his resort; for those whose resort is forms and so on reach great destruction in this very life; therefore it is better, monks, for the eye-faculty to be destroyed by a red-hot iron rod, blazing, in flames, aglow" - having expanded thus, he said: "There is a time for you to look at forms and a time not to look. At the time of looking, without looking by way of the beautiful, you should look only by way of the unattractive; thus you will not fall away from your own resort. But what is your resort? The four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the noble eightfold path, the nine supramundane states. For when you walk in this resort, Māra will not gain access; but if, having become subject to mental defilements, you look by way of the sign of the beautiful, like the jackal Pūtimamsa, you will fall away from your own resort" - having said this, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in the Himalayan region, in a forest haunt, in a mountain cave, many hundreds of wild goats dwelt. Not far from their dwelling place, in a certain cave, a jackal named Pūtimamsa dwelt together with a wife named Veṇī. He, one day, wandering about together with his wife, having seen those wild goats, having thought "By some means it is fitting to eat the meat of these," by a means killed them one by one. Both of them, eating wild goat meat, became endowed with strength and fat-bodied. Gradually the wild goats went to utter elimination. Among them there was one she-goat named Meṇḍamātā, experienced and clever in resources. The jackal, being unable to kill her, one day, consulting together with his wife, said: "Dear lady, the wild goats are eliminated; it is fitting to eat this she-goat by some means. Now here is the means: you, having gone alone, become her friend; then, when trust has arisen between you and her, I shall pretend to be dead and lie down. You, having approached her, having said 'Dear goat,

my husband is dead, and I am helpless; apart from you there is no other relative of mine; come, having wept and lamented, let us perform the funeral rites for him,' should come bringing her. Then I, having sprung up, having bitten her by the neck, shall kill her."

She, having accepted saying "Very well," having established friendship with her, when intimacy had arisen, spoke thus to the she-goat. The she-goat said "Friend, female jackal, all my relatives have been eaten by your husband; I am afraid, I am not able to go." "Friend, do not fear; what will a dead one do?" "Your husband is rough and cunning; I am afraid indeed," she said. Even though she spoke thus, being entreated by her again and again, having accepted thinking "He must surely be dead," she set forth together with her. But while going, thinking "Who knows what will happen?" through suspicion of him, having put the female jackal in front, she went along keeping watch over the jackal. The jackal, having heard the sound of their footsteps, thinking "Has the she-goat come?" having raised his head, having rolled his eyes, looked. The she-goat, having seen him doing thus, thinking "This one of bad character, having deceived me, wishing to kill me, having displayed the appearance of being dead, is lying down," having turned back, while fleeing, when the female jackal said "Why are you fleeing?" relating that reason, spoke the first verse -

96. "It does not please me, friend, the sight of rotten meat;
Such a companion, one should avoid from afar."

Therein, "āḷī" is an address; the meaning is "friend, female companion." "Such a companion" means one of such form as a companion, having departed, one should avoid that companion from afar - this is the meaning.

And having said thus, she, having turned back, went to her own dwelling place. The female jackal, being unable to make her turn back, having become angry with her, having gone to the presence of her own husband, sat down brooding. Then the jackal, censuring her, spoke the second verse -

97. "This Veṇī is a mad woman, she praises her husband's friend;
She grieved for the mother of the ram, who came but went back."

Therein, "Veṇī" is her name. "She praises her husband's friend" means at the very first she praises her own friend, the she-goat, in the presence of her husband, saying "Out of affection for me, being intimate, she will come to our presence; pretend to be dead." Then she now grieves and bewails for the mother of the ram who, having come to my presence, went back without coming.

Having heard that, the female jackal spoke the third verse -

98. "You indeed, my dear, are mad, imprudent, undiscerning;
You who, having made an abode for the dead, look about at the wrong time."

Therein, "undiscerning" means devoid of the wisdom of examination. "Look about at the wrong time" means he looked when the she-goat had not yet come to his presence - this is the meaning.

99. "One should not look about at the improper time, a wise one should look at the proper time;

Like the rotten meat one grieves, whoever looks about at the improper time." -
This is the verse discovered by the Fully Enlightened One.

