

Āditta Jātaka

The Fire Jātaka

[What is given is well saved]

(J 424/3:469-474)

Translated & annotated by Piya Tan ©2008

Introduction

1 Related teachings and stories

1.1 SET OF STORIES. The **Āditta Jātaka** (J 424)¹ and the **Asadisa,dāna Vatthu** (DhA 13.10)² should be studied as an introduction to the **Sādhū Sutta** (S 1.33).³ However, for the sake of comprehensiveness, the **Āditta Jātaka** (J 424) should also be read with two other related stories: the **Dasa Brāhmaṇa Jātaka** (J 495)⁴ and the **Sivi⁵ Jātaka** (J 499),⁶ but these two should be read after the **Asadisa,dāna Vatthu**. All these stories refer to king Pasenadi's "incomparable giving" (*asadisa,dāna*), and are related to the **Sādhū Sutta** (S 1.33) in this manner:

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| (1) Āditta Jātaka (J 424) | A tale of "discriminate giving" (<i>viceyya,dāna</i>), ⁷ that is, the careful investigation and selection of morally worthy recipients of giving. |
| (2) Asadisa,dāna Vatthu (DhA 13.10) | King Pasenadi's incomparable giving, managed by queen Mallikā; all the other three Jātaka stories refer to this Dhammapada story. |
| (3) Sādhū Sutta (S 1.33) | The benefits of giving: the Sutta's verses are found in the Āditta Jātaka (J 424). |
| (4) Dasa Brāhmaṇa Jātaka (J 495) | King Koravya makes a discriminate giving (<i>viceyya,dāna</i>) to 500 pratyeka-buddhas. |
| (5) Sivi Jātaka (J 499) | On giving of the self: king Sivi donates his own eyes to anyone who asks for them. |
| (6) Sumaṅgala,vilāsini (DA 2:652-655) | An account of the "incomparable giving" similar to the Asadisa,dāna Vatthu (DhA 13.10); referred to by the Āditta Jātaka (J 424/3:469). |

The **Āditta Jātaka** is also connected with the **(Agāra) Āditta Sutta** (S 1.41), as both contains two same famous verses (S 136 f) and share the same theme of fire.⁸

A careful comparative study of and reflection on these stories, the **Sādhū Sutta** (S 1.33)⁹ and other canonical suttas on giving,¹⁰ will show that in the early canonical texts, the notion of giving is not only simple, emphasizing internal focus,¹¹ and that the commentarial idea of giving tends to become more

¹ J 424/3:469-474 = SD 12.10a.

² DhA 13.10/3:182-192 = SD 12.10b.

³ S 1.33/1:20-22 = SD 22.10c.

⁴ J 495/4:360-368.

⁵ See *Sivi*.

⁶ J 499/4:401-412.

⁷ *Viceyya,dāna*. Peta,vatthu Comy glosses *viceyya* as *vicinitvā* (as an alternative grammatical form) (PvA 140). KR Norman tr it as "giving with forethought," and adds that it is a syntactical cpd which "is irregular in its formation, since an absolutive is normally to be taken with the subject of the main verb of the sentence, eg *viceyya dadāti*, 'having considered, he gives.' In the case of the noun *dāna* there is no subject, although we might think of analysing the compound as 'the gift (of someone) having considered.'" ("Syntactical compounds in Middle Indo-Aryan," *Collected Papers IV* [1991:3], 1993:219.

⁸ S 1.41/1:31 f = SD 2.8. The two verses are also found in **(Āditta) Jana S** (A 3.52/1:156).

⁹ S 1.33/1:20-22 = SD 20.10c.

¹⁰ See eg **Kiṃ,dada S** (S 1.42/1:32) = SD 2.9; **Dutiyāputtaka S** (S 3.20) = SD 22.5; see **Dāna S 1-2** (A 8.31-32/4:236) = SD 6.6 Intro for other suttas.