Therein, "at the improper time" means at the time of the arising of consciousness by way of beauty, referring to the types of sensual pleasure. For this is called the improper time for a monk to look at form. "At the proper time" means at the time of apprehending form by way of foulness, by way of recollection, or by way of the *kaṣiṇa*. For this is called the proper time for a monk to look at form. Therein, that those who look at form at the improper time, at the time of being filled with lust, reach great destruction, should be illustrated by the *Haritaca Jātaka*, the *Lomasakassapa Jātaka* and so on. That those who look at the proper time by way of foulness become established in arahantship, should be told by the story of the Elder *Tissa* who practised the foulness meditation. "Like the rotten meat one grieves" means, monks, just as the jackal *Pūtimaṃsa*, having looked at the she-goat at the improper time, having fallen away from his own food resort, grieves, so a monk, having looked at form by way of beauty at the improper time, having fallen away from the resort of the establishments of mindfulness and so on, mourns, grieves, and is wearied both in the present life and in the future.

The female jackal *Veṇī*, having comforted *Pūtimaṃsa*, having said "Husband, do not worry, I shall bring her again by a means; you should seize her diligently when she comes," having gone to her presence, having said "Friend, a need of ours has arisen at the very time of your coming; for at the very time of your coming my husband regained mindfulness; now he lives. Come, make a friendly welcome with him," spoke the fifth verse -

100. "May there be something dear for me, friend, give me a gift;
My husband has been revived, come, you who ask about the beloved."

Therein, "give me a gift" means you who tell the telling of dear news, give me a gift of gratitude. "My husband has been revived" means my husband has been revived, has risen up, is healthy - this is the meaning. "Come" means come together with me.

The she-goat, having thought "This one of bad character wishes to deceive me, but opposing action is inappropriate indeed, I shall deceive her by a stratagem only," spoke the sixth verse -

101. "May there be something dear for you, friend, I give you a gift;
With a great retinue, I shall come, prepare food."

Therein, "I shall come" means I shall come. And while coming, having made protection for oneself, I shall come with a great retinue.

Then the female jackal, asking about the retinue, spoke the seventh verse -

102. "What kind is your retinue, for whom I will prepare food;
And what are all their names? Tell me this when asked."

She, explaining, spoke the eighth verse -

103. "Māli and Caturakkha, Piṅgiya and then Jambuka;
Such is my retinue, prepare food for them."

Therein, "te me" told of those in the retinue as mine. "Māliyo" and so on are the names of four dogs. "Therein, each one is surrounded by five hundred dogs; thus, surrounded by two thousand dogs, I shall come," having said this, he said "If they do not obtain food, they will kill you both and devour you."

Having heard that, the female jackal, frightened, having thought "Enough with her going there; by a stratagem I shall bring about her very non-coming," spoke the ninth verse -

104. "When you have gone out from the house, even the goods will perish;
I shall tell you, Āḷi, about health, dwell right here, do not go."

Its meaning is - Āḷi, in your house there are many goods; when you have gone out from the house, the unguarded goods will perish; I myself shall tell you, Āḷi, my friend, about health; you dwell right here, do not go.

And having said thus, frightened by the fear of death, she went with speed to the presence of her husband, and having taken him, fled. They were not able to come to that place again.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka: "At that time I was the deity reborn in the chief tree of the forest in that place."

The Commentary on the Pūṭimaṃsa Jātaka is the eleventh.

438. Commentary on the Daddara Jātaka

"He who your little sons" - this the Teacher spoke while dwelling at Vulture's Peak, referring to Devadatta's endeavouring for murder. For at that time they raised up a discussion in the Teaching hall: "Alas, friends, Devadatta is shameless, ignoble; thus, having joined together with Ajātasattu against the Perfectly Enlightened One who possesses the highest virtues, he devises means for murder by the employment of archers, the hurling of stones, and the releasing of Nāḷāgiri." 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 Devadatta endeavoured for my murder, but now he was not able to cause even so much as a fright," brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, a certain world-famed teacher, while teaching the craft to five hundred young men, one day thought: "For me dwelling here there is an impediment, and the craft of the young men is not completed either; having entered a forest haunt in the Himalayan region, dwelling there I shall teach." He, having told the young men, having had them take sesame, rice-grain, oil, cloth, and so on, having entered the forest, having had a hermitage built in a place not far from the road, made his dwelling; the young men too built their own hermitage. The relatives of the young men sent oil, rice-grain, and so on. The inhabitants of the country too, saying "The world-famed teacher, it is said, dwelling at such and such a place in the forest, teaches the craft," brought rice-grain and so on to him; even those who had set out through the wilderness gave; and a certain man gave a cow with her calf for the purpose of drinking milk. Near the teacher's hermitage one iguana dwelt together with two young ones; lions and tigers too came

to his attendance. One partridge too had its regular dwelling there. He, having heard the sound of the teacher teaching the sacred verses to the young men, learnt the three Vedas too. The young men were very intimate with him.