¹¹ See **Asadisa,dāna S** (DhA 13.10) = SD 22.10b (3.8).

elaborate with emphasis on external measure (levels of worthiness) and magnitude (large amounts). A probable explanation for this is that in the post-Buddha days, there is a tendency to emphasize the accumulation of merit through giving (dāna) so that the masses, too busy for mental cultivation or unfamiliar with the Dharma, could at least maintain a regular connection with the Sangha. As long as the lay congregation before the Sangha, there is the chance of them listening to the Dharma and so put in more effort in their spiritual commitment and practice.¹²

1.2 PASENADI'S INCOMPARABLE GIVING. Rajah Pasenadi, inspired and guided by his queen, Mallikā, let her manage the “incomparable giving” (asadisa, dāna) to outdo his subjects in their generosity to the Buddha and his order. The almsgiving is attended with unprecedented splendour, with kshatriya maidens fanning the monks, while elephants hold white parasols over them, and golden boats filled with perfumes and flowers are placed in the well-decorated pavilion where the monks are fed. Four gifts of priceless value (cattāri anagghāni) are given to the Buddha, a white parasol, a rest-board, a stand and a footstool.¹³

These gifts have since been unequalled, each Buddha receiving these gifts only once in his lifetime.¹⁴ The Āditta Jātaka (J 424), the Dasa Brāhmaṇa Jātaka (J 495) and the Sivi Jātaka (J 499) are all, directly or indirectly, told in reference to the “incomparable giving.” However, as we shall see below, there are other forms of giving or practice that are spiritually greater than it. [1.3]

1.3 GREATER THAN THE INCOMPARABLE GIVING. Of special interest here is that almost all the verses of **the Sādhu Sutta** (S 1.33) are also found in **the Āditta Jātaka** (J 424), a story about giving to pratyeka-buddhas,¹⁵ which is related in reference to Pasenadi's “incomparable giving” (*asadisa, dāna*) to show that the ancient wise discreetly gave gifts to holy men.¹⁶ This is clearly the story referred to as “the Sucira Jātaka¹⁷ of the Eight Collection (*Aṭṭha, nipāta*)” in the introduction to **the Dasa Brāhmaṇa Jātaka** (J 495/4:360) (on discriminate giving),¹⁸ and again as “the Sovīra Jātaka¹⁹ of the Eight Collection” in the introductory story of **the Sivi Jātaka** (J 499/4:401) (on giving of the self,²⁰ that is, king Sīvi donates his own eyes to anyone who asks for them). These two Jātakas, interestingly, shows that there are gifts spiritually greater than the “incomparable giving”!²¹ [§13 v7]

What is meant by “**discriminate giving**” (*vīceyya, dāna*)? The Jātaka Commentary explains the term in this way:

“**Discriminate giving** means having discriminated (investigated carefully) (*vicinitvā*) the gift (*dakkhiṇa*) and the one worthy of the gift (*dakkhiṇeyya*), the giving is made. Therein, having dis-

¹² There is of course the likelihood of the more worldly monastics using such teachings and stories to accumulate personal wealth. Such developments, often affirmed by archaeological and historical studies of Buddhism, should in no way weaken the prescriptive possibility of present Buddhist spirituality as intended by the Buddha. Just because thieves and comen abound does not mean that we should not work hard for our own happiness: we should do so with greater fervour, mindfulness, compassion and wisdom. We should be wise enough to choose between dead bones and stone, and the living word of the Buddha.

¹³ See **Asadisa, dāna Vatthu** (DhA 13.10) = SD 22.10b(2.4).

¹⁴ DA 2:653 f; DhA 3:183-186.

¹⁵ A **pratyeka-buddha** (*pacceka, buddha*, lit “private or solitary Buddha”) is one who has attained full self-awakening all by himself (like Gotama Buddha), but does not establish a dispensation (*sāsana*). They are said to arise only at times when there is no such dispensation. Such a time would usually be when the human lifespan is too short (when it is difficult to understand the teaching) or too long (when it is difficult to accept the teaching, such as that of impermanence). For similar pratyeka-buddha stories, see **Aputtaka S 2** (S 3.20) = SD 22.5 Intro (3).

¹⁶ J 424/3:469-74.

¹⁷ See *Vidhūra Jātaka*, after the minister Vidhūra, the protagonist of Dasa Brāhmaṇa J (J 495).

¹⁸ *Vīceyya, dāna*. King Koravya of the Yuddhiṭṭhila (Skt Yudhiṣṭhira), disillusioned with the immoral brahmins, is advised by his minister Vidhūra to offer alms to the 500 pratyeka-buddhas of Nanda, mūla Pabbhāra. Cf **Āditta J** (J 424) [2] where king Bharata (or Bheruva) offers to all the 500 pratyeka-buddhas of Nanda, mūla Pabbhāra [2.2].