Afterwards, while the young men had not yet attained accomplishment, the teacher died. The young men, having cremated his body, having made a monument of sand, having venerated it with various flowers, weep and lament. Then the partridge said to them "Why do you weep?" "Our teacher has died while the craft was not yet completed; therefore we weep." "This being so, do not grieve; I shall teach you the craft." "How do you know?" "I, having heard the sound while the teacher was teaching you, mastered the three Vedas." "If so, make us know your state of mastery." The partridge, having said "If so, listen," expounded to them just the difficult passages, as if descending a river from a mountain top. The young men, full of mirth, began the craft in the presence of the wise partridge. He too, standing in the position of the world-famed teacher, taught them the craft. The young men, having made a golden cage for him, having tied a canopy above, bringing honey-parched corn and so on on golden trays, venerating with flowers of various colours, made great honour. "A partridge, it is said, teaches the sacred verses to five hundred young men in a forest haunt" - he became well-known throughout the whole of Jambudīpa.

At that time they proclaimed a great festival in Jambudīpa, similar to the Hilltop Festival. The mothers and fathers of the young men sent word saying "Let them come for the purpose of seeing the festival." The young men, having informed the partridge, having entrusted the wise partridge and the entire hermitage and the iguana, went each to their own city. At that time a certain merciless, wicked hermit, wandering here and there, reached that place. The iguana, having seen him, having extended friendly welcome, having said "At such and such a place there are rice grains, at such and such a place there are oil and so on; having cooked food, eat," went for the purpose of foraging. The hermit, right early, having cooked food, having killed the two young iguanas, ate them; during the day, having killed the wise partridge and the calf, ate them; in the evening, having seen the cow approaching, having killed her too, having eaten the meat, having lain down at the tree-root, snoring, he fell into sleep. The iguana, having come in the evening, not seeing her little ones, went about investigating. The tree deity, having looked at the iguana trembling, not seeing her little ones, having stood by divine power in the interior of the trunk and branches, conversing thus "Iguana, do not tremble; by this evil man your little ones and the partridge and the calf and the cow have been killed; having bitten him on the neck, bring him to the destruction of life" - spoke the first verse -

105. "He who ate your little children, though given food, the innocent ones;
Sink your fangs into him, let him not escape from you alive."

Therein, "given food" means one to whom food was given by you, saying "having cooked, eat." "The innocent ones" means faultless, guiltless. "Sink your fangs into him" means the intention is: sink all four fangs into that evil man. "Let him not escape from you alive" means: let this one of bad character, being alive, with life, not escape from your hand, let him not obtain release, bring him to the destruction of life - this is the meaning.

Thereupon the iguana spoke two verses -

106. "A man of impure cruelty, smeared like a nurse's cloth;
I do not see a spot on him where I might sink my fangs.
107. "For an ungrateful person, always looking for faults;
Even if one were to give him the whole earth, one would indeed not please him."

106-107. Therein, "of impure cruelty" means deeply cruel. "Looking for an opening" means of one seeking a fissure, an access. "One would indeed not please him" shows that even if one were to give such a person the entire earth, one would not be able to satisfy him, far less I who am merely a giver of food.

The iguana, having said thus, protecting her own life thinking "This one, having awoken, would eat me too," ran away. Now those lion and tiger were indeed companions of the partridge; sometimes they, having come, would see the partridge; sometimes he, having gone and expounded the Teaching to them, would come back. But on that day the lion said to the tiger - "My dear, for a long time we have not seen the partridge; today it is seven or eight days. Go, having found out his news, come back." The tiger, having accepted saying "Good!", at the time of the iguana's fleeing, having reached that place, saw that evil man sleeping. Among his matted hair, the feathers of the wise partridge could be seen, and the bones of the cow and the calf could be seen. The tiger king, having seen all that and not seeing the wise partridge in the golden cage, thinking "These must have been killed by this evil man," struck him with his paw and made him get up. He too, having seen him, was frightened and trembling. Then the tiger asked him "Did you kill these and eat them?" "I indeed do not kill, I do not eat." "You of bad character, if you are not killing them, who else will kill them? Tell the reason at once; if you do not tell, your life is forfeit." He, frightened by the fear of death, said "Yes, master, having killed the young iguanas and the calf and the cow, I eat them, but I do not kill the partridge." He, not believing him even though he spoke at length, having asked "Where have you come from?" when he said "Master, from the Kāliṅga country, carrying goods for merchants, for the sake of livelihood, having done this and that work, I have now come here," when all the deeds done by himself had been told by him, saying "You of bad character, if you are not killing the partridge, who else will kill him? Come, I shall take you to the presence of the lion, the king of beasts," having put him in front, frightening him, he went. The lion king, asking the tiger who was bringing him, spoke the fourth verse -

- 108.** "Why indeed, Subāhu, being in a hurry, have you returned together with the young man;
What function or purpose is there here for you, tell me, being asked, this matter."