¹⁹ See *Sīvi Jātaka*, after the protagonist of Sivi J (J 499). On *vīceyya, dāna* as syntactical cpd, see Intro (1.1(1) fn).

²⁰ It is said that while all that Pasenadi has given is external (material things), in ancient times, king Sīvi makes internal gifts, is, of his own self.

²¹ See **Asadisa, dāna Vatthu** (DhA 13.10/3:182-192) = SD 12.10b.

criminated, one gives the foremost and exquisite of gifts—this is discriminating the gift. Giving these to those who accomplished in such qualities as moral virtue—this is discriminating the one worthy of the gift.²² (J 3:472)

The locus classicus for the explanation of “discriminate giving” is found in **the (Sumana) Dāna Sutta** (A 6.37), that is, in connection with “the gift endowed with six limbs (or factors)” (*cha-ḷ-āṅga, samannāgatam dakkhiṇam*), that is, the proper way of giving and the wholesome recipient.²³

Here, bhikshus, the giver has three limbs, the recipients have three limbs.

What are **the limbs of the giver** (*dāyakassa tīṇ’āṅgāni*)?

Here, bhikshus,

- (1) before giving (preparing to give), the giver is happy;
- (2) while giving her mind is joyful with faith;
- (3) having given, her mind is joyful.²⁴

These are the limbs of the giver.

What are **the limbs of the recipients** (*paṭiggahakānam tīṇ’āṅgāni*)?

Here, bhikshus,

- (4) the recipients have removed lust, or are practising to remove lust; or
- (5) they have removed hate, or are practising to remove hate; or
- (6) they have removed delusion, or are practising to remove delusion.

These are the limbs of the recipients.

Thus, bhikshus, the gift endowed with six limbs. (A 6.37/3:336 f) = SD 22.1

In other words, in spiritual giving, it is important *how* we give, that is, we should be happy while preparing the giving, while giving and after the giving. The best karmic benefits come from giving to those who are free from the three unwholesome roots of lust, hate and delusion, or true practitioners working to remove them. All this constitutes the best of material giving. However, it is also important to note that this is not the only giving we can make.

A well known saying is that “what is given is well-saved” (*dinnam hoti sunīhatam*),²⁵ and **the (Saddhā) Jāṇussoṇī Sutta** (A 10.177) reminds us, “the giver is never fruitless” (*dāyako pi anipphalo*).²⁶ The point, nevertheless, is how we give, rather than *what* or *how much* we give; and also that the best giving is that of the Dharma (Dh 355).²⁷

2 True purpose of giving

The Āditta Jātaka (J 424) contains all the canonical verses of the Sādhu Sutta (with the first two in reverse position), except for S 99 [§7], which is replaced with a very different, but well known, commentarial verse (beginning *Hīnena brahma, cariyena...*). This new verse [§13 v7] is here explained according to the Jātaka Commentary (J 3:469-474) with some comments of my own.

²² *Viceyya dānan ti dakkhiṇañ ca dakkhiṇeyyañ ca vicinitvā dinna, dānam. Tattha yaṃ vā taṃ vā adatvā aggam pañītam deyya, dhammam vicinitvā dadanto dakkhiṇam vicināti nāma, yesam tesam vā adatvā sil’ādi, guṇa, sampanne vicinitvā tesam dadanto dakkhiṇeyyam vicināti nāma.* (J 3:472)

²³ Saṃyutta Comy mentions this briefly as: (1) regarding the offering, one puts aside inferior items and gives only superior items; and (2) regarding the recipient, one avoids giving to those defective in moral virtue, or following the 95 heretical (*pāsaṇḍa*, “false”) sects [see S:B 365 n68 & 428 n355], and give to those endowed with such qualities as moral virtue, etc, who have gone forth in the Buddha’s Teaching. (SA 1:61 f). On *pāsaṇḍa*, see SA 1:193; Thī 165.

²⁴ *Idha bhikkhave pubb’eva dānā sumano hoti, dadam cittam pasādeti, datvā attamano hoti.* See also **Aṅkura Pv** (Pv 11.9.49/27), PvA 132 f.

²⁵ (**Agāra**) **Āditta S** (S 1.41/1:31) = SD 2.8; **Āditta J** (J 424.11/3:471) = SD 22.10a.

²⁶ A 10.177.7b/5:273 = SD 2.6. The pl form of this sentence—*dāyakā ca anipphalā*—appears in **Tiro, kuḍḍa S** (Kh 7.6b) = SD 2.7.

²⁷ **Asadisa, dāna Vatthu** (DhA 13.10) = SD 22.10b (3.7).

According to the Jātaka Commentary, the negative morality (*vāritta, sīla*) of mere celibacy of outside sectarians is regarded as “**a lowly holy life**” (*hīna brahma, cariya*), which however may bring one rebirth amongst royalty or powerful political families.²⁸ Such a practice may not bring one immediate suffering, such as self-mortification would, but all the same is, as **the Dhamma, cakka-p, pavattana Sutta** (S 56.11) says, it (self-mortification) is “painful, ignoble, not connected with the goal [unprofitable]” (*dukkho an-ariyo anattā, samhito*). This is because, despite being “painful,” self-mortification or even a small effort in keeping a morally virtuous life, can bring us a divine afterlife; but such a goal is still “ignoble, not connected with the goal [unprofitable],” because we are still caught up in samsara, and not liberated from suffering.

In terms of meditation, the Jātaka Commentary continues, even the near-attainment (*upacāra*) of dhyana is regarded as “**the middling holy life**,” as it brings one rebirth in the deva world.²⁹ But the experience of the eight attainments (*aṭṭha, samāpatti*)³⁰ purifies us through being reborn in the brahma worlds.³¹

In its second set of comments, the Jātaka Commentary says that living the holy life of moral virtue in the Teaching, aspiring for rebirth amongst one of the heavenly hosts is regarded as “the low holy life.”³² The practice for the moral precepts in its utter purity for the experiencing of the attainments is called “the middling holy life.”³³ And having established ourselves in total moral purity, we cultivate insight (*vipassanā*) for the sake of attaining arhathood is said to be “**the highest holy life**.”³⁴

For comments on the other (canonical verses), see the Sādhū Sutta (S 1.33),³⁵ which has them, too.

The Fire Jātaka

(J 424/3:469-474)

PRESENT CONDITIONS. **1** “**From the fire** (*ādittasmim*)...” The Teacher related this while staying in Jeta, vana in reference to the “incomparable giving,” which should be elaborated in full from the commentary to the Mahā Govinda Sutta (DA 2:652-655). For, on the day after the giving, they were talking in the Dharma-hall, thus,

“Friends, the rajah of Kosala, [470] having thought it out, found the field of merit, and gave the incomparable giving (*asadisa, dāna*) to the community headed by the Buddha.”

2 The Teacher came and asked, “What now, bhikshus, are you, here sitting together, discussing?” When told about it, he said, “It is not strange, bhikshus, that the rajah having considered, placed the giving in the supreme field of merit. For, the ancient wise (*porāṇaka, paṇḍita*), too, after consideration, made such a great giving.”

STORY OF THE PAST. **3** In the past, a king named Bharata [Bheruva] in the city of Roruva [Sovīra] in Sivi country,³⁶ who, unflinching in the ten royal virtues,³⁷ provided welfare to the people by way of the four

²⁸ *Bāhira, tittā'āyatane tāva methuna, virati, sīla, mattakam hīnam brahma, cariyam nāma, tena khattiya, kule uppajjati.* (J 3:472)

²⁹ *Jhānassa upacāra, mattam majjhimaṃ, tena deva, loke uppajjati.* (J 3:472)

³⁰ In the Canon, the term used here is *aṭṭha, vimokkha* (the eight liberations), ie the 4 form dhyanas and the 4 formless attainments: see **Mahā, parinibbāna S** (D 16.3.33 n) = SD 9.

³¹ *Aṭṭha samāpattiyo uttamā, tena brahma, loke uppajjanto visujjhati nāma.* (J 3:472)

³² *Sāsane pana sīlavantass'eva ekam deva, nikāyam paṇidhāya brahma, cariyam hīnam nāma.* (J 3:472)

³³ *Parisuddha, sīlass'eva samāpatti, nibbattanaṃ majjhimaṃ nāma.* (J 3:472)

³⁴ *Parisuddha, sīle thatvā vipassanaṃ vaḍḍhetvā arahatt'uppatti uttamā nāma.* (J 3:472)

³⁵ S 1.33/1:20-22 = SD 22.10c.