Therein, "Subāhu" - he addressed the tiger by name. For the tiger's front body is agreeable; therefore he spoke to him thus. "What function or purpose is there here for you" means what is to be done, called purpose, with this young man, is there here. "Tuyhaṃ kiṃ kiccamattha" is also a reading; the meaning is the same.

Having heard that, the tiger spoke the fifth verse -

- 109.** "Your friend the partridge of good disposition, I suspect his murder today;

Having heard the man's fields of action, I do not think the partridge is happy today."

Therein, "partridge" means a partridge. "His murder" means I suspect the murder of that wise partridge by this man today. "I do not think happy" means I do not consider the partridge today to be happy and healthy.

Then the lion spoke the sixth verse to him -

110. "What fields of action did you hear of, for the man's means of livelihood; Or what acknowledgment of the man having heard, do you suspect the partridge by the young man?"

Therein, "assu" means heard. "Vuttisamodhānatāya" means for the combination of livelihood; what actions of his own were told to you by this one - this is the meaning. "Māṇavena" means having heard what, do you suspect it was killed by this young man.

Then the tiger king, explaining to him, spoke the remaining verses -

111. "Kaliṅga was wandered, trade was practised, the cane path and the stake path too were wandered;
With actors it was practised together with fishermen, and fighting with a stick in the midst of a festive gathering.

112. "Birds were bound with a measured bushel, dice were won, self-control was transgressed;
Pus was drained at midnight, hands were burnt by receiving almsfood.

113. "Those were his fields of action, I heard, for the man's means of livelihood; Just as this ball of hair is seen, cattle were destroyed, what then of the partridge?"

111-113. Therein, "Kaliṅga was wandered" means it is said that by him, while carrying goods for merchants, Kaliṅga country was wandered. "Trade was practised" means trade too was done by him. "The cane path" means to be traversed through canes. "The stake path too was wandered" means the stump path too was frequented. "With actors" means for the sake of livelihood indeed, together with actors too. "It was practised together with fishermen" means by one carrying fishing nets, it was practised together with fishermen. "Fighting with a stick" means it is said that fighting with a stick too was fought by him.

"Birds were bound" means it is said that bird-catching too was done by him. "With a measured bushel" means it is said that the work of measuring grain too was done by him. "Dice were won" means by one performing service for gamblers, dice were taken. "Self-control was transgressed" means self-control in morality was transgressed by one going forth in dependence on livelihood itself. "Was drained" means oozing was done. "Pus" means blood. This is what is meant - it is said that by this one, in dependence on livelihood, having cut off the hands and feet of those who had offended against the king, having brought them, having laid them down in a hall, at the time of midnight, having gone there, having applied the smoke of rice husks to

the blood oozing from the wound-openings, it was stopped. "Hands were burnt" means at the time of going forth into the Ājīvika going forth, it is said that his hands too were burnt in receiving hot almsfood.

"Those were his fields of action" means those were his actions. "Assu" means I heard. "Just as this one" means just as this one - even a ball of partridge feathers is seen among his matted hair; by this reason this should be known: "By this very one he was killed." "Cattle were destroyed, what then of the lizard?" means cattle too were destroyed by this one; should not the lizard then be killed? Why would he not kill it?

The lion asked that man "Was the wise partridge killed by you?" "Yes, master." Then, having heard his truthful word, the lion wished to release him. But the tiger king, having said "This one deserves to be killed," right there struck him with his fangs, killed him, dug a pit and threw him in. The young men, having come, not seeing the wise partridge, having cried and lamented, turned back.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, Devadatta endeavoured for my murder in the past too," connected the Jātaka - "At that time the fraudulent matted-hair ascetic was Devadatta, the iguana was Uppalavaṇṇā, the tiger was Moggallāna, the lion was Sāriputta, the world-famed teacher was Mahākassapa, but the wise partridge was myself."

The Commentary on the Daddara Jātaka is the twelfth.

The Jātaka summary -

The Vulture, the Kosambī, and the Parrot, the Small Parrot, the Golden-skinned;

The Wholesome, the Lomakassapa, the Ruddy Goose, and the Turmeric.

The Casket, the Putrid Flesh, and the Lizard - twelve;

In the Jātaka, in the ninth chapter, were sung by the song-makers.

The commentary on the Book of Nines is concluded.

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One



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 (Ṭīkā), 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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