³⁶ “A king...in the country of Sivi,” Be *Sīvi, ratthe roruva, nagare roruva, mahārājā nāma*; Ee *Sovīra, ratthe roruva, nagare bharata, nāma*; Se *Sīvi, ratthe bheruva, nagare bheruva, mahārāja nāma*.

conditions of welfare,³⁸ so that he takes the place of a parent [mother and father] of the masses, showing great generosity towards the poor, travellers, vagrants, beggars, and others.³⁹ His chief queen, named Samudda, vijayā, was wise and full of knowledge.

4 One day, he looked around the alms-hall and thought,

“My alms are eaten by immoral and greedy beings. I’m not happy with this. I would like to offer alms to virtuous pratyeka-buddhas who deserve the foremost gifts. They live in the Himalayan region. Now who will bring them here on my invitation, and whom shall I send on this errand?”

5 He told his queen about it, who said,

“In that case, maharajah, be not concerned. By the power of the giving to be made, by the power of moral virtue, by the power of truth, we will invite the pratyeka-buddhas by sending flowers, and when they come, we will offer them alms replete with all the requisites.”

6 “Excellent! [Sadhu!],” said the king, and made a proclamation to all the people of his city that they should undertake the moral precepts, and he himself and his court kept to the uposatha precepts⁴⁰ and made generous almsgiving.

7 Then taking a golden casket of jasmine flowers, he descended from the palace and stood in the royal courtyard. Doing the fivefold prostration, he saluted the eastern quarter, and then he threw seven handfuls of flowers, saying,

“I salute the arhats of the eastern quarter. If there is any merit in us, show us your compassion, and receive this alms-offering!”

As there were no pratyeka-buddhas in the eastern quarter, none came the next day.

On the second day, he saluted the southern quarter, but none came, too.

On the third day, he saluted the western quarter, but none came, too.

8 On the fourth day, he saluted the northern quarter, and after doing so, threw seven handfuls of flowers, saying,

“May the pratyeka-buddhas living in the Himalayas, to the north, receive our offering!”

The flowers went and fell on the five hundred pratyeka-buddhas on the Nanda, mūla, pabbhāra.⁴¹

On reflecting, they learned of the king’s invitation to them. Summoning seven of the pratyeka-buddhas, they said:

“Sirs, the rajah invites you. Show him kindness.⁴²”

³⁷ “The 10 royal virtues” (*dasa, rāja, dhamma*): (1) charity (*dāna*); (2) moral virtue (*sīla*); (3) sacrifice (*pariccāga*); (4) integrity (*ājjava*); (5) gentleness (*maddava*); (6) austerity (*tapā*); (7) non-anger (*akkodha*); (8) non-violence (*avihiṃsa*); (9) patience (*khanti*); and (10) harmony (*avirodhana*). (**Mahā, haṃsa J**, J 534/5:378)

³⁸ “With the 4 conditions of welfare” (*catūhi saṅgha, vatthuhi*), ie, (1) giving (*dāna*); (2) kindly [convincing] speech (*piya, vācā*); (3) beneficial service (*attha, cariyā*); and (4) impartiality (*samanattatā*) (D 3:152, 232; A 2:32, 248, 4: 218, 363).

³⁹ “The poor...,” *kapaṇ’addhika, vaṇibbaka, yācak’ādīnaṃ*.

⁴⁰ Ie the 5 precepts, incl celibacy, plus taking meals only between dawn and noon, living simply, and having no financial dealings. See *Sīlānussati* = SD 15.11 Intro (2.2).

⁴¹ “Nanda, mūla Hillside.” In Buddhist mythology, a mountain slope of the Gandha, mādana (one of the 5 mountains encircling lake Anotatta in the northern Himalayas) (J 4:367). It has three caves: Suvanna, guhā (Gold Cave), Mani, guhā (Jewel Cave) and Rajata, guhā (Silver Cave), which are the abodes of pratyeka-buddhas. When a new Pacceka Buddha arises in the world, he goes first to Gandha, mādana and other Pacceka Buddhas, who may be in the world, assemble there to greet him, and they all sit rapt in samādhi. Then the senior among them asks the new-comer to describe how he came to be a Pacceka Buddha (SnA 1:52, 66 f, 2:437; AA 1:248, 345; UA 300; MA ii.585). The Pacceka Buddhas who live on Gandha, mādana often enter into samadhi for seven days, at the end of which, they seek alms from someone on whom they wish to bestow a special blessing, that he may thereby obtain merit (eg DhA 3:368 f, 4:121, 199 f; J 4:16). They will sometimes leave the mountain, and, having admonished those whom they wish to help, return again (eg J 3:453).

⁴² “Show him kindness,” *tassa saṅghaṃ karoṭhā ti*. *Saṅgha* means “favour, welfare,” and is best known as the teaching of “the conditions of welfare” (*saṅgha, vatthu*), or qualities that integrate the group, or the qualities of leadership: (1) generosity (*dāna*); (2) pleasant and convincing speech (*piya, vācā* or *peyya, vācā*); (3) beneficial con-

9 The seven pratyeka-buddhas travelled through the air and alighted at the king's gate.

Seeing them, the king joyfully saluted them, brought them up into the palace, showed them great honour, and gave them an alms-offering. At the end of the meal, he asked them for the next day, and the following days thereafter (until the sixth day).

10 On the seventh day, he prepared an offering with all the requisites, laid out the couches and stools, inlaid with seven kinds of jewels, and placing the threefold robes and all that are useful to ascetics before the seven pratyeka-buddhas, said:

“We offer you these requisites.”

11 At the end of the meal, both the king and queen stood saluting them. Then, the sangha elder gave thanks and uttered two verses:⁴³

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| 1 | <i>Ādittasmim agārasmim
yam nīharati bhājanam
tam tassa hoti atthāya
no ca yam tattha ḍayhati</i> | When the house is ablaze,
the vessel ⁴⁴ that one saves
is of use to one,
not the one left to burn therein. [S 136] |
| 2 | <i>Evam ādīpito⁴⁵ loko
jarāya maraṇena ca
nīharethe 'va dānena
dinnam hoti sunīhatan ti.</i> | Even so, is the world ablaze
with decay and death:
one should save (one's wealth) by giving:
what is given is well saved. [472] ⁴⁶ [S 137] |

12 The sangha elder, having thus given thanks, advised the king,
“Be heedful, maharajah!”

13 Then he rose into the air, going through between the palace's twin pinnacles, alighted right at Nanda, mūla, pabbhāra. The bodies of the king and the queen were completely rapturous. The other six also left in the same way, saying:

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|---|--|---|
| 3 | <i>Yo dhamma, laddhassa dadāti dānam
uṭṭhāna, vīriyādhigatassa jantu
atikkamma so vetaraṇim yamassa
dibbāni thānāni upeti macco.</i> | Who gives of what is rightly gained,
arising from striving and effort,
having crossed Yama's Vetaraṇī [Death's river],
the mortal arrives in heavenly states. [S 98] |
| 4 | <i>Dānañ ca yuddhañ ca samānam āhu
appāpi santā bahuke jinanti
appam pi ce saddahāno dadāti
ten'eva so hoti sukhī paratthā.</i> | Giving and war are alike, they say:
The few good conquer the many,
even when there's little, give with faith:
thus he is happy even hereafter. [S 97] |
| 5 | <i>Viceyya dānam sugata-p, pasattham
ye dakkhiṇeyyā idha jīva, loke
etesu dinnāni maha-p, phalān
bijāni vuttāni yathā sukhette.</i> | ⁴⁷ Discriminate giving is praised by the Well-gone:
To those worthy of offerings in this living world,
what is given bears great fruit,
like seeds sown in a fertile field. [S 100] |
| 6 | <i>Yo pāṇa, bhūtāni ahetthayam caram
parūpavādā na karonti pāpam
bhīrum pasamsanti na hi tattha sūram</i> | He who fares not harming any living beings,
does no evil on account of others' censure.
Therein, they praise the fearful, not the brave; |

duct (propensity for good service) (*attha, caariyā*); and (4) impartiality (*samānatattā*). (D 3:152, 232; A 2:32, 248; A 4:218, 363)

⁴³ These two well known verses (S 136-137) are also found in (**Agāra**) **Āditta S** (S 1.41/1:31 f = SD 2.8) & (**Āditta**) **Jana S** (A 3.52/1:156).

⁴⁴ *Bhājanam*, Comy glosses as “a useful object; implement” (*upakaranam*). (J 3:472)

⁴⁵ *Ce ādīpito*; *Se ādittiko*.

⁴⁶ Comy section that follows has been omitted.

⁴⁷ This verse is also at Pv 2.9.75/28 (given as verse 74 in PvA:M 142). See Intro (1.1(1) fn).

- bhayā hi santo na karonti pāpaṃ.* for, the good does no evil out of fear. [S 101]
- 7 *Hīnena brahma, cariyena
khattiye upapajjati
majjhimena ca devattam
uttamena visujjhati.* Through a lowly holy life,⁴⁸
he is reborn amongst the kshatriyas;
by a middling one, the deva state; and
by the highest one, he is purified.⁴⁹
- 8 *Addhā hi⁵⁰ dānam bahudhā pasattham
dānā ca kho dhamma, padaṃ va seyyo
pubbe ca hi pubbatara ca santo
nibbānam ev'ajjhagamum sapaññā ti.* Surely, giving is praised in many ways,
but the path of Dharma⁵¹ is the better giving;
for, in the past, and even before that,⁵² the good,
the wise, have attained nirvana. [S 102]

Thus one by one, they, having given thanks with these verses, left right there with their requisites.⁵³ [474]

Thus the seventh pratyeka-buddha gave thanks, praising the death-free great nirvana. Having admonished the king to be heedful, he left for his abode as earlier mentioned. The king and his chief queen gave alms all their lives, and passing away from there, he was reborn in the celestial city.⁵⁴

BIRTH-LINKS. Having given this Dharma lesson on how in the past, too, the wise made discriminate offerings, the Teacher showed the birth-links,

“The pratyeka-buddhas attained nirvana, Samudda, vijayā was Rāhula, mātā, and the Maharajah Roruva was I myself.”

— — —
080104; 080527

⁴⁸ On “lowly,” “middling,” and “highest” in this verse, see Intro (2).

⁴⁹ This verse is often found in Comys: DA 1:179; MA 2:42, 3:314; ItA 1:109; ThaA 2:261; CA 55; J 3:472, 6:98. Another verse sometimes follows: Not easy it is to gain this body | by any charitable act, || this body they are reborn with, | that the homeless win through austerity || (*Na h'ete sulabhā kāyā | yācayogena kenaci || ye kāye upapajjanti | anāgārā tapassino ti* || MA 3:314 = CA 55 = J 6:98).

⁵⁰ Be *saddhā hi*; Ee *saddhāhi*; Ce Ee (1998) *addhā hi*.

⁵¹ “The path of Dharma” (*dhamma, padaṃ*), which S Comy glosses as “the *dhamma, pada* is merely nirvana itself” (*nibbāna, sañkhātā dhamma, pādā eva*) (SA 1:62). J Comy: “Although giving is definitely (*ekamsen 'eva**) praised in many ways, that ‘part of the Dharma’ (*dhamma, koṭṭhāsa*) comprising of calm and insight, and nirvana, is even better than giving. Why? Because in the past (*pubb'eva*)—that is, in this aeon, Kassapa Buddha and so on—and even earlier (*pubbatara'eva*), that is, Vessabhū Buddha and so on, the good, the true individual (*sappurisa*), endowed with wisdom, developed calm and insight, and attained nirvana.” (J 3:474). [*Apparently a gloss on *addhā hi* (Bodhi).] **Bodhi**: “Usually *dhammapada* is a stanza or saying of Dhamma (as at vv 785-786, 826), which is also plausible in this context, but I prefer to take it as a metrical contraction of *dhamma, paṭipadā*, the practice-path of Dhamma, a sense attested to at Sn 88, which explicitly equates *dhammapada* with *magga*. The point the Buddha is then making is that the practice of Dhamma (by the Noble Eightfold Path aimed at Nibbāna) is better than the practice of giving aimed at a heavenly rebirth.” (S:B 363 n69)

⁵² Native comy: “In the past” refers to the time of Kassapa Buddha and other Buddhas; “even before that” is the time of Vessabhū and so on (J 3:474). S Comy: “In the past” refers to the time of Kassapa Buddha and other Buddhas; “even before that” is the time of Koṇāgamana and so on (SA 1:62).

⁵³ The Commentarial section that follows here has been omitted.

⁵⁴ “Passing away... the celestial city,” *tato cavitvā sagga, puram pūresi